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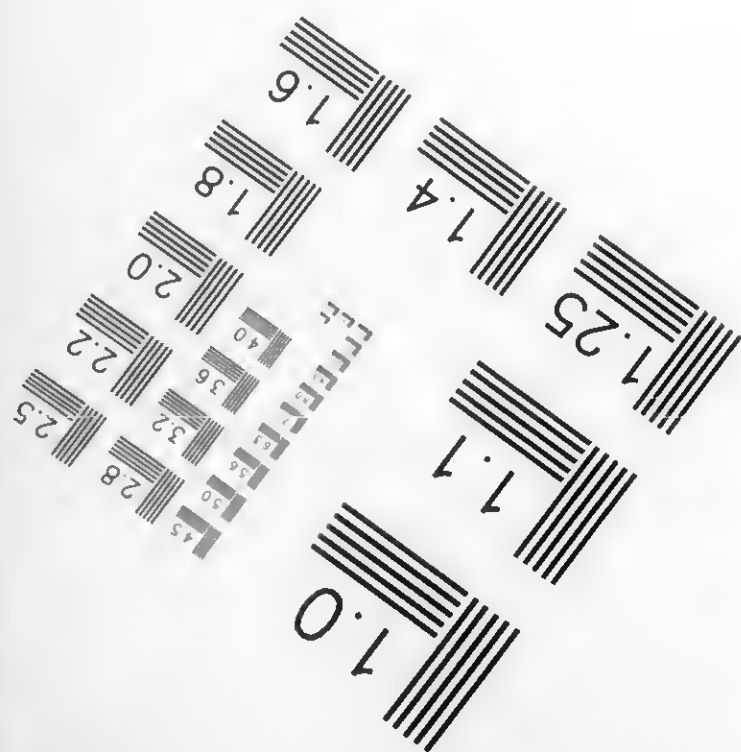
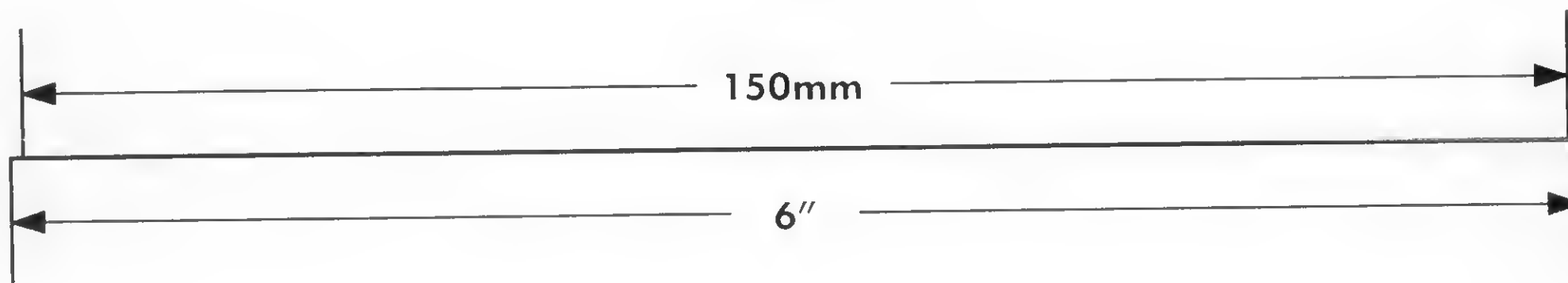
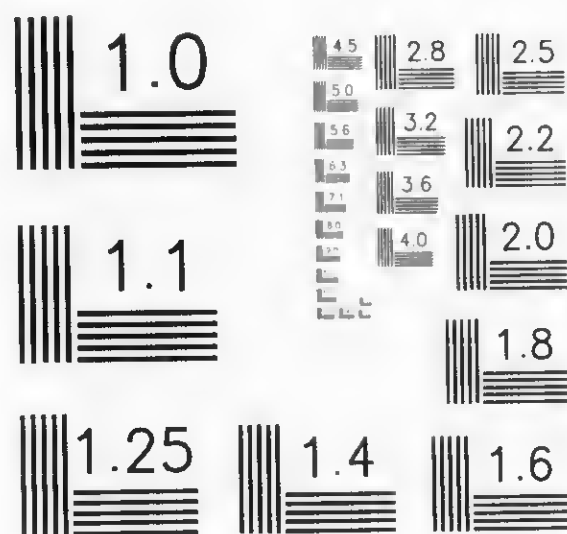
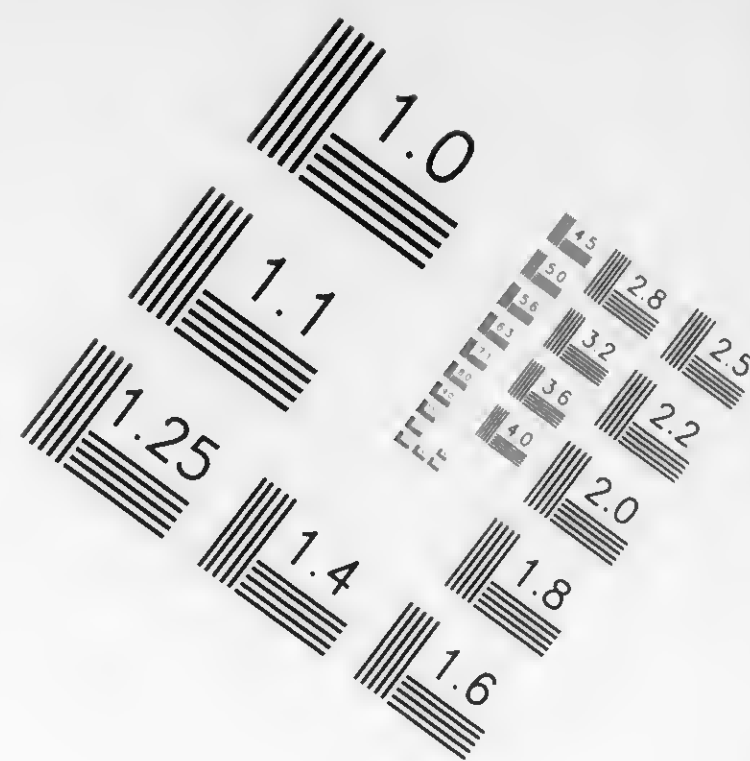
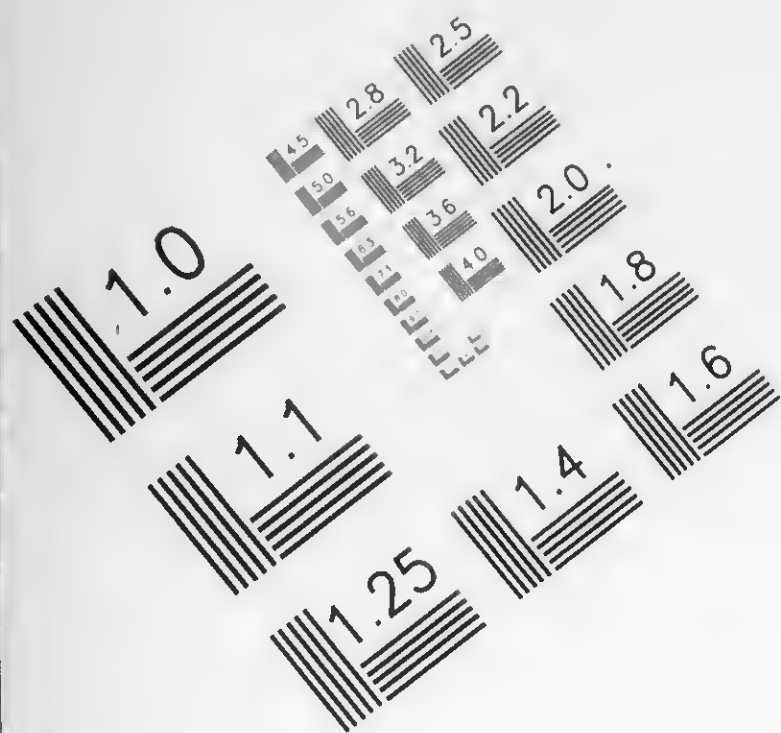
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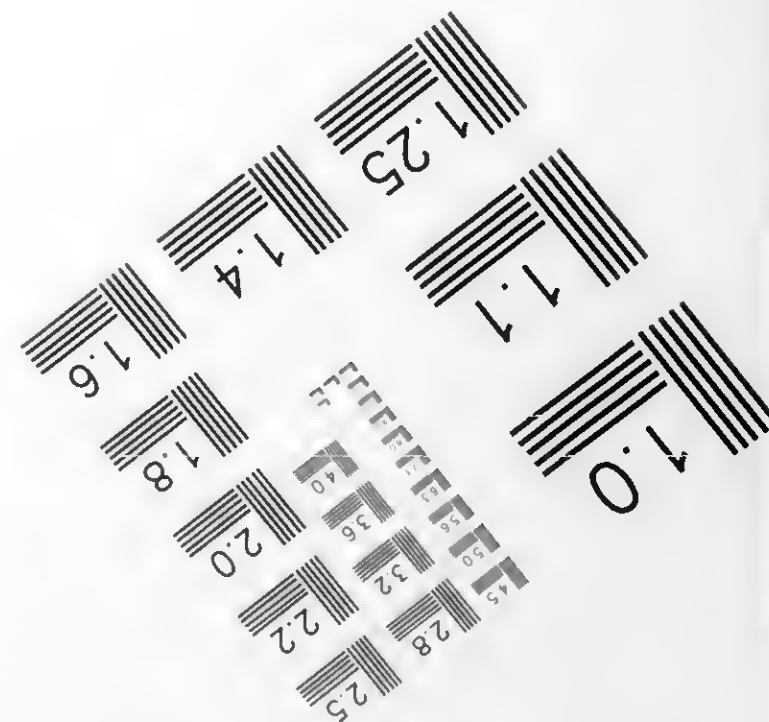


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**Guide to the Papers of Rabbi Robert
L. Lehman (1927-2003)
1928-2013**

AR 25598

**Processed by Dianne Ritchey and Jerry
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Center for Jewish History, Publisher.

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October 2014. Description is in English.

Descriptive Summary

| | |
|-----------------|-----------------------------------|
| Creator: | Lehman, Robert L. |
| Title: | Rabbi Robert L. Lehman Collection |
| Dates: | 1928-2013 |
| Dates: | bulk 1950-2002 |

| | |
|------------------------|---|
| Abstract: | The Rabbi Robert L. Lehman Collection focuses on the development of a rabbi and of his role leading his congregations. The collection includes copious sermons, substantial correspondence, articles, newspaper clippings, notes, congregational and conference publications, photographs, diplomas, and a few objects. |
| Languages: | The collection is in English, German, and Hebrew. |
| Quantity: | 9.75 linear feet |
| Identification: | AR 25598 |
| Repository: | Leo Baeck Institute |

Biographical Note

On May 3, 1927, Horst Lazard Lehmann was born to Michael Lehmann and Toni Lehmann of Heilbronn, Germany. The Lehmann family were observant Jews, with a liberal Orthodox background. From April to May 1933 Horst Lehmann attended the Volksschule in Heilbronn until his father, director of the Dresdener Bank in Heilbronn, was transferred to his hometown of Schweinfurt, Germany on May 1, 1933.

In 1937 Toni Lehmann was asked to tend her ill uncle, Rabbi Max Freudenthal of Nuremberg. As a gesture of gratitude he granted her request and asked his son, who lived in the United States, for an immigration affidavit for the Lehmanns. In March 1938 the Lehmann family came to the United States; during immigration Horst Lehmann's name was changed to Robert L. Lehman. On May 4, 1940 he celebrated his Bar Mitzvah at the Hebrew Tabernacle of Washington Heights, a Reform congregation made up largely of fellow German-Jewish immigrants, that leaned toward traditional or conservative practices.

After graduating from Stuyvesant High School in 1945, Robert Lehman served for two years in the army. Following his army service, he attended Long Island University, graduating with honors in philosophy in 1949. He then studied at Hebrew Union College, and was a student rabbi at congregations in Oklahoma, Florida, West Virginia, and Chicago. On June 1, 1954 Robert L. Lehman was ordained as a rabbi.

His first position was as assistant rabbi at Temple Oheb Shalom in Baltimore, Maryland, where he worked under Rabbi Abraham Shaw. There his responsibilities included giving weekly sermons and overseeing the youth education program. The position was only intended to be temporary and he stayed for a little over two years.

In December 1956 Rabbi Robert L. Lehman was installed as rabbi at the Hebrew Tabernacle of Washington Heights, the congregation he had joined upon coming to the United States. He would spend the rest of his life with this congregation, serving for forty-one years and giving sermons on diverse topics. As rabbi, he led the congregation through the turbulent 1960s and the instability of the 1970s-early 1990s, when Washington Heights became known as one of the more dangerous neighborhoods of New York City, with a high crime rate and a crack cocaine epidemic. By 1972 an estimated ninety percent of the congregation had moved out of the immediate neighborhood of the synagogue due to these problems, but still attended synagogue services. For these reasons, the congregation moved in 1974 from its earlier location at 161st Street north to Fort Washington Avenue and 185th Street. The move allowed Rabbi Robert Lehman to initiate more community programs at the synagogue, such as a yearly film festival, concerts, and the Open Mind Adult Education Program, in addition to the Hebrew school and religious education classes already held for the youth. He also helped to

organize an oral history project that resulted in a book, *Reflections on the Holocaust*, published in 1978, on the fortieth anniversary of Kristallnacht. In 1980, he led the congregation in its "Boat People" project, where the congregation adopted a Vietnamese immigrant family in need.

While rabbi of the Hebrew Tabernacle, Rabbi Robert Lehman married Ilona Tucker, a fellow refugee born in Germany. They had one daughter.

In addition to leading his congregation, Rabbi Robert Lehman continued his education at Yeshiva University and earned a certificate from the Post Graduate Center for Mental Health in pastoral counseling. In 1979 he received an honorary doctorate from Hebrew Union College, and in 1985 earned a Doctor of Ministry degree from New York Theological Seminar. In addition, he was active in professional organizations, including having been a member of the executive committee of the Central Conference of American Rabbis, as well as that organization's National Committee on Ethics and its Committee on Aging. He was also on the executive committee of the World Gathering of Jewish Holocaust Survivors and was President of the American Federation of Jews from Central Europe.

In 1985 Rabbi Robert Lehman returned to Heilbronn, his birthplace, as part of memorial events for former Jewish residents from the city (its Woche der Begegnung). There he gave a sermon in the Kilianskirche, the first rabbi to do so, reflecting on the events of the Holocaust and the city's efforts to address its past. Later, in 1991, he participated in activities for former Jewish residents of Schweinfurt, as part of the city's twelve-hundredth anniversary. The activities included a series of interfaith talks in the St. Johanniskirche, in which he took part, as well as the installation of a memorial plaque in the Jewish cemetery.

Rabbi Robert Lehman retired from his position at the Hebrew Tabernacle in June 1997, becoming Rabbi Emeritus of the congregation. In 2000 he became a rabbi of the liberal Congregation Or Chadash in Vienna, travelling monthly from New York to conduct services and perform other rabbinical duties. From 2001-2002 he served as part-time rabbi for Temple Israel in Lawrence, New York.

Rabbi Robert L. Lehman died in 2003.

Scope and Content Note

The Rabbi Robert L. Lehman Collection focuses on the development of a rabbi and of his role in leading his congregations, especially in leading the Hebrew Tabernacle of Washington Heights, a congregation whose members consisted largely of fellow German-Jewish immigrants. The collection includes numerous sermons, substantial correspondence, articles, newspaper clippings, notes, congregational and conference publications, photographs, diplomas, and a few objects.

The small first series holds some personal documents, primarily several folders of letters friends and congregants as well as a few articles about himself and about his uncle, Rabbi Max Freudenthal. Items from his life prior to becoming a rabbi are also included here.

The heart of the collection is Series II, which holds the professional papers of Rabbi Robert Lehman. It centers on his training as a rabbi, with documentation of his early position as assistant rabbi in Baltimore, his primary role as rabbi in Washington Heights, and work with later congregations following his retirement. The countless sermons in this series provide insight into his personal preaching style and themes over the years and with different congregations, while correspondence and congregational

papers show other aspects of his rabbinical duties and the activities of the congregations he led. Some of the personal correspondence of Series I includes letters of congregants of the Hebrew Tabernacle. One subseries of Series II documents his work with professional associations and as representative of German-Jewish Holocaust survivors.

Documentation of Rabbi Robert Lehman's rabbinical education will be found primarily among the papers of Series II. Such documents include coursework from Hebrew Union College and information on his student rabbi positions. His diplomas, including later doctoral degrees and the certificate of his ordination as a rabbi, will be found in Series III.

Arrangement

The collection is arranged in three series in the following manner:

Series I: Personal, 1928-2002

Series 2: Professional, 1942-2013

Subseries 1: Early Career and Education, 1944-1957

Subseries 2: Temple Oheb Shalom, Baltimore, 1952-1956

Subseries 3: Hebrew Tabernacle of Washington Heights, 1942-2013

Subseries 4: Late Career, 1969-2003

Subseries 5: Conferences and Events, 1974-1996

Series III: Diplomas and Certificates, 1954-1985

Access and Use

Access Restrictions

Open to researchers.

Access Information

Readers may access the collection by visiting the Lillian Goldman Reading Room at the Center for Jewish History. We recommend reserving the collection in advance; please visit the LCJH Online Catalog and click on the "Reserve" button.

Use Restrictions

There may be some restrictions on the use of the collection. For more information, contact:

Leo Baeck Institute, Center for Jewish History, 15 West 16th Street, New York, NY 10011

email: lbaeck@lbi.cjh.org

Access Points

Click on a subject to search that term in the Center's catalog.

Individuals:

Lehman, Robert L.

Organizations:

Hebrew Tabernacle Congregation (New York, N.Y.)

Hebrew Union College-Jewish Institute of Religion

Temple Shalom (Chicago, Ill.)

Union of American Hebrew Congregations

Subjects:

[Fasts and feasts--Judaism](#)
[Jewish preaching](#)
[Jews, German--New York \(State\)--New York.](#)
[Jews--Education](#)
[Jews--Education--United States](#)
[Judaism and social problems--United States.](#)
[Judaism--Study and teaching \(Higher\)--United States.](#)
[Judaism--United States--Liturgy.](#)
[Judaism--United States](#)
[Kristallnacht, 1938--Anniversaries, etc.](#)
[Rabbinical seminaries--United States.](#)
[Rabbis](#)
[Reform Judaism--United States](#)

Places:

[Chicago \(Ill.\)](#)
[Heilbronn \(Germany\)](#)
[Schweinfurt \(Germany\)](#)
[Washington Heights \(New York, N.Y.\)](#)

Document Types:

[Clippings \(information artifacts\)](#)
[Correspondence](#)
[Essays](#)
[Lecture notes](#)
[Lists \(document genres\)](#)
[Notes](#)
[Photographs](#)
[Programs \(documents\)](#)
[Sermons](#)
[Transcripts](#)

Related Material

A number of archival collections in the LBI Archives and books in the LBI Library relate to the German-Jewish community in Washington Heights and the Hebrew Tabernacle of Washington Heights. One of these is the book *Frankfurt on the Hudson*(st 2895); the LBI Archives hold an early manuscript of this work as well (MS 502). Included in the LBI Archives is the Berta Kuba Collection (AR 11991), which contains materials on the congregation and some correspondence with Rabbi Robert L. Lehman. The LBI Archives also hold The oral history collection of the Research Foundation for Jewish Immigration, New York (AR 25385), which contain an oral history by Robert L. Lehman.

Histories of the Hebrew Tabernacle congregation include *A history of the Hebrew Tabernacle Congregation of Washington Heights; a German-Jewish community in New York City*(F 128.9 J5 E4), which includes an introduction by Rabbi Robert L. Lehman.

The LBI Library includes the book, *Reflections on the Holocaust*, which contains histories of members of the Hebrew Tabernacle of Washington Heights (D 811.5 M27).

Separated Material

Some books and a number of publications without extensive notations were removed to the LBI Library. When removed, photocopies of the title pages and copyright information of the items were retained in the collection in the

folder where they were found.

A sewing kit used in the United States army and tefillin were removed to the LBI Art and Objects Collection.

Preferred Citation

Published citations should take the following form:

Identification of item, date (if known); Rabbi Robert L. Lehman Collection; AR 25598; box number; folder number; Leo Baeck Institute.

Processing Information

During processing of the archival collection, similar materials were grouped together to form series and subseries. Some original order was observed, resulting in the current organization of the sermons, the most prominent documentation in the collection. Some larger folders were further subdivided into multiple folders. Certificates were removed from their frames.

Container List

Series I: Personal, 1928-2002

This series is in German and English.

0.2 linear feet.

Arrangement:

Alphabetical.

Scope and Content:

Series I contains personal papers of Rabbi Robert L. Lehman, with much of the series consisting of correspondence. Other documents include articles and newspaper clippings and papers that relate to his graduation from Long Island University in 1949, prior to attending Hebrew Union College for his rabbinical studies.

Notable among the articles are documents in the first folder of the series, including Robert Lehman's Bar Mitzvah speech at the Hebrew Tabernacle of Washington Heights and a 1962 newspaper clipping regarding Catholic liturgy that demonized Jews and his recommendation, sent to the Vatican, to remove references to such demonization during the Second Vatican Council. The final folder of the series holds several essays written during the late 1940s for contests and courses on topics such as world peace and an academic paper on various philosophers' approaches to God; also included is a Sabbath Evening Service written by Rabbi Robert L. Lehman and dedicated to his Hebrew Tabernacle congregation, among other items.

Much of the series consists of personal correspondence, both from friends and family members as well as some from congregants. Such letters often impart greetings and news of their activities, mention academic politics at Hebrew Union College or news of fellow classmates, or are from friends who were also rabbis who tell of news of their positions. A few letters relate to his position at Hebrew Tabernacle. Folder 4, which holds later correspondence, includes a letter from Steven Lowenstein, author of *Frankfurt on the Hudson*, thanking Robert Lehman for his aid with the book; others are from the Leo Baeck Institute or from Long Island

University, when he received its Distinguished Alumnus Award in 1992.

| Box | Folder | Title | Date |
|-----|--------|---|------------|
| 1 | 1 | Articles about Robert L. Lehman and Bar Mitzvah Speech | 1940-1962 |
| 1 | 2 | Articles – Max Freudenthal | 1928-1937 |
| 1 | 3 | Books removed from collection | 1923-1953 |
| 1 | 4 | Correspondence | 1989, 2002 |
| 1 | 5 | Correspondence – Congregations and Personal | 1956-1981 |
| 1 | 6 | Correspondence – Congregations and Personal – Feder, Gary and Max | 1963-1970 |
| 1 | 7 | Correspondence – F-G | 1954-1971 |
| 1 | 8 | Correspondence – Jacob, Walter | 1955-1969 |
| 1 | 9 | Correspondence – Or Chadasch (Vienna) | 2001-2002 |
| 1 | 10 | Correspondence – S | 1954-1970 |
| 1 | 11 | Correspondence – W-Z | 1961-1972 |
| 1 | 12 | Graduation from Long Island University | 1948-1949 |
| 1 | 13 | Newspaper Clippings | 1948 |
| 1 | 14 | Taxes | 1957-1961 |
| 1 | 15 | Writings and Research | 1947-1968 |

Series II: Professional, 1942-2013

This series is in English, German, and Hebrew.

7.8 linear feet.

Arrangement:

Divided into four subseries:

Subseries 1: Early Career and Education, 1944-1957

Subseries 2: Temple Oheb Shalom, Baltimore, 1952-1956, 1962

Subseries 3: Hebrew Tabernacle of Washington Heights, 1942-2013

Subseries 4: Late Career, 1969-2003

Subseries 5: Conferences and Events, 1934, 1974-1996

Scope and Content:

Series II documents Rabbi Robert L. Lehman's education and role as rabbi and comprises the bulk of the collection. Documenting his rabbinical studies, early training, and evolution as a rabbi, it includes extensive sermons, much correspondence, and other congregational and organizational papers. The first four subseries are divided by chronological period (Early Career and Education; Temple Oheb Shalom; Hebrew Tabernacle of Washington Heights; Late Career), with the final subseries relating to trips and professional conferences.

Sermons comprise the bulk of Series II, spanning the career of Rabbi Robert Lehman. His first sermons, given as a student in the chapel of Hebrew Union College, will be found in Subseries 1, along with those given as a student rabbi. Subseries 2, his first position as an ordained rabbi, continues with the sermons he gave while a rabbi in Baltimore. The sermons from his pulpit at Hebrew Tabernacle will be found in Subseries 3 and document more than forty years of guiding his congregation with discussions of prayer, Biblical teachings, historical events, personal reflections, lessons taken from books, television and film, and on the

events of their times – local, national, and international. Subseries 4 holds later sermons from his brief time as rabbi at Temple Israel on Long Island and at the newly-formed congregation of Or Chadash in Vienna, Austria, where his sermons were in German. Also in German was the sermon he gave at the Kilianskirche in Heilbronn, Germany, on a trip there in 1985, located in Subseries 5, along with a shorter talk given at a church in Schweinfurt in 1991.

Correspondence also makes up a large portion of the professional documentation of Series II and will similarly be found in each subseries. Much of it is organizational and administrative; there is correspondence with his congregations when he was a student rabbi, relating to trips and conferences pertaining to details such as travel and logistical information. Correspondence pertaining to his two pulpits largely refers to the running of the congregations and their programs, especially the educational programs. Hebrew Tabernacle correspondence documents many of the congregation's activities, among them the concerts and lectures, the work of committees, congregational membership, and the maintenance of the synagogue and its finances, but also including honors awarded to Rabbi Lehman and events marking the anniversary of Kristallnacht. Related to the correspondence of the congregations of Temple Oheb Shalom and the Hebrew Tabernacle are their congregational papers; the former's consists mainly of papers related to the attendance and teaching in Temple Oheb Shalom's educational program, while Hebrew Tabernacle's congregational papers relate to many of its activities. In addition, research related to projects and documentation related to Hebrew Tabernacle's history will also be found in Subseries 3.

Rabbi Robert Lehman's membership in professional organizations and attendance at professional conferences will be found in Subseries 5. This subseries also contains documentation on memorial trips to Heilbronn and Schweinfurt, Germany in which he took part. Material in this subseries includes correspondence, publications, articles, and other papers related to specific conferences and events. Notable also is the documentation on the World Gathering of Jewish Holocaust Survivors in Israel.

Subseries 1: Early Career and Education, 1944-1957

This subseries is in English and Hebrew.

1.2 linear feet.

Arrangement:

Divided topically as follows:

- A) Hebrew Union College
- B) Student Rabbi Holiday Positions
- C) Temple Shalom (Chicago)
- D) Other Papers

Scope and Content:

This subseries relates to the beginning of Rabbi Robert Lehman's rabbinical career. It includes documentation of his studies at Hebrew Union College, his experiences as a student rabbi during the high holidays, his extended time as a student rabbi at Temple Shalom in Chicago, and other papers.

Documentation of Robert Lehman's studies at Hebrew Union College include organizational papers with the college, including some from late December 1953 and early January 1954 regarding the illness of his father. Other correspondence is with his professor and thesis advisor, Ellis Rivkin, as well as two folders of letters from classmates who were friends. Their

letters primarily provide updates on their activities and news of the congregations they served; Richard Rosenthal relates some descriptions of his activities as a military chaplain at Fort Leonard Wood. Other papers related to Robert Lehman's studies consist of a number of academic papers, notes on lectures and books, and examination questions and responses. Papers from the course "The Rabbi, the Congregation, and the Community" include descriptions of case studies of advisement given and interaction between rabbis and congregants.

Three folders relate to Robert Lehman's experiences as a student rabbi during the holidays at congregations in Oklahoma, Florida, and West Virginia. These folders contain correspondence regarding arranging his arrival and preparation for participating with the congregations. The first two folders also contain Robert Lehman's sermons for Rosh Hashana, Kol Nidre, Yom Kippur, and Yom Kippur Memorial Services. The second folder also includes a sermon for the dedication of the new Temple for the Congregation of Liberal Judaism and notes on an address to its Sisterhood on the place of women in modern 1950s Judaism. The final folder consists solely of correspondence regarding arrangements for holiday services at B'nai Israel Congregation in West Virginia.

Robert Lehman worked from autumn 1952 until spring 1953 as a student rabbi at Temple Shalom in Chicago. Papers regarding this time include correspondence with the congregation's rabbi, papers relating to the teaching of youth, and sermons. Correspondence with this congregation, while including organizational details, also pertains to teaching the youth of the congregation and Robert Lehman's various ideas to increase their interest in Temple activities and make Judaism relevant to them. Related is the folder of learning materials for the children's instruction, the text of plays put on by them for Hanukah and Purim, and instruction packets for parents' workshops, which instructed parents on how to celebrate the holidays at home. Several of the sermons given by Robert Lehman were intended for children, with another comparing Hanukah and Christmas, focusing on how parents could keep children interested in Hanukah during December.

The remaining other papers of Subseries 1 include a number of sermons and articles by other as well as some by Robert Lehman. Two folders in this section of the subseries hold writings by Robert Lehman. The first "Essays and Sermons by Robert L. Lehman" date from the late 1940s and include two short stories for an English class, as well as an essay for a history class on the history of war in the twentieth century and present conditions of the post-war world. "Choose Thou Life" may be an early draft of a sermon. This folder also includes copies of various poems. The folder "Sermons, Prayers, and Talks" includes several sermon drafts from the early 1950s given at Hebrew Union College, some of which were graded, as well as others for Hebrew Tabernacle. Some of these are benedictions for weddings. Sermons and newspaper clippings by others will also be found in this area of the subseries, along with texts of radio broadcasts by the Union of American Hebrew Congregations.

A) Hebrew Union College

| Box | Folder Title | Date |
|------------|---|-------------|
| 1 | 16 Correspondence | 1950-1953 |
| 1 | 17 Correspondence – Rivkin, Ellis | 1954-1955 |
| 1 | 18 Correspondence – Rosenthal, Richard (Dick) | 1954-1958 |
| 1 | 19 Correspondence – Rosenthal, William (Bill) | 1954-1956 |

| | | | |
|---|----|--|----------------------------|
| 1 | 20 | Course Notes and Essays – History 2: 333 BCE to 400 BCE (Summer 1950) | 1950 |
| 1 | 21 | Course Notes and Essays – Third Term (Fall 1950) | 1950 |
| 1 | 22 | Course Notes and Essays – Eighth Term (Spring 1953) | 1952-1953 March |
| 1 | 23 | Course Notes and Essays – Human Relations 3: The Rabbi, the Congregation and the Community | 1950-1953 |
| 1 | 24 | Course Notes and Essays – Ninth Term (Fall 1953-1954) | 1937, 1953 October-1954 |
| 1 | 25 | Course Notes and Essays – History 13 (Spring 1954) | 1954 February-April |

B) Student Rabbi Holiday Positions

| Box | Folder Title | Date |
|-----|---|-----------------------|
| 1 | 26 Congregation Emeth (Ardmore, Oklahoma) | 1950 July-October |
| 1 | 27 Congregation of Liberal Judaism (Orlando, Florida) | 1951 July-October |
| 1 | 28 B'nai Israel Congregation (Parkersburg, West Virginia) | 1953 June-1954 May |

C) Temple Sholom (Chicago)

| Box | Folder Title | Date |
|-----|--|---------------------------------|
| 1 | 29 Correspondence | 1952-1954 |
| 1 | 30 Plays | 1952-1953 |
| 1 | 31 Religious School – Learning Materials and Forms | 1953-1955 |
| 1 | 32 Sermons | 1952 September-1953 March |
| 1 | 33 Temple Sholom Bulletins | 1952-1955 |
| 1 | 34 Workshops for Parents | 1952-1952 |

D) Other Papers

| Box | Folder Title | Date |
|-----|--|-----------------------|
| 1 | 35 Children's and Family Services – General | 1944-1956 |
| 1 | 36 Essays and Sermons by Robert L. Lehman | 1946-1949 |
| 1 | 37 Multiple Congregations – Shavuot, Confirmation, and Graduation Services | 1955-1957 |
| 1 | 38 Sermons, Addresses and Articles by Others | 1953-1955 |
| 1 | 39 Sermons, Prayers, and Talks | 1949-1954 |
| 1 | 40 Service Programs and Bulletins | 1953-1955 |
| 1 | 41 Synagogue Service Bulletins and Untitled Family Service Pamphlets | undated, 1951-1955 |

| Box | Folder Title | Date |
|-----|---|-----------|
| 2 | 1 Union of American Hebrew Congregations – Radio Broadcasts – Design for Living | 1951-1952 |

| | | | |
|---|---|---|-----------|
| 2 | 2 | Union of American Hebrew Congregations – Radio Broadcasts – Design for Living | 1953-1955 |
| 2 | 3 | Union of American Hebrew Congregations – Radio Broadcasts – Message of Israel | 1952-1953 |
| 2 | 4 | Union of American Hebrew Congregations – Radio Broadcasts – Message of Israel | 1954-1955 |
| 2 | 5 | Union of American Hebrew Congregations – Radio Broadcasts – Message of Israel | 1956-1957 |

**Subseries 2: Temple Oheb Shalom,
Baltimore, 1952-1956, 1962**

This subseries is in English and German.

0.4 linear feet.

Arrangement:

Alphabetical.

Scope and Content:

Subseries 2 contains papers from Temple Oheb Shalom, where Robert Lehman served as assistant rabbi. It focuses on his communication with the congregation's rabbi, Abraham Shaw, as well as Robert Lehman's work in organizing a youth education program.

Correspondence with Rabbi Abraham Shaw includes letters relating to the consideration of Robert Lehman as assistant rabbi and his election. A 1954 letter mentions Robert Lehman's ordination as a rabbi on June 1, 1954. Other early letters discuss the arrangement of an apartment and his first days with the congregation. Letters from 1956 mention Robert Lehman's consideration by the Hebrew Tabernacle of Washington Heights, who were seeking a new rabbi. A December 1956 letter by Abraham Shaw mentions his having installed Robert Lehman as rabbi at Hebrew Tabernacle. Other letters contain personal greetings and discuss various other subjects.

Notable are several folders of sermons, Robert Lehman's first as an ordained rabbi. Included is his sermon for September 24, 1954, when he was installed as rabbi at Temple Oheb Shalom. This sermon includes some biographical details, since it was his introduction to his new congregation. While all sermons focus on Biblical teachings, they also include varying other subjects, with occasional mentions of current events, such as anti-Semitism, fears of communism, the lack of attendance at non-holiday services, or the Korean War. One folder holds sermons Robert Lehman gave at the Baltimore Hebrew Congregation.

Three folders relate to the congregation's youth programs, in which Robert Lehman participated. These include service programs as well as texts for children's services and Passover songs. Other letters include forms and circular letters, including instructions for boys for their bar mitzvahs or confirmations and guidelines for the home celebration of Hanukah. Related is the folder of materials on the religious school. Such papers include correspondence, especially regarding the arranging of a post-confirmation course, and notes on the children's curriculum, teaching materials, and a photo of the religious school's high school graduates.

| Box | Folder Title | Date |
|-----|---------------------------------|-----------|
| 2 | 6 Correspondence – Abraham Shaw | 1954-1965 |

| | | | |
|---|----|--|---|
| 2 | 7 | Correspondence – Jewish Art Exhibition (Baltimore, Maryland) | 1954 |
| 2 | 8 | Funerals, Weddings, and Talks | 1955-1956 |
| 2 | 9 | Religious School | 1952-1956 |
| 2 | 10 | Sermons | 1954 September-1954 December, 2004 |
| 2 | 11 | Sermons | 1955 January-1955 May |
| 2 | 12 | Sermons | 1955 June-1955 December |
| 2 | 13 | Sermons | 1956 January-1956 May, 1962 November |
| 2 | 14 | Sermons – Baltimore Hebrew Congregation | July 1954-August 1954 |
| 2 | 15 | Youth Education | 1951-1956 |
| 2 | 16 | Youth Education – Passover Seder | 1955 |
| 2 | 17 | Youth Education – Purim | 1954-1956 |

Subseries 3: Hebrew Tabernacle of Washington Heights, 1942-2013

This subseries is in [German] and [English].

5.6 linear feet.

Arrangement:

Divided as follows:

A) Correspondence

a) Alphabetical Files of Congregational Correspondence

b) Topical

B) Sermons

a) Chronological

b) Topical

C) Other Congregational Papers

D) Projects, Articles, and Research

Scope and Content:

This subseries holds the papers of Rabbi Robert Lehman while he was rabbi at Hebrew Tabernacle of Washington Heights. It has been divided into four areas: correspondence; sermons; other congregational papers; and projects, articles, and research.

The correspondence of Robert Lehman as Rabbi of Hebrew Tabernacle of Washington Heights covers numerous topics. The majority focus on routine matters relating to the congregation and synagogue.

Four folders of correspondence were previously arranged alphabetically. Nearly all of this correspondence consists of copies of the correspondence of Max Hamburg, the congregation's president during the 1970s. These letters focus on organizational matters, such as maintenance, preparation for holidays, invitations to new community members, fund-raising, events, and other such topics. Notable is a May 1978 request for police protection for worshippers departing the synagogue, evidence that reflects the changing neighborhood of Washington Heights.

The majority of correspondence was arranged topically during the

processing of the archival collection. These letters also often feature routine subjects, including circular letters and forms. Among the earliest committee correspondence are letters of Robert Lehman to and from the rabbinical placement committee as he searched for a new position when his time at Temple Oheb Sholom was coming to an end. Among these letters is his curriculum vitae. The second folder of committee correspondence includes a 1973 announcement of a meeting regarding the congregation's search for a new synagogue, which also mentions the condition of the neighborhood surrounding the congregation's previous location on 161st Street. Another folder documents the merge of the congregation of Temple Covenant with that of Hebrew Tabernacle. The folder pertaining to the fiftieth anniversary of Kristallnacht in 1988 includes information on the dedication of the Hebrew Tabernacle's stained-glass windows, as well as letters from other congregations regarding the event, the anniversary's sermon, and service program.

The folder of general correspondence from 1990-1994 contains several letters and related documents that pertain to events in the history of the congregation and to Rabbi Robert Lehman's career there. The folder includes an article by a member of the choir on his first meeting with Cantor Henry Ehrenberg and an overview of his experiences with the choir. The folder also has correspondence and a related documentation of a Kristallnacht memorial in 1993, letters regarding the celebration of Rabbi Lehman's fortieth anniversary as a rabbi, and a letter from the Vietnamese family sponsored by the congregation in 1980.

Correspondence with the Union of American Hebrew Congregations largely centers around the payment of membership dues, with information on the Hebrew Tabernacle's financial situation and its changes over the decades. Correspondence with the United States Holocaust Memorial Museum mentions the donation to the museum's collection of oral history tapes of experiences of the congregants.

The core of the material on the Hebrew Tabernacle of Washington Heights, and of the collection itself, consists of the drafts of sermons given by Rabbi Robert L. Lehman for this congregation from the late 1950s through the early 2000s. Most sermons were organized chronologically, although a smaller amount were grouped together by topic; this previous arrangement has been retained. Research material for sermons, such as newspaper or magazine clippings, correspondence, reports, fliers, programs, or other papers, are often included with the sermon for which they were used. Some sermons include index cards with brief summaries of their contents written at a later date by someone other than Rabbi Lehman; other similar index cards with sermon summaries were found together and have been included in this series. While the sermons provide ample evidence of Rabbi Lehman's preaching, they also hold many clues on the congregation's history and concerns. Most sermons relate Biblical stories or text with discussion of their relevance to modern life or events. Most sermons were typed, but some consist only of handwritten notes. Many typed sermons were written in a personal shorthand, with abbreviations for certain words; typed sermons were written on full pages of paper as well as half-sheets and index cards.

Particularly interesting are the many sermons that mention local, national, or world events, providing a historical overview of significant current events as well as imparting religious guidance to the congregation. Most prominent events in American history during these decades are addressed in the sermons. Notable are the sermons of the 1960s and 1970s that mention the Vietnam War, the growing civil rights movement and the racial tensions of the times, the space race and moon landing, the counterculture of the 1960s and 1970s, and the ideological divide between the younger and older generations. Included is mention of Jewish participation in the

civil rights movement; anti-Semitism among some of the revolutionary African-American rights organizations; events in Israel, Jewish youth and youth movements, the shift toward conservatism and the political right in the 1980s; and the effects of poverty on society. For example, sermons from 1969-1970 included a reaction to the Black Power Manifesto of James Forman; a discussion of religion in the Age of Aquarius; problems in Washington Heights and the election of Mayor Lindsay; a call for peace after the deaths at Kent State; and remarks on the first Earth Day. Another example is the folder "Turbulent 1960s and Spirituality," among the topical folders of sermons, which collects several historically-interesting sermons from the 1960s in one location; these include such topics as the 1969 protest against Columbia University's building of a gymnasium in Morningside Park, the Vietnam War, and the changes in English usage due to the growth of drug-related slang, as well as discussion of the history of Hassidim and their conflicts with Orthodox Judaism.

Other sermons, often those of the 1970s through the 1990s, mention the changing demographics of the neighborhood of Washington Heights, with reference to the reasons why the congregation moved their synagogue in 1974 from the more dangerous location of 161st Street to the congregation's location on Fort Washington Avenue. Still others, especially during the 1980s and 1990s, touch upon the congregation's role in the neighborhood, with mentions of participation in anti-drug protests and the support of local politicians. Some sermons note the changing demographics of the congregation itself as the older German-born congregants were joined by the younger generations.

Another frequent topic of the chronologically-arranged sermons are reviews of books, movies, and plays, in addition to the bulk of the sermons that focused on Biblical readings or in-depth examinations of prayers such as the Shema or the Kaddish. Although books reviewed during sermons were often books considering Judaism or Jewish history, they also included popular fiction. Among the reviews are those of television shows such as *All in the Family*, which Rabbi Lehman criticized. His Yom Kippur sermon of 1985 discussed a book by Klaus Mann on the importance of a civilized world and found fault with the then popular but uncivilized movie, *Rambo*; indicative of the times, it echoed the violence of the subways and the streets. One folder among the topically-arranged sermons consists of reviews as well.

The Holocaust was an undercurrent often referenced in passing in sermons, but was also frequently marked in November with a sermon around the anniversary of Kristallnacht, commemorating the burning of the synagogues in Germany.

In the folder of earliest sermons, those of autumn 1956, will be found the sermons related to the installation of Rabbi Lehman as rabbi of Hebrew Tabernacle. These include the sermon given by Rabbi Abraham Shaw, the senior rabbi of Temple Oheb Shalom, as well as Rabbi Lehman's response. Some sermons from the end of his career with this congregation focused on the future of the congregation. In 1993, with his retirement approaching, Rabbi Lehman asked his congregation to begin to consider the role of the non-Jew in the community. In his last holiday sermons of 1996, Rabbi Lehman spoke to his congregation on liberal Judaism and the upcoming changes the congregation might consider, such as the possibility of a female rabbi and greater attendance at services. These sermons also include his reminiscences of the congregation in addition to briefly describing its history.

Other Congregational Papers includes papers relating to the history of the congregation, as well as holding a few papers on the congregation in general.

Three folders pertain to the history of the congregation. Among these folders are a copy of a draft history of the congregation in 1985, later published; text of a service on the fiftieth anniversary of Kristallnacht with the dedication of eight stained glass windows; a newspaper article by Rabbi Robert Lehman on the history of the synagogue in 1980, and a 2005 article by cantor Frederick Herman on the one-hundredth anniversary of the building. Folder 7/15 includes a transcript of a detailed 1972 interview with Rabbi Lehman (with later 1979 additions) that mentions his own family's history but primarily focuses on that of the congregation prior to its move further north; it includes description of the changes in the neighborhood. This folder also holds a history of Kristallnacht commemorations at the Hebrew Tabernacle, among other papers. The scrapbook holds loose newspaper clippings relating either to the Hebrew Tabernacle or to Rabbi Lehman. They mention such items as community events and participation, the congregation's participation in civil rights marches, and Jewish holidays, among other subjects. The following folder includes a photograph of Rabbi Robert Lehman. The final folder holds documents from a class he gave, including attendance lists and class readings.

The final section of this subseries consists of documentation collected on various topics, often for projects undertaken by the congregation.

One project of the congregation was the support of a Vietnamese family; information gathered on the considerations of hosting a family will be found in the folder "Boat People," as well as information on the family they hosted. The "Liturgy Project" holds papers related to the examination of liturgy used by the congregation in a project conducted by the Central Conference of American Rabbis. The papers consisted of a survey by congregants on their thoughts and feelings while attending services in view of potential future changes to the liturgy. Such papers included a description of the project's goals, participating congregants' "worship diary" entries and a summation of the survey's results by Rabbi Lehman.

The folder "Anti-Semitism" relates to both anti-Semitism in America, including articles and a November 1966 sermon, and newspaper clippings on the Oberammergau Passion Play. Another folder, "Judaism in the Twenty-First Century" holds varying versions of the text of a talk by Robert Lehman in 1990 with his theories about the future; among the future events he anticipated were the return of Jews to Germany; the rise of Islamic fundamentalism and dangers to Israel; changes in Jewish communal organizations and the role of women; the future of liberal Judaism; and the role of rabbis in the future.

Several folders hold research material on varying topics. Material on the Jewish Defense League in 1969 includes newspaper clippings on the foundation of the league as well as on their position to Mayor Lindsay. The final folder of this subseries contains articles on Rabbi Robert Lehman, material on the Leadership Institute for Young German Jews, a clipping about Hebrew Tabernacle, and photographs of Rabbi Robert Lehman.

A) Correspondence

a) Alphabetical Files of Congregational Correspondence

| Box | Folder Title | | Date |
|-----|--------------|-----|-----------|
| 2 | 18 | L-W | 1974 |
| 2 | 19 | C-J | 1975-1981 |
| 2 | 20 | K-S | 1978-1979 |
| 2 | 21 | T-W | 1978 |

b) Topical

| Box | Folder Title | Date |
|------------|---|-------------------------|
| 2 | 22 Adult Bar/ Bat Mitzvah | |
| 2 | 23 Aufbau – Honoring Robert Lehman | 1979 |
| 2 | 24 Celebration – Thirty-Fifth Anniversary as Rabbi at Hebrew Tabernacle | 1992 |
| 2 | 25 Circular Letters and Forms | 1957, 1978 |
| 2 | 26 Circular Letters and Forms | 1979 |
| 2 | 27 Circular Letters, Announcements, and Forms | 1980 |
| 2 | 28 Circular Letters, Announcements, and Forms | 1981-1982 |
| 2 | 29 Committees | 1956-1969 |
| 2 | 30 Committees and Membership | 1973-1974, 1989-1991 |
| 2 | 31 Covenant Temple Merge | 1980-1981 |

| Box | Folder Title | Date |
|------------|---|-----------------|
| 3 | 1 Fiftieth Anniversary of Kristallnacht | 1987-1988 |
| 3 | 2 General Correspondence | 1974-1981 |
| 3 | 3 General Correspondence | 1990-1994 |
| 3 | 4 High Holidays | 1976-1979 |
| 3 | 5 High Holidays – Newspaper Advertisements | 1975-1978 |
| 3 | 6 Organizational Correspondence | 1974-1975 |
| 3 | 7 Planning and Finances | 1985-1996 |
| 3 | 8 Sixty-Fifth Anniversary of Hebrew Tabernacle | 1971 |
| 3 | 9 Union of American Hebrew Congregations – Finances | 1971-1978 |
| 3 | 10 Union of American Hebrew Congregations – Finances | 1994 |
| 3 | 11 Union of American Hebrew Congregations - Finances and Membership | 1975-1979 |
| 3 | 12 United States Holocaust Memorial Museum | 1991 |
| 3 | 13 Young Married Group (Mr. and Mrs. Group) | 1956-1960, 1985 |

B) Sermons**a) Chronological**

| Box | Folder Title | Date |
|------------|-------------------------------|------------------------------------|
| 3 | 14 Sermons | undated |
| 3 | 15 Sermons | 1956 September-1956 December |
| 3 | 16 Sermons | 1957 January-1957 June |
| 3 | 17 Sermons – Index Card Notes | 1957-1958 |

| | | | |
|------------|---------------------|------------------------------------|------------------------------------|
| 3 | 18 | Sermons | 1957 September-1957 December |
| 3 | 19 | Sermons | 1958 January-1958 May |
| 3 | 20 | Sermons | 1958 September-1958 December |
| 3 | 21 | Sermons | 1959 January-1959 June |
| 3 | 22 | Sermons | 1959 September-1960 June |
| 3 | 23 | Sermons | 1960 September-1960 December |
| 3 | 24 | Sermons | 1961 January-1961 May |
| 3 | 25 | Sermons | 1961 September-1961 December |
| 3 | 26 | Sermons | 1962 January-1962 May |
| 3 | 27 | Sermons | 1962 September-1962 December |
| Box | Folder Title | Date | |
| 4 | 1 Sermons | 1963 January-1963 May | |
| 4 | 2 Sermons | 1963 September-1963 December | |
| 4 | 3 Sermons | 1964 January-1964 June | |
| 4 | 4 Sermons | 1964 September-1964 December | |
| 4 | 5 Sermons | 1965 January-1965 June | |
| 4 | 6 Sermons | 1965 September-1965 December | |
| 4 | 7 Sermons | 1966 January-1966 April | |
| 4 | 8 Sermons | 1966 September-1966 December | |
| 4 | 9 Sermons | 1967 January-1967 May | |

| | | | |
|------------|---------------------|------------------------------------|------------------------------------|
| 4 | 10 | Sermons | 1967 September-1968 June |
| 4 | 11 | Sermons | 1968 September-1968 December |
| 4 | 12 | Sermons | 1969 January-1969 May |
| 4 | 13 | Sermons | 1969 September-1969 December |
| 4 | 14 | Sermons – Index Card Notes | 1969-1970 |
| 4 | 15 | Sermons | 1970 January-1970 June, 1994 |
| 4 | 16 | Sermons | 1970 September-1970 December |
| 4 | 17 | Sermons | 1971 January-1971 May |
| 4 | 18 | Sermons | 1971 September-1972 January |
| 4 | 19 | Sermons | 1972 October-1972 December |
| 4 | 20 | Sermons | 1973 January-1973 June |
| 4 | 21 | Sermons | 1973 September-1973 December |
| Box | Folder Title | Date | |
| 5 | 1 Sermons | 1974 January-1974 June | |
| 5 | 2 Sermons | 1974 September-1974 December | |
| 5 | 3 Sermons | 1975 January-1975 June | |
| 5 | 4 Sermons | 1976 | |
| 5 | 5 Sermons | 1977 January-1977 June | |
| 5 | 6 Sermons | 1977 September-1977 December | |
| 5 | 7 Sermons | 1978 January-1978 May | |
| 5 | 8 Sermons | 1978 September-1978 December | |

| | | | |
|------------|---------------------|------------------------------------|------------------------------------|
| 5 | 9 | Sermons | 1979 January-1979 May |
| 5 | 10 | Sermons | 1979 September-1979 December |
| 5 | 11 | Sermons | 1980 January-1980 May |
| 5 | 12 | Sermons | 1980 September-1980 December |
| 5 | 13 | Sermons | 1981 January-1981 May |
| 5 | 14 | Sermons | 1981 September-1981 December |
| 5 | 15 | Sermons | 1982 January-1982 April |
| 5 | 16 | Sermons | 1982 September-1982 December |
| 5 | 17 | Sermons | 1983 January-1983 May |
| 5 | 18 | Sermons | 1983 September-1983 December |
| Box | Folder Title | Date | |
| 6 | 1 Sermons | 1984 January-1984 June | |
| 6 | 2 Sermons | 1984 August-1984 December | |
| 6 | 3 Sermons | 1985 January-1985 May | |
| 6 | 4 Sermons | 1985 September-1985 December | |
| 6 | 5 Sermons | 1986 January-1986 August | |
| 6 | 6 Sermons | 1986 September-1986 December | |
| 6 | 7 Sermons | 1987 January-1987 June | |
| 6 | 8 Sermons | 1987 August-1987 December | |
| 6 | 9 Sermons | 1988 January-1988 April | |
| 6 | 10 Sermons | 1988 September- December | |

| | | | |
|---|----|---------|------------------------------------|
| 6 | 11 | Sermons | 1989 January-1989 June |
| 6 | 12 | Sermons | 1989 September-1989 December |
| 6 | 13 | Sermons | 1990 January-1990 May |
| 6 | 14 | Sermons | 1990 September-1990 December |
| 6 | 15 | Sermons | 1991 January-1991 May |
| 6 | 16 | Sermons | 1991 August-1991 December |
| 6 | 17 | Sermons | 1992 January-1992 June |
| 6 | 18 | Sermons | 1992 September-1992 December |
| 6 | 19 | Sermons | 1993 January-1993 April |
| 6 | 20 | Sermons | 1993 September-1993 December |

| Box | Folder Title | Date |
|-----|---------------------------|------------------------------------|
| 7 | 1 Sermons | 1994 January-1994 May |
| 7 | 2 Sermons | 1994 September-1994 December |
| 7 | 3 Sermons | 1995 January-1995 May |
| 7 | 4 Sermons | 1995 August-1995 December |
| 7 | 5 Sermons | 1996 January-1996 June |
| 7 | 6 Sermons – High Holidays | 1996 |
| 7 | 7 Sermons | 1997-1999 |

b) Topical

| Box | Folder Title | Date |
|-----|-------------------------------------|-----------------|
| 7 | 8 Book, Movie, and Play Reviews | 1957-1972 |
| 7 | 9 Children's and Youth Services | 1978, 1991 |
| 7 | 10 Philosophy | 1965-1966 |
| 7 | 11 Turbulent 1960s and Spirituality | 1956-1975, 1987 |
| 7 | 12 Various Subjects | 1956-1987 |

C) Other Congregational Papers

| Box | Folder Title | Date |
|-----|--------------|------|
|-----|--------------|------|

| | | | |
|---|----|--|---------------------|
| 7 | 13 | By-Laws, Programs, and Fliers | undated, 1974, 2000 |
| 7 | 14 | History of Hebrew Tabernacle of Washington Heights | 1968-2005 |
| 7 | 15 | History of Hebrew Tabernacle - Correspondence, Reports, Interview Transcript | 1972-2013 |
| 7 | 16 | History of Hebrew Tabernacle - Scrapbook | 1962-1990 |
| 7 | 17 | Publications, Photographs, and Programs | 1948-1986 |
| 7 | 18 | Rabbi's Class | 1989 |

D) Projects, Articles and Research

| Box | Folder | Title | Date |
|-----|--------|--|-------------------------------|
| 7 | 19 | Anti-Semitism | 1967-1970 |
| 7 | 20 | Bible Comparisons – Birth Stories, Lord's Prayer, Passover and Last Supper, Sanhedrin and Trial of Jesus | undated |
| 7 | 21 | Boat People | 1979-1980 |
| 7 | 22 | Children's Services – Boy Scouts | undated |
| 7 | 23 | Crime Prevention Program | undated |
| 7 | 24 | Euthanasia | 1942-1949, 1986 |
| 7 | 25 | In the Shadow of the Tower/ Josef Nassy Art – Articles and Images | 1989 |
| 7 | 26 | Jewish Defense League | 1969 |
| 7 | 27 | Jews and Catholics | 1964 |
| 7 | 28 | Judaism in the Twenty-First Century | 1990 |
| Box | Folder | Title | Date |
| 8 | 1 | Liturgy Project | 1994 |
| 8 | 2 | Notes – Various Topics | undated, 1951-1970, 1984-1988 |
| 8 | 3 | Poverty | 1965 |
| 8 | 4 | Services – Programs | undated, 1955-1958 |
| 8 | 5 | Talks, Articles, and Research – Various Subjects | 1948, 1967-1993 |
| 8 | 6 | United States Holocaust Memorial Museum | 1993 |
| 8 | 7 | Young German Jews and the History of the Hebrew Tabernacle | 1990-1999 |

Subseries 4: Late Career, 1969-2003**This subseries is in English.****0.1 linear feet.****Arrangement:**

Alphabetical.

Scope and Content:

This small subseries contains documentation that pertains to Rabbi Robert

Lehman's later years, including his retirement from Hebrew Tabernacle, his time as rabbi in Vienna, and his time as rabbi for Temple Israel of Lawrence, New York.

The first folder holds papers regarding Rabbi Lehman's retirement from Hebrew Tabernacle as well as documents, including sermons, articles, and publications, on memorable events while he was rabbi. Documentation includes materials for the celebration of his doctor of divinity degree and the spring 1997 events organized by the congregation to honor his forty years of service. Some materials include biographical information on him.

Documentation on his time as rabbi in Vienna in 2000 primarily consists of drafts of his sermons. Most of these sermons are in German and are for holidays. Some of them mention the many converts he encountered in Vienna; one sermon is for the conversion of a congregant. The folder also holds undated sermons in English about being a rabbi in Vienna as well as a clipping on Rabbi Robert Lehman being a rabbi there.

| Box | Folder Title | Date |
|-----|--|----------------------|
| 8 | 8 Retirement from Hebrew Tabernacle, Memorial, and Memorable Documents | 1969-1992, 1997-2003 |
| 8 | 9 Temple Israel (Lawrence, New York) | 2001-2002 |
| 8 | 10 Vienna | undated, 2000 |

Subseries 5: Conferences and Events, 1934, 1974-1996

This subseries is in English and German.

0.5 linear feet.

Arrangement:

Alphabetical.

Scope and Content:

This subseries holds papers relating to conferences Rabbi Lehman attended or trips he made.

The most prominent material in this series is the documentation of Rabbi Robert Lehman's two trips to Germany to participate in events for former residents of the towns of Heilbronn and Schweinfurt. Such documentation includes correspondence regarding the planning of the events, including itineraries and travel information. In Heilbronn Rabbi Robert Lehman gave a sermon at the Kilianskirche, in Schweinfurt a briefer talk at the St. Johannis-Kirche. Correspondence and the sermons from the Heilbronn visit include some biographical details on Rabbi Robert Lehman as well as the names of his family members who perished in the Holocaust. Included in the correspondence of the Heilbronn trip is an opinion on the drafts of the sermon he was to give there. Heilbronn correspondence also includes letters from Robert Lehmann's cousin, Heinz Freudenthal, in Munich. The Schweinfurt trip was part of the town's celebration of its twelve-hundredth anniversary and includes a number of clippings on the town's festivities. Its correspondence similarly relates to the planning of the trip, including correspondence with potential participants discussing attendance and the purchase of a gift for Schweinfurt. In addition, some participants' experiences of the trip are also included in the letters. Articles about the Schweinfurt trip also hold a brief history of Jews in Schweinfurt and a list of Jewish residents; after 1945 no Jews remained in the town. Folders on both trips include photographs of Rabbi Robert Lehman speaking in the two churches and participating in the cemetery memorial in Schweinfurt.

Two folders relate to the World Gathering of Holocaust Survivors in Israel

in 1981. Rabbi Robert Lehman represented the Central Conference of American Rabbis at the event; material includes organizational correspondence, notes on talks, and other information. Several letters respond to his inquiry of fellow rabbis as to what their role ought to be at the gathering.

Other documentation pertains to conferences in which Rabbi Robert Lehman participated. Material on the Holocaust and Biomedical Ethics conference at Kent State University includes a sermon draft on the questions raised by the conference, namely whether it is permissible to continue to use data gathered from Nazi medical experimentation.

| Box | Folder Title | Date |
|------------|--|-------------|
| 8 | 11 Central Conference of American Rabbis – Resolutions Committee | 1974-1978 |
| 8 | 12 Consultation on Conscience Conference | 1989 |
| 8 | 13 Curaçao Trip | 1988 |
| 8 | 14 Heilbronn Visit (Woche der Begegnung) – Articles, Lists, Newspaper Clippings, Photographs | 1985, 1987 |
| 8 | 15 Heilbronn Visit (Woche der Begegnung) – Correspondence | 1983-1986 |
| 8 | 16 Heilbronn Visit (Woche der Begegnung) – Sermon Drafts | 1985 |
| 8 | 17 Kent State University Conference – Holocaust and Biomedical Ethics | 1989-1990 |
| 8 | 18 Nürnberg-Fürth Reunions (New York) | 1992, 1996 |
| 8 | 19 Schweinfurt Trip – Articles, Programs, Itineraries, Lists and Photograph | 1990-1991 |
| 8 | 20 Schweinfurt Trip – Correspondence | 1990-1991 |
| 8 | 21 Schweinfurt Trip – Correspondence – Dresdener Bank to Bruno Maar | 1934 |
| 8 | 22 Schweinfurt Trip – Sermons and Services | 1990-1991 |
| 8 | 23 Trips – Caribbean and London | 1989-1990 |
| 8 | 24 World Gathering of Jewish Holocaust Survivors – Articles and Other Papers | 1980-1981 |
| 8 | 25 World Gathering of Jewish Holocaust Survivors – Correspondence | 1980-1981 |
| 8 | 26 World Gathering of Jewish Holocaust Survivors – Texts and Notes for Talks | 1980 |
| 8 | 27 World Union for Progressive Judaism – 25th International Conference | 1990 |

Series III: Diplomas and Certificates, 1949-1997

This series is in English and Hebrew.

1.75 linear feet.

Arrangement:

Alphabetical.

Scope and Content:

Series III holds several diplomas and certificates of Rabbi Robert L. Lehman. Several of the diplomas have been made into laminated, permanent plaques.

Plaques consist of his Doctor of Ministry degree from the New York Theological Seminary, his honorary Doctor of Divinity from Hebrew Union College, and his rabbinical ordination. Other diplomas include his Bachelor of Arts from Long Island University and Bachelor's and Master of Arts in Hebrew Letters degrees from Hebrew Union College.

The certificates held here are for his membership on the Hebrew Union College board of overseers, for completion of a course in Pastoral Counseling at the Postgraduate Center for Mental Health, and a proclamation from the Council of the City of New York honoring him on his retirement as rabbi of Hebrew Tabernacle of Washington Heights.

| Box | Folder Title | Date |
|--------|--|-----------|
| OS 161 | 1 Diplomas and Certificates | 1949-1997 |
| OS 161 | 2 Laminated Plaques – Doctoral Degrees and Rabbinical Ordination | 1954-1985 |

Leo Baeck Institute

Rabbi Robert L. Leham
Collection

AR 25598

4/17

SERMONS

JAN. 1971 - MAY 1971

ARCHIVES

INTRODUCTION

A General

- 1 again a time for rethinking the past at moment of Yiskor
- 2 bt often have been troubled by seeming problem: why have Yiskor on three festival occasions of Pesach, Shevuoth & Succos?
- 3 can understand remembrance on Y.K. wth its personal tone but why on festival occasions?

B SPECIFIC

- 1 bec these festival occasions are really more than tht they are historical occasions also and in this added designation lies answer to our question
- 2 history teaches us a great deal not only about the past in general, perhaps national, terms but in ~~xx~~ realm of personal as well. That
- 3 essence of Yiskor for three fest/histor occasion.

BODY

A HISTORY

- 1 can understand relationship between Yiskor & History best when we realize that, in broad general terms, events, experiences, episodes in life no matter how important are always superceded
- 2 life doesnot stand still; there is an ongoing trad, a flow of events as constant as the tides
- 3 it is our obligation not to get lost in the glories of the past: in terms of events or people or "what might have been"
- 4 but, rather, to use the past for a better present! and ths^agd philo in terms of Yiskor also: past is gone, and while it might have been except. good, it has been superceded & events can not be recalled
- 5 "what might have been" is of no use to us or anyone instead: "what is" and how we deal with it, is vital

B PERSONS

- 1 but history teaches us not only of events and experiences and ties this to our observance of Yiskr
- 2 history also relates us to persons and historical personalities; here another lesson can be learned.
- 3 the people of the past, partic re Biblical times, are not heroes, supermen, giants of the kind that are beyond our scope to touch or relate to
- 4 quite the contrary, the men of renown are human & wth all of their faults, & they had many, did much good and were sources of credit to historical process of our people
- 5 same sentiment in terms of our own loved ones: they

Can't view them as "gods"

too were human and gave a lot of themselves and we must learn to see them in perspective

- 6 the occasion of Yiskor tells us that we must do our bit as well, as best as we can, in sense of example they set for us not as heroes or giants or examples of greatness far above & beyond our abilities but as gd, decent and loving antecedents who were our own.

CONCLUSION

A GENERAL

- 1 ths, then, essence of Yiskor on this type of memorial occasion as it is linked to historical exp of Jewry
- 2 see same setting here in our Synagogue we observe /אנחנו/ "Time of giving of Law" and this is History bt ~~as is~~ the great events which have helped to shape us here in our Sanct during course of our existence.
- 3 again, the lesson comes through: we can not rely on the past, neither re events or personalities but we must acknowledge that it is all superceded and the obligation rests upon us, in our time & in ths place

B SPECIFIC

- 1 our loved ones are but a memory and the task is incumbent upon you & me, not bec of a memorial, bt for the good of the future
- 2 that is why we ask you to help and contribute to th best of yr ability so that ~~as history continues~~ what they began will cont to ~~be~~ flourish and our House of Gd will stand for good & blessing in course of History.
- 3 will the ushers please come forward...

Heb. Tab., 2nd day Shevuoth: YISKOR; May 31, 1971, Mon
day AM.

INTRODUCT

A GENERAL

- 1 have had occas to mention ths Mishnaic book only once since trad dictated its reading
- 2 one of the six chapt's each week between Pesach & Shevuoth
- 3 have been so involved wth BMs & guest speakers tht no chance to delve into many wonderful sayings.

B SPECIFIC

- 1 ths wk read from Chapt V and it has a great deal to offer but since the study of the book is so new to us, would like to take one of earlier sayings
- 2 Chapt II: Rabbi Simeon said: when you pray, do not make your prayer a form of routine; rather let it be an appeal to God's mercy and grace
- 3 it is a warm and meaningful message; one that appears obvious but has much depth

BODY

A Diff kinds of prayer

- 1 what kinds of prayer does the rabbi refer to? In his tyme, already, various ways of prayer: for instance, take words or song as just one obv example
- 2 today, we go even further: silent, public, Hebrew, English or vernacular, unison, responsively, spoken or sung are those which quickly come to mind
- 3 and this does not at all refer to those prayers which are linked to tradition in contrast to a phenomenon very much a part of our time: experimental prayers which are the rage of the contemp scene
- 4 bt I think that we can read from the words of R. Simeon that it did not really matter to him what the form of the prayer might be; rather, his concern was with its feeling, its devotion, its truthfulness
- 5 so that it might be spontaneous, from the heart, rather than a fixed, static, dry, meaningless exercise in futility. It must not become routine.

B PURPOSE

- 1 but even if the prayer is not routine we must know the answer to a more penetrating quest: what is its purpose?
- 2 it ~~is~~ possible for all of us to put feeling into almost any combination of words, beliefs, sentiment but there must be a purpose, an end-product, a goal toward which man strives in view of the words he utters or else, everything in a vacuum! Would ths be the purpose of prayer?

3 but again the verse of R. Simeon brings with it its own answer: he asks that it be an appeal; in this perhaps lies the heart of the message

4 not an empty gesture, not a call into a void, but a prayer from the heart with a purpose and that purpose is to make an appeal not even or nec for oneself but for all those with whom we come into contact, for all mankind

5 for man can only achieve a fulfillment if he can be at peace with himself as he is at peace with others

C EFFICACY

1 then the last aspect of this verse: an appeal for "mercy and grace"! Is prayer effective; does Gd hear, will there be an answer?

2 the questions have been asked a thousand times over a thousand years and in a thousand different ways but the answer must of a necessity always be the same: yes, He hears, if you believe

3 to fulfill oneself, to find oneself person contented, to feel that one's life is of meaning, ^{relevant} and for good and to speak to Him in these terms: this is ^{his} for mercy and grace, (speaking from the heart and surely with a purpose) *found in very process of being alive.*

4 of course, we can not prove it scientifically, we know that all too many scoff but upon examination for those who believe, the verse of R. Simeon rings as true today as it did in former generations.

CONCLUSION

A General

1 indeed, PA a marvellous book and one could spend a lifetime reading and interpreting it

2 we only have time for just a few selected vv, this week and next

B SPECIFIC

1 at same time, to have learned from just one instance is sufficient for the truth is so remarkable clear

2 "when you pray, do not make your prayer a form of routine; rather, let it be an appeal for God's mercy and grace"

Amen.

Heb. Tab., Sat. A.M., May 22, 1971

INTRODUCTION

A GENERAL

- 1 the last Sabb eve of current seasn of activity when I will be preaching; a year has been spent in frt-ful activity in terms of ths pulpit
- 2 bt now the time has come, for self-knowledge if nothing else, to "sum up" and thus to gain an insight into our areas of concern, into our achievements and into the problem areas which ^{we} have touched as well
- 3 it is time to evaluate what we have done, tried to do; where succeeded and failed; above all: why?

B SPECIFIC

- 1 took some time these past several weeks to carefully reread items in Bulletin as well as to check over my calendar and frm this drawn up list of activits
- 2 found them, in retrospect, to have been quite astonishing in diversity and complexity and, even more interesting, most of what we planned we carried on!
- 3 for example, at beginning of year promised: more young people partic in our services & speak frm pulpit & it was done; bring in whole new range of interests via speakers for our Spring Series & grt diversity accomplished; [publ or about to publ four diff pamphlets: sermons, Yiskor service, membership brochure & census of cong;] paid tribute to Dutch; had two films; introduced "Voice of Cong" series; and had lecture on Objects d'Art in addit to interpretive dance to modern service ^{music of sacred}
- 4 all thse, and ^{much else are} ~~many more~~ aspects of worship which ~~is~~ ^{are} surely known to those of you who come regularly or at least follow events of cong. life during year.

BODY

A RESULTS IN NUMBERS?

- 1 the first question we must ask as we see events in retrospect: have we accomplished anything by this massive infusion of activity?
- 2 originally intended ~~to indicate~~ ^{by} that this would be a banner yr of activity ~~the~~ result might well have been to frighten people away ~~for~~ as a defense against overactivity, which is equated with involvement; people withdraw, retreat, draw back so as not to be touched, involved, activated. ^{active may have scared rather than involved them.}
- 3 I dare say that no substantial increase of worshipers wth added dimension than heretofore! Bluntly: activity has not helped attendance.
- 4 bt, of course, we know that people less interested in Religion today and, consequently, should not

take lack of attendance ^{as an effort} ~~seriously~~ but, fact of matter is that most of "activity" was not "religious" in strict sense of term!

- 5 what then is excuse? or answer? People lock their doors in evening (or even in morning) in figurative, as well as literal sense! They ~~want~~ ^{choose} to be with & for themselves, almost literally afraid of dangers and complexities of outside world and, therefore, unless pure entertainment, tend to stay ~~alone~~, away, aloof!
- 6 always, of course, % of those who particip in every thing but general theme still valid.

B DOES IT HELP SOME?

- 1 on other hand, can not be completely negative for it stands to reason that programs offered were of meaning and relevance to some.
- 2 ths brought home to me time and again when people commented on new activity we tried for they complimented on effort ~~and~~ wished us well.
- 3 but whether these new endeavors added substantially to their ~~worth~~ ^{value}, enhancement and piety as contemporary Jews was, of course, an aspect of the question which was not answered!
- 4 we know only that, as in most other areas of life, what touched the one, left the other cold and that it is impossible to reach a unanimity of concern.
- 5 for example: Pt of V re fasting: not a single react help wth blood: 1 gave & credited us; help elderly & confined: 2 responded but they had helped before; College Disc wth two large ads in Bulletin: less th a ^Minyan; Brd of Ovrseers talk by newly ordained R not a single response; Retired: 2; Library the biggest dissapointment although we had 5 responses & some even sent funds.
- 6 on other hand, the column which spoke of loneliness of people elicited more responses than any other; ~~venture~~; it touched a nerve in our membership which we have not been able to find since.
- 7 in other words, while we have made contact and have made some inroads and have had a small reaction the whole idea of this grt activity, aside from obtaining mere numbers which we have already discounted, to enhance and ennoble our membership also was very limited in its attainment ^{but we delight in quality if not able to get quantity.}

C REAL PROBLEM

- 1 it is easy, of course, to blame any number of factors on the dearth of involvement in the community, in the congregation, in the religious family, at least

frm the "religious pt of view"

- 2 the time we spent a special letter to cong when Dr Gottschalk spoke here, with scattered result, perhaps indicative of malaise
- 3 ours is a situation where inertia, complacency, an unquestioned acceptance, a phlegmatic approach to the status quo are synonymous wth religiosity as we ~~live the faith~~ ~~understand the term~~ in our ~~setting~~ time.
- 4 no real enthusiasm, no ~~dynamism~~ ^{passive} flair, no wholehearted commitment; it is as if rel, Jud, must be endured bec ~~that~~ is ours but it is not supposed to jostle to irritate, to "rock the boat" whether in sense of basic commandments or in terms of grt social questions of our time. *Want, like it used to be - no changes!*
- 5 rel, then, should be safe, secure and quiet; this is only available analysis to lack of true concern on part of cong family for we have affected only a small % while the majority retain their studied innocence

CONCLUSION

A GENERAL *emergence*

- 1 see then ~~a picture~~ ^{emergence} of grt activity ~~emerging~~ over past year and ~~one which~~ ^{some} has touched us on several levels of our lives
- 2 many programs planned again for next season of act. and all with the hope that it will edify people

B SPECIFIC

- 1 but whether it will touch them in depth of heart, whether will bring more or diff people ~~ad~~ whether ~~the even major pt of issue~~ and whether it will arouse people to be closer to faith of our fathrs
- 2 all this remains matter of speculation. Hope is always present and if nothing else, excitement in the planning. *In the meantime,*
- 3 hope it will be a gd summer for you and a meaningful return to Judaism, in the Fall, for us all. We con't to follow trad: not incumbent upon us to complete task bt neither free to desist from it.

Amen.

Heb. Tab., Friday evening, May 28, 1971

Final sermon of preaching season.

INTRODUCTION

A GENERAL

- 1 things not always what they seem, partic at 1st glc and while ths thought ap lic to all areas of life, as psych shown us, relevant also to Jud.
- 2 always intrigued me that Torah, so vital & awesome, given not amid splendor or glitter but in desert wasteland (unlike BM cele today which really needs only a Minyan bt not a catering establishment).
- 3 other examples: Moses, grt man, leader, etc was slow of speech & humble; Gd not in grand Cedars of Lebanon of which Bible spks wth awe but in thorn b. Origins of our people in slavery & emphasized which is pt most other peoples would want to forget.

B SPECIFIC

- 1 find ths dichotomy of experience in more modern J. setting as well
- 2 Jud emphasizes that we judge a person by what he is not by what he has; that 36 righteous ~~because of~~ whom world foundation rests are not & need not be identified, indeed: the Mitzvoh ~~here~~ as in other areas of "gd deeds" is that they be hidden frm view; finally, that even in Israel message of Zechariah vital: not by might nor by power but by My spirit..
- 3 all ths very much a part of Shevuoth also; a major holiday although tends to be overshadowed by Pesach on one hand & RH on other
- 4 bt strange part is that while Law our main concern, since this *ללא גזירה* / *לא גזירה* / *לא גזירה* even the Law, Torah, can bdst be understood not on obvious level but in terms of what is implied. There find main lesson.

BODY

A INTIMACY

- 1 we realize depth of Law not in just plain 10 Cs, fr all of their greatness & unive sality.
- 2 more vital: there is in 10Cs an intimacy of relationship between Gd and Man, Gd & Israel which must be understood & acknowledged to gain ~~pure~~ understanding
- 3 note, first and foremost, the v. "I" am Lord: ths a very definite, concrete, tangible identification! and ths all the more vital in context of usual theological bicering and diffusion of effort.
- 4 who is ths Gd? not intagible, nebulous, far-away or even worse, impersonal Deity but "I am Lord" and we know each other quite well & there is no mistaking Me.
- 5 I am one who led you; we are close, personal and you are *mine, part of my world now, part of my people.*

- 6 it reminds one of phrase used in Negro spiritual: His eye on sparrow and also on me
- 7 the question of a personal Deity, [who is so closely identified with Law,] very much debated in our contemp socety bt taken for granted in Jew trad espec as seen on ths occas of Shevuoth.

B EMPHASIS ON MAN

- 1 a second novel insight into Law when we lk below obvious surface: grt Revelation, Gd central, the people in awe but
- 2 of the 10 Cs, 7 either emphasize or deal wth man exclusively! Quite a contrast to the obvious and worth thinking about.
- 3 why this disproportionate emphasis in Gds Law ~~to~~ Man? To lift up, to ennoble, to sanctify, to enhance him
- 4 in all discussion of Decalogue, interestingly enuf never a question as to whether man able, whether ths possible, whether part of his potential; this is taken for granted, there is simply no doubt.
- 5 again, not something theoretical but very applicabl to what man experiences, what are his concerns, what enters his scheme of things so that life is regulated and ruled because of the two factors now established and part of the basis for Shevuoth
- 6 a) an emphasis on Man, as we just discussed, and b) an intimate relationship to Gd these lead us to third major aspect of this holiday obsrvance.

C FAITH

- 1 these two combine to make us into a "faith" and in ths designation there occurs a vital distinction
- 2 with Bris at the time of Abraham we became a grp, a tribe, a family in the largest sense of word; it was to be a covenant on a natl scale with the intent later to fulfill the promise of leading us to a Land
- 3 later still, at the time of the exodus from Egypt the development of the Jew went even further: we became a people, a community, in the ethnic sense bec now we identified as a people wth a purpose, to represent something to the nations of the world whether this "freedom" or to "worship Gd"
- 4 bt all/still incomplete until the Revelation at Mt Sinai, where we stand today and at ths hour. We who acknowledge the intimate relationship wth Gd and perceive His emphasis on man, now are a FAITH
- 5 we are no longer Canaanites or Hebrews or escapees from Egypt bt Jews for we have accepted the Law & we are changed because of it.

- [6 we are Jews, a faith, all the more so bec not limited in scope either in ideology, in tradition, in nationhood or as a people but are Universal bec. Gd spoke to us at Sinai and we heard]
- 7 and, therefore, entered upon a unique relationship which has been our blessing as well as our curse; ~~bt~~ we stand as a "chosen people"
- 8 it broadened and enlightened us of the past, instituted a new concept of Deity and set the Jews, as a people of faith, on a path from which they never swerved for all these generations.

CONCLUSION

A GENERAL

- 1 this, then, brings us back to essential fr this holiday occas: *ל' / ח / א ~ / 15* "time of giving of Law"
- 2 it is, as we already pted out, not always the obvious, the plain, the superficial ~~but~~ ^{rather} the meaning is frequently hidden below layers of verbiage, in this instance as in so many others in life

B SPECIFIC

- 1 what then is the lesson and what becomes obvious beneath the layers of talk and irrelevancy?
- 2 a three-fold lesson: a-that there is an intimate relationship between us and Gd, we are His in very direct & personal sense.
b-that man has grt place of emphasis in scheme of things as Gd designated, that he is capable and that what is assigned to him is part of his potent.
c-that primarily at this season we became a faith & in this we find our reason for existence, our goal for motivation, our ~~place~~ ^{hope} for the future ~~of our~~ Jews
- 3 All things being considered this is the holiday of greatest merit and to observe the giving of Torah should be a joy & priv not only in obvious sense bt to know and learn & appreciate the core of r trad.

AMEN.

Heb. Tab., May 30, 1971; SHEVUOTH A.M. SERVICE, SUNDAY

"WHAT DO YOU HATE?"

INTRODUCT

A GENERAL

- 1 number of months ago, heard a TV program on which HS sr were interviewed by David Brinkley
- 2 discussed all sorts of subjects, generally germane to problems of our time and quite routine until at one pt a yng black girl, who had ~~said~~ ^{spoken} very little ~~asked~~ said: all depends on what u hate,
- 3 (up to ths pt, very routine but) her quest cast everything into diff light; she had put her finger on the crucial issue: ~~many~~ ^{most} of us are alike, as north, east, middle-class, wh/bl liberals in terms of our wants, yearnings, even belief
- 4 ~~bt~~ when we are asked what do we hate, then we reflect the best in us but the ~~worst~~ and mirror our prejudices, dislikes and individ idiosyncracies.

B SPECIFIC

- 1 girl on TV was referring to her ~~partic~~ place in scheme of things which was gd & average on surface bt full of contradict beneath layer of superficiality
- 2 she pointed out to audience and her peers that very easy to ask "what do you/I like?" ~~and~~ even more simple to ask "whom do you/I hate?" for we all have our pet individ whom we dislike intensely but all not as precise and basic as "what do you hate?". *feel, emot, objids, etc*
- 3 the girl cited instance of the many "do-gooders" in Wash, D.C. who went as teachers into black ghetto schools ~~full~~ of idealism but her ~~her~~ knowledge of these indiv indicated to her that the teachers were in the ghetto schools for their benefit but not for hers!
- 4 in any case, the question h_s remained wth me over the intervening months; interesting to ask "WHAT ~~X~~ (not whom) do you hate?"

ODY

A INDIFFERENCE

- 1 ths is what I hate most of all. Indiff to people, to social conditions, to world as we know it
- 2 it speaks of a kind of apathy in people which is self-defeating for, as it cuts off all concern for people outside ones realm, so ~~in the same manner~~ does this apathy create a ^{inner} selfishness which borders on a self-destructive egomania.
- 3 it is always a ~~sign of~~ ^{obvious} psych truth that he who is most concerned wth himself has no ~~place~~ ^{feeling} for others
- 4 ths indifference to concerns of world re: social conditions, to world experience does not fall into same catagory of defeatism where individ says "what can I do?" when confronted by grand scale of problems

- 5 rather, in our instance of apathy the individual realizes full well the burdens of his time and place but refuses to open himself to needs of others because he knows that it will be at partial expense to himself.
- 6 it is very much as Charles Reich said in "Greening" that youth is much discouraged by our hypocrisy and artificiality, our "plastic" personalities but they are, literally, willing to put their bodies on the line and do!
- 7 whether we approve of their views, actions and idleness or not does not matter, we can not take them from them. Youth, on many levels of concern, is certainly not indifferent.
- 8 but we know how easy it is, how convenient, how proper to be indifferent, to bask in the security of apathy, to allow oneself the pleasure of satisfying the ego but, of course, to the detriment of others.
- 9 above all things, then, what I hate is indifference.

B CERTAINTY

- 1 second category of question: what do I hate? is "certainty".
- 2 there are always those, and we meet them every day in every walk of life and on every level of contact, who display an air of certainty, of rigidity, of unyielding hardness and I hate this ~~category of individual~~ ^{category} with a passion.
- 3 above all things, it seems to me, one should not be static! There are all too many who are against everything new, on principle, whether the new element is in realm of ideas, art, music, literature, causes -- and will brook no interference with their conviction that their certainty is the one and only way, (is it)?
- 4 now, I certainly am not the one who is adventurous in many areas of life and there are certain levels of involvement which are quite foreign to me but I hope that I would never be so static, so hard, so unyielding not at least to weigh the other point of view, to test the alternatives, to allow for possibilities.
- 5 the strange part of it is that the thought of hating "certainty" sounds so obvious but I find it to be a cardinal "sin" in most people I meet, on all too many levels of involvement.
- 6 they know the way, their way is right, this is the way it has always been, there is no need for change, why take a chance, let's not be part of a risk and

they issue these pronouncements with a certainty, with an absoluteness, with a rigidity which can't help but antagonize *+ borders on arrogance!*

7 it is a hate which is part of me all too often; it causes sadness & hurt for all concerned.

CONCLUSION

A GENERAL

- 1 what we are saying then is that the individuals I ~~hate~~ *dislike or reject* are related to what I hate; that is to say: if a man has no cause, no fervor, no involvement but merely a rationale for the status quo
- 2 this is a drain on what is most vital for living a meaningful life.
- 3 we all know what we hate on the most obvious levels: illness, death, that which is uncontrollable, ~~taxes~~ *are* hurt, destruction and war
- 4 and I sympathize, but even more what I hate ~~is~~ *are* indifference and certainty for these qualities of character lead to a self-inflicted death not of the body but of the spirit, of the mind, of all joy.

B SPECIFIC

- 1 perhaps, then, that is the lesson on a positive level: don't exist but live ~~and live~~ *area* in the ~~level~~ of involvement with others
- 2 don't surrender, challenge
don't repress, express
don't fear, make the next step for as someone stated in a very positive setting: the next step you take is the very first step of your new life.
- 3 what do you hate? your list may differ greatly from mine but the object of life is not to hate. *rather,* ~~but~~ to care, to feel, to sense *aspects* and be sensitive all of which are qualities of life which can not be experienced or shared if there is in man indiff, apathy or rigid certainty.
- 4 our hope and prayer is to live and feel to the fullest so that "what do I hate" need no longer occupy us. *ultimately* ~~bec~~ there *should* be no need for this question ~~rather~~ *bec* all men will say: look, how meaningful my life!

Amen.

*trustful
good*

Heb. Tab., Friday eve, May 7, 1971.

"THE PLEDGE" by Leonard Slater.

Friends, this day ~~is~~ according to the Hebrew reckoning ^{is} the 5th of Iyar — the date on which 23 years ago the State of Israel was proclaimed. I think that most of us remember that stirring event although ~~the~~ euphoria lasted only a few short hours until the armies of the surrounding Arab nations invaded the wide open borders of the new State. We were all concerned and ~~rightly~~ so / for the danger of being overrun was very real; it took a while for the elements of the Israel defense forces to coordinate and to fight the invaders to a standstill. But we were concerned also from another point of view: we wondered whether Israel had the capabilities to defend itself; we knew of her enthusiasm, her dedication and her fervor to remain independent ~~in the light of a two thousand year hiatus~~ but from which source would come the goods, the materials, the weapons, the money by means of which Israel could put up a defense and concretely show ~~her~~ ability to survive in the face of this almost overwhelming onslaught. ^{Her} sworn enemies ~~who~~ had already announced their intention to drive the Jews into the sea.

The book which I would like to review for you this anniversary evening tells the story ~~of the preparations~~ of a handful of individuals who organized the weapons for defense right here in America; the task was so secret that the need for our book, "The Pledge" by Leonard Slater became obvious. ~~for here~~ ^{the} ~~was~~ a story ^{was} not even known to the general public after 23 years. What is even more fantastic is that the planning for the War of Liberation was begun just after the second World War had been concluded, with the British still in command of Palestine. ^{The impetus was due to} ~~and it all took place because of~~ the foresight of a revolutionary genius named David ben Gurion and a cooperative industrialist and philanthropist named Rudolf Sonneborn, ~~and~~ it all took place right here in our city [with only one all embracing ingredient to see the matter through from the earliest stirrings of this venture to its successful conclusion and this ingredient can be called by no other name than "Chutzpah"]. The book makes such fascinating reading because all of the familiar names crop up from page to page not of course in the positions of authority or glory they now occupy but

of unbelievable heroics

in terms of ~~their~~ earliest endeavors for the sake of the State to be. It was to the credit of ben Gurion that he realized, already in July 1945, that the end of the war would create a two-fold situation: first, a surplus of army materials which were simply going ~~to go~~ to waste and which could be purchased at very nominal prices and, secondly, that with the shifting alliances of a post-war era and especially with the ~~light of the~~ ^{comparative} Jews in a ~~favorable~~ setting a power vacuum would arise which could not help but have a profound influence on what Jews had dreamed of since 1917 ~~with the issuance of~~ ^{when} the Balfour Declaration ^{was issued}. A Jewish State would come into being, all the more so with the vote for partition in November of 1947; and this forms the essence of the book: to get sufficient materials together between the date of partition and the day of Independence and thus to supply the Israeli army, air force ~~and navy~~ so that they could meet the threat of the invaders. ^{successfully}.

It was not an easy task, by any means. The least cooperative forces, of course, ^{was} ~~were~~ the British who while having set a date to relinquish control over Palestine did everything in their power to set the stage ^{in favor of} for the Arabs, ~~and~~ to ~~limit the areas of activity for~~ ^{The exclusion of} the Jew. They patrolled every access route by land and sea and did not hesitate to severely punish, even execute, any young Jew who was suspected of bringing in arms, of course illegally. But this, of course, was what had to be done and done on a constant basis. The Hagganah was still underground and biding its time but the war of nerves and sabotage ~~and internal revolt~~ ^{two} was already in full swing with ~~three~~ major organizations vying for power: Stern, [†]Irgun, ~~and Leumi~~. ~~Needless to say, for those of you~~ ^{may recall that} who know history, these ~~three~~ groups were not only against the British but also fought with one another so that while they did much ^{to} harm ~~to~~ the ~~British forces~~ ^{handful power} and fought ^{violently} ~~with a vengeance~~ and took revenge with pleasure the serious work of ~~finally fighting and making~~ ^{guarding} a nation and molding the large group of ~~fighters~~ ^{soldiers} who would have the task of finally holding the borders and defending the land was given, almost by default, to the Hagganah. It is for this reason that ben Gurion ^{gave highest priority to army training} ~~put matters into order in America~~ and then left this task in the hands of many capable subordinates. They purchased arms, they obtained weapons, they

bought up dozens of old fighter planes, they solicited the help and support of discharged veterans who would serve as mechanics and as soldiers, but as the time limit became ever more obvious ~~several~~ ^{Juan} events conspired to ~~bring~~ ^{the po-} the hope for victory to the point of despair. Most vital, America, caught up in ~~the po-~~ ^{the po-} ~~litical~~ ^{political} machinations of the time, placed an arms embargo on all ~~weapons~~ ^{materials} to ~~Israel~~ ^{Palestine} so that ^{now} the Israelis had the weapons, guns, small arms and planes but no ammunition. It went so far that at one point some of the secret negotiators here actually made a down payment on an old aircraft carrier which they hoped to sail from Norfolk to Haifa not loaded with aircraft, incidentally, but with arms ^{a good} and only the many beaurocratic difficulties kept them from realizing their goal. Ben Gurion, desperate for ~~the~~ money and arms, and it was always that when the one was available the other was not, held a meeting on Yom Kippur with a man whom he sent to Eastern Europe to purchase arms for Israel; the meeting was held on Yom Kippur because, as ben Gurion said, it was the one day of the year when no one would disturb him and when utter secrecy of the new arms deal could be maintained. That was in 1947 but the demand for arms now became truly desperate with partition all but certain.

As a consequence, a new personality was brought over from Palestine, a woman who had the ~~added~~ advantage of speaking English fluently and, as an American, ~~having~~ lived in our country for many years. Her name, Mrs. Myerson and her primary task to solicit between 25 and 30 million dollars within the next two to three weeks. ~~and~~ ^{As} you might well suppose, Golda Meir accomplished her mission with dollars and time to spare. But ~~there~~ ^{it was} were other ~~things~~ needed and for this list of ~~items~~ ^{goods}, running from the most obvious to the most secret ~~items~~, she had the help of a young dynamo, largely unknown outside Israel, whose name was Teddy Kollect. Some of the items they were pledged to obtain: two million sand bags, ten thousand pairs of books, thirty thousand pair of socks, one thousand pairs of binoculars and five hundred miles of telephone cable, 50 water trucks, 200 motorcycles, 20 gasoline trucks, 200 Hebrew typewriters, 200 megaphone systems, 300 searchlights, three thousand tents for 2, 8 and 16 men, 500,000 emergency rations and on and on, the list seemed endless.

~~and so diverse that it seemed to defy the organizational genius of even the most~~
~~skilled of negotiators.~~ At one point there was even a request for a naval
 telescope not for someone in the navy but for an army officer who, unfortunately,
 had but one eye. Today we know him as Moshe Dayan. But even with all of
 these lists and with all of these efforts to bring the goods through the British
 blockade into the Jewish area, it was a difficult and almost impossible task
 from beginning to end. We know that at the risk of life, and many did not sur-
 vive either the British or the Arab revenge, much was brought into the country
 but at the moment of independence when the Egyptians were ready to march we
 know that the Jews were still nothing more than a group of innocents who could
 shoot but had no ammunition beyond three days supply. Jews were simply not yet
 schooled to do battle on a large scale; it was a totally new area of endeavor
 and so we read of some of the most outrageous incidents to take place in any
 army, and they are or would have been funny were the circumstances not so ~~vital~~
~~on a scale as survival~~ ^{desperate}. For example, Piper Cubs strafed enemy positions with
 the guns being fired through open doors of the planes because there were no
 brackets to mount them; ^{home-made} bombs were rolled ^{in bottles} out of doors of ~~open~~ planes ~~because~~
~~proper equipment was not available~~; many times Israeli pilots shot off their
 own propellers because the guns and the revolving blades were not synchronized.
~~and~~ ^{= psych-warfare} the Chutzpoh came through again ~~as~~ in a public press release ^{for} once the Is-
 raeli planes had gone into action the official communique called this the 101st
 air squadron, giving the impressions of hundreds of planes and at least one
 hundred other squadrons when, in reality, no such other squadrons ever exist-
 ed. On sheer gall, on nerve, on bombast and on Chutzpoh, on the order of
 buying an aircraft carrier to ferry goods across the Atlantic and Mediterran-
 ean Sea, of such acts of wild courage was the War of Independence fought and
 won. It was like the time that Teddy Kollect and William Levitt, the build-
 er, met for half an hour of conversation. They had never seen one another
 previous. Kollect told Levitt that he needed a million dollars and he needed
 it now; furthermore, he could not tell him what for, had no collateral and
 could not promise even whether the venture for which the money was intended

would succeed. Levitt, after listening to this, and being a ^{an} ~~and~~ business man answered in one of the classic understatement, but in a typical reaction, for that time: So what could I do? I gave him the million dollars.

p. 501 It is of these stories and of the great men of that era, most particularly of a three year ^{span} ~~stretch~~ from 1945 to 1948 that the book "The Pledge" is made. It is not the most wonderful book you will ever read but it is full of stories, of hairraising escapes and of an excitement which made our lives vital and involved in those early years of Israel's struggle for survival. The great personalities are mentioned, it all took place right here in New York and what went on with the knowledge of our government and without ~~its knowledge~~ is simply amazing. But more than anything else, what is fantastic is to ^{learn of the} ~~come to know the~~ great trust and belief which unknown and unsung heroes of that era ^{invested in} ~~placed into~~ the future of ~~our land of~~ Israel so that because of their efforts the Jewish State could, would and did survive and prosper. Leonard Slaters book is truly a compendium of heroics and from that point of view alone it is a pleasure to read. We can take pride in the achievements of our ^{past efforts to help} ~~own and our friends some~~ 25 years ago just as we are proud of the Israeli on the occasion of the 23rd anniversary of the State's Independence. ^{May it} ~~We hope and pray that the State may~~ continue to flourish for many years to come so that always it will be a beacon of worth and meaning to us and all the world. Let us, as well, pledge to do our duty to help and support and honor the State which has brought us so much pride and joy in the 23 years of its existence. What America did then helps to maintain the State still and long may this relationship continue for our mutual benefit and blessing.

Amen.

Heb, Tab., Friday evening, April 30, 1971. (Israel Independence Day.)

C IN THE MIDDLE: WHAT DOES IT MEAN?

- 1 like a man holding hands & grasping both extremes
- 2 places on us grt responsib bec we the living link,
the guardian, the concerned participant
- 3 in sense, not to overdnmatize, if not for us the
relationship between 2: YISK & INDEP, might be lost
bec we remember the one & the other
were a part of horror & success
plunged to depths & raised to heights
& while ths despair of our generation, also our pri
vilege; also our grt responsib & obligation <sup>to hope, build
antic future</sup>
- 4 in ths sense I welcome opport to ded this yr, our,
placque tonight
a-more than material wth writing
b-more than another fixture on wall
c-more than salving our conscience
- 5 a genuine contrib of remembrance; another vital
link in chain of trad; & Jud which links Yisk & I^N
in look to future, planting of trees!

CONCLUSION

- 1 it is a proud gesture as we stand in middle & hold
on to meaning of both
- 2 I proud to stand with you & ded this placque bec.
of what it represents & for what you have made of
it
- 3 we echo rallying cry of past & present 'D { "e" } or
"May those who d gain eternal life & may those who
now exist live to the fullest"

"Y", Nagel Ave., Sunday eve, April 25, 1971

Bnai Brith Ded Eve

INTRODUCT

A GENERAL

- 1 era of Nostalgia; as we Jews find it in "Fiddler", so gen pop now in bks, shows and other indic of a "revival" period
- 2 No, No Nanette = great hit; Follies likewise; music of Weill, Brecht
bks deal wth past as culture, not history
women went back to long dresses of 50 yrs ago & men too are wearing "Edwardian" cut jackets
- 3 refrain, revival, nostalgia concept: "those the gd old days, when all was well with me & world!"

B SPECIFIC

- 1 don't feel very comfortable in ths setting for while pleasant to recall, revive & remember
- 2 not a mature approach to the present; it is an unreal area of concern which simply does not exist any longer
with time period
- 3 for long ago our trad taught us: *moving* finger having writ, moves on.

BODY

A YISKOR

- 1 think in these terms partic at ths occas of Yiskor fr nostalgiaⁿ part of this observ also, very easy & comfortable approach to ~~tension~~ *anxiety* ~~of the~~ occas of mem.
- 2 how warm & pleasant in mother's arms
how safe & secure in realm of father's protection
how gentle and accomodating a wife
how valuable the time spent with a husband
how gd & wholesome and peacefl the comradeship, fellowship, love of brth/sist and friends
- 3 and in all this we seek measure of comfort & consol but it is not real, not valid, not mature.
- 4 can't build for present and future by losing ourselves in a past which can not be repeated, to which we can not anchor ourselves, which exists only in mind but is a delusion
- 5 it is an immature approach to life or, if you prefer, it is an immature approach to our own death
- 6 nostalgia, even in terms of our loved ones, is of no use to meet demands, stresses, tensions of present, let alone the future.

B MEMORIAL DEEDS

- 1 *Why?* they are gone & we can never recapture experience of the past
- 2 we can only use the best of what they gave to us, fr our lives, instead of being held captive by a nostalgic memory

- 3 what did they give us to make life more worthwhile?
 husb: sustenance, companionship, common striving
 wife: help, comfort, peace, *softness*
 f"ther: honor, Name, respect
 mother: inmost self, for children, love, emotion
 brth/sist, lvd ones, *live them* friends: smile, ideals, goals
 4 idea is to take these ^{& live them} & approach the present & future
 so as not to be lost in a past beyond recall.

CONCLUSION

A CONGREGATION

- 1 same process of thought, applied to soc in gen, also valid for Syn.
 2 nostalgia: attendance of past, glamor of neighborhd and friends we used to meet here-of no purpose, pst can't be recalled ^{can't be} ~~to be~~ of use to present circumstances
 3 better that we emulate what they gave us: faith, dev, dedic, concern fr ths House of Gd so that in terms of present needs Syn will cont & flourish

B SPECIFIC

- 1 it is in these terms that we ask you to bring best of yr dear ones to this Syn & ~~we~~ live accord ~~to idl~~
~~of past~~
 2 inscribe them here and remember them here not how-
 ever, to exalt the past but to make of the present a time of nobility and sanctity and worthy belief.
 3 in that way ~~will~~ best of the past, best of what yr fath/moth, husb/wife, brth/sist, lvd one, friend gave to u, ^{will help to shape} ~~be part of~~ our present and future.
 4 in ^{this} context ~~of this nature~~, thr mem for a blessing & our future more secure.
 5 will the ushers please come forward...

Heb. Tab., Sat. A.M., April 17, 1971

8th day PESACH: YISKOR SERVICE

2nd DAY PESACH: A.M. SERVICE

INTRODUCTION

A GENERAL

- 1 ths 1st time in many yrs that rel calendars of two major faiths coincided and ths find ourselves in a situation which is historically & theologically ^{accusals} ~~OK~~
- 2 many problems wth Pesach & Easter but the essence, that they are related in time & backgrnd, affirmed:
- 3 Easter grew out of observance of Pesach and if one looks back far & deep enough, probably common origin in some mythological happening eons ago.

B SPECIFIC

- 1 that is why as we were busy preparing for Pesach, the non-J world busy wth Lenten season first, then: Palm Sunday, Maundy Thursday, Gd Friday and ~~now~~ ^{then} /Eas
- 2 it behooves us, then, to view these holiday occurrences and to mark the differences as well as the similar, as we know them in our time
- 3 fully understanding that the ages have brought many changes. Refer not merely to obvious sim & diff of ritual objects or foods but in more speculative rea ^{lun}

BODY

A SIMILARITIES

- 1 RENEWAL: ths first order of similarities; we Jews see it in terms of greens, parsley, ~~springtime~~ of the year when all is reborn and when we look ahead to one of most pleasant seasons of the year...
• Xians have concept of renewal also: rebirth on Easter of person whom they envision as Deity; who was ~~born~~ ^{died} on Gd Friday and then three days later rose in what is known as Resurrection; key to Easter thus, RENEWAL is of the essence
- 2 THE MEAL: in lofty, sacred rather than prosaic sense for the Jew the meal is the Seder where he not only ^{should believe} eats, but recounts story of exodus; Matzoh, wine, participation of family. Vital to Pesach observ. & one aspect of trad which not universally discarded.
• Xians have the Mass, especially sacred at Easter time again, a matter of eating but in sacred sense: the taking of communion where wine and wafer (Matzoh) play integral part; Last Supper; where all participate thus, THE MEAL is of essence
- 3 REDEMPTION: for the Jew it refers to exodus from slavery to land of freedom; at least to way of freedom and it was hand of Gd which did this, brought us to pt of Sinai so much so that 4 cups refer to 4 ways of redemption = not accidental, haphazard but intended and that ths God of ours, Gd of History who cares for his people.
• Xian has similar concept in terms of redemption bt

with that faith it is a personal concept where man the Xian, is not merely renewed but ~~redeemed~~ in a very personal sense; if he accepts the concepts of renewal, the meal and redemption he is free of sin and gains eternal salvation.

the REDEMPTION is of the essence

- 4 these three areas, then, are similarities which readily come to mind.

B DIFFERENCES

- 1 the most obvious difference, if not the most important, is that in Judaism the ceremony of primary importance is carried on in the home: there the Seder, the Haggadah, the children, the ~~seating~~ ^{searching} after the Afikomen the leaning at the table; we are in the circle of our immediate family, our home is open to those in need and we open door to Elijah that he may come in.

for the Xian, the difference is enormous: the most vital aspect of the holiday is the observance in the Church: full of bright vestments, much special music, great crowds and while a family spirit of fellow Xian is in evidence, it is a church centered occasion as is our RH & YK. *in large, conv. setting;*

The very diff in setting, therefore, makes for diff.

- 2 a most vital second diff is that the Xian concern basically is with a MAN; he was a Jew, name Joshua, came from Gal and came to Jerus bec commanded to do as all others to offer sac in Temple. All trad, his values and sanctity in terms of holiday of Easter is centered around a man, an individ, a Gd if you Xian and danger that with him all rises and falls. For the Jew the picture is quite different for we are not at all concerned with a man; Moses barely mentioned in Haggadah & neither any other indiv as special! What is our concern? People and therein we differ! People of Israel to leave land, to participate in exodus, to leave sorrow behind and it is as a people that we are to remember ~~for~~ not only that generation but we also left E and we must always remember that part of our origins.

- 3 the final difference grows out of issue just mentioned. in Judaism as well as in X we must ask: where does all this lead, what is end product of Pesach/Easter? in Jud the answer is very simple: TO SINAI, there the culmination of all effort, plan and hope from the moment Moses first spoke before Ph: "Let my people go." Of course, they were slaves at first but it was not of major import; where they would go, this vital & it is in this context that all earlier experience is explained: stand at foot of Sinai is great ~~exp~~ ^{event} of

Israel and one can not recognize them without it. If it were not for Pesach, no Shevuoth but also no Jubilee without Decalogue and revelation. That's where Pesach led us

- Christianity can not and does not make same kind of statement; it did not lead anywhere except in the personal realm of religious commitment which we have already had occasion to mention. Bec. Easter was linked to a man it could only take place then & there and the future was always to be seen in terms of the past, of what happened then, of what transpired on the cross. There was no further fulfillment, no more law, no later completion; it was already!

A great difference between Jew & X, betw Easter & Pesach

CONCLUSION

A GENERAL

- 1 it is in these terms that we can best understand the good and the difficult in terms of these two holidays on a somewhat deeper and more sanctified level
- 2 other areas of concern abound, any one ready for comparison and examination: a) the Lamb which for X is a sacrificial concept in terms of Jesus but for the Jew is an animal slain for ^{his} safety ~~measure~~ when angel of Gd passed over our houses; 1 good, other negative. b) much can also be made of difference in terms of Messiah; in X he had come, whole story of Easter relates to it and his bodily resurrection but for the Jew it is the cup of Elijah which is for him who will tell of his coming
- c-Judaism has special place for children in observance of holiday but this lacking in Christian context; also, ours a teaching holiday but element lacking at Easter time.

B SPECIFIC

- 1 what is point of this discussion? To take apart and to note difference only? No, difference & similar for both of same background
- 2 we need not be like they and they not like ~~us~~ ^{us} but we must know, must deal from knowledge, must have insight & then we can learn to respect each other, our beliefs and our ways of life
- 3 that, in truth, will set mankind free and will make ours a better world in which to live.

AMEN.

Heb. Tab., Sunday A.M., 2nd Day PESACH; April 11, 1971

PESACH: 1st Day.

Friends, the words "we were slaves to Pharaoh in the land of Egypt" still echo in our minds for they were of the essence at our Sedorim last evening. Of course, the children asked the four questions, the Matzoh was ~~displayed~~ ^{displayed} and we ate of it, the symbols were explained, we paid special heed to the cup of Elijah and we recited the Ten Plagues but when all ~~was~~ ^{we} said and done, when all aspects of the Pesach holiday ~~are~~ ^{were} examined and acknowledged the essence still ~~lies~~ ^{lay} in the words "we were slaves to Pharaoh in the land of Egypt"! In this sentence and its implications rest the entire story of the exodus, ~~and~~ ^{excluded} were this sentence ~~not present~~, or if we would not know of its central place in the scheme of Jewish history, Pesach would lose all meaning ~~and relevance~~ in terms of our tradition, historical association and religious values. The logical consequence, then, becomes obvious: once we were slaves but now we are free men; men who lean at the table, men who believe in ^{Israel's} redemption both physical and spiritual, ~~of the people of Israel~~, men who know that as God led them out of the house of bondage He ~~led~~ ^{brought} them also to the foot of Mt. Sinai. ~~to experience there one of the great events in the history of mankind.~~ It all began with Pesach; you could not have a Decalogue without the exodus and without either of these two, Judaism would ~~have lost its reason for existence.~~ ^{be a self-defeating system of values.} The generation which was given the Law ~~in the Divine Revelation~~ had to be free; it is redundant to ask whether slaves could live with, ~~or~~ ^{we} appreciate or understand the Ten Commandments. At first, then, freedom, ~~and~~ that is the cause and reason for our being together this special Sabbath, this Pesach, day.

But, of course, freedom is ~~not a simple matter~~ ^{complex matter}, not a word or concept to be taken lightly, as so many ~~are wont to do~~ in our day and age. Freedom, just because some of our minority groups ~~are on a more equal footing now~~ ^{have attained more of it in recent years}, is not really an accomplished fact; freedom is more ~~than this fellow or that~~ ^{than his} obtaining equal treatment in housing, education, job opportunity or health facilities. I can look about me and find hundreds of examples of freedom denied, of freedom perverted, or freedom defiled because of the actions of willful and selfish men, because of vested interests, because of man's callous

ness and inhumanity to his fellow man. I am thinking also of the freedom granted us to do nothing, to ignore the tragedies of our time, to acquiesce by reason of our inertia in some of the ^{most flagrant} ~~greatest~~ examples of double-talk and fraud ever perpetrated on the American public. Indeed, the freedom to do is as vital a commodity as the freedom not to do; but the freedom associated with this festival of Pesach enjoins us to do, to act, to heed so that this most precious heritage will not be denied by us, neither then nor now, nor in the generations yet come.

Let us take a most pertinent example and one which is very much linked to every American citizen: the freedom to one's privacy. We here in our country have recently been a party to the abrogation to this freedom as government agencies, with the permission of the highest levels of the administration, ^{been} have permitted to spy on American citizens from Senators recently elected, to civil rights figures, to participants in public rallies whether for the extreme Left or Right. It has come to the attention of the American public, by virtue of certain committee hearings and through records taken from the files of local FBI offices, that the phones of our elected officials have been tapped and for no other reason than that some of these individuals have expressed opinions and views either partially or totally at variance with the official government position. This is a denial of freedom in the most crude and aggressive sense. Indeed, the dilution of freedom goes further: these inroads into privacy have often not been made by local or private police ^usources but also by the army! This revelation brings with it the worst kind of consequence since the army has now become an official arm of government espionage and therefore ~~the army~~, as in many a Latin dictatorship, ^{the army} has now become a ^{body} political rather than a military force. In such a setting we are all under suspicion and surveillance; where is freedom and what is the meaning of the term when the average citizen may now be afraid to speak his mind for fear

that his views will be noted, his features photographed, his departure from the norm catalogued and probably recorded in some secret military base to be used against him when the first opportunity presents itself. We are, in short, spying on ourselves. ^{indicative of the worst kind of fascist tendency.} Is this the essence of American freedom?

But the issue can be brought to another level of concern also. If we have freedom we should not abuse it; that is to say, we who are free should teach its real value to others and not make the word an ~~excuse~~ ^{stunt} to hurt or ~~stunt~~ ^{moral} the growth of our fellow man. If these words are too vague or if the point is not readily apparent, let me be very specific. How can I as an American have the audacity to speak of freedom, let alone attempt to convey its idea to others, if in the battle for freedom, against an officially designated but to me somewhat nebulous Communism, I commit acts of atrocity which by comparison pale the ~~acts~~ ^{the} of 16th century Inquisitors. Is it the norm for freedom-loving Americans to make Asian civilians walk a suspected minefield with the intent to detonate the weapons before our men would walk there? ^{Are there no alternatives?} Is it in the name of freedom that we shove our allies off the helicopter skids to fall thousands of feet to their deaths in order that we may reach safety? Are these ^{the} modern pedagogical techniques by means of which we not merely teach but ^{hope to} bring freedom to South-East Asia? ^Y Is it freedom to change the ~~entire~~ ^{meaning of} language ⁱⁿ of our time: to call a retreat a success and to equate a body count with a man's life? Is this the freedom which began for us all, Jews and Xian, at the time of the Exodus? How sad a commentary it is that in all the years since the second world war, where we truly thought we had reached the nadir of human depravity, we have not yet learned how to behave toward one another. Is Mylai so very different from Lidice or Babi Yar or Auschwitz except for the sheer force of numbers? Have we not learned anything at all; what value then the beginnings of freedom at the time of our leaving Egypt if the lesson then can not be applied in the here and now, not only to us but to all mankind? [Is (this the quality of freedom)]

X In Laos, as we bomb thousands of human beings to death at best & to perpetual mutilation at worst, are freedom-loving Americans absolved from guilt because Asians are doing the actual fighting? Will we really represent freedom as it comes to Asians in this context?

What relationship is there, then, between freedom and civilization; when will we have reached the point where freedom becomes synonymous with decency, compassion and the absence of war?

But there is the aspect of freedom also from the simply "Jewish" point of view. I am referring to the freedom gained by removing oneself from the narrowness and the limitation which Judaism per se can impose; it is an attempt to free oneself from the ghetto psychology which has plagued us for so long and which prevents our transferring the very best of our tradition for the good and wellbeing of others! I was appalled when I read in Philip Roth's book of stories his perceptive understanding^{of the reaction} of a Jewish woman when told of an airplane crash. She was not concerned with the terrible plight of the crash, of the tragedy incurred, of the potential lost and of the tears which would surely follow. Her first reaction: were there any Jews on the plane?, and when told "yes", she added "How terrible!" In short, her vision of being Jewish was limited because it was restricted solely to the Jews but that is not at all the essence of the message which our faith proclaims this day: to go beyond our narrow confines and apply our values and standards to all. Or, in a similar setting, when something happens: whether here in our country, or overseas, or with prominent people, or with vested interests, for good or far bad, the question first asked is, Is it good for the Jews? I do not dispute the worth of the question but its primacy, amid the ^{larger} scheme of things, is very much in doubt. The freedom of which we speak this occasion of Pesach should serve the purpose of removing us from the narrow frame of reference so that we might expand and broaden and transcend our often self-imposed boundaries. We are no longer living amid the conditions of slavery, as was the case in Egypt, the horrors of later Pharaohs have been overcome, the slavery which remains is in our (minds)

minds and of this type of bondage we want to be free as well.

It is with these uses of freedom in mind, as we observe our release from slavery and the House of Bondage, that we learn three basic lessons which this holiday brings with it. First, that as Jews and as Americans our most precious heritage is freedom, as history has proven to us and all other men time and again. The man who is not fully free ~~wh~~ either in body or in spirit can not experience life to the fullest and if but one man is in chains all others suffer the same fate. Secondly, we learn that freedom can not be compromised; there are no half-way measures to being free. We can not invade or restrict the freedom of some to assure the freedom of others for the line which separates the spies from those spied upon is always purposefully vague and, even more deadly, the line may shift or bend at a dictators whim. Finally, it must be understood that freedom is worth a man's life for the reality of it spells survival in its most basic form. It is in this light that we can understand the idealism which has ever motivated men, most specifically the Israeli in our time. We understand because we were slaves, then set free, later pursued but we escaped, to start on the long journey to Freedom and Law. We have not quite reached that goal and neither has the world at large but we must keep on trying, ~~must~~ reorient ourselves ~~ever~~ anew, must, as the tradition of the day tells us, consider ourselves as if we had gone out of Egypt. Indeed, our ^{א'גא} fathers were slaves to Pharaoh but now we aspire to be freemen ~~for that is~~ ^{א'גא} ~~the essence of our tradition, our sacred task and goal.~~ Free men respect each others privacy, free men do not use human beings as mine detectors, free men do not limit their ideals but apply them to all. May we learn this lesson of Pesach and learn it well; and learn also to live accordingly.

Amen.

Heb. Tab., Sat. A.M., April 10, 1971. First Day Passover.

NSP2

Go forward - this what we try to do 11

- 1) Census } youth
- 2) Literary } imp program?
- 3) Speakers of worth, film, dance, spec music, service - diff methods of expression
- 4) Mental Health: interview, psych, prof superv.

25 clergy
to help you of camp.
R/C involved 7 days/wh; call anytime

- 5) try so hard but often discouraging
 - a - College cut in Bull - 5 responses
 - b - Companionship - 2
 - c - blood donors - 3
 - d - take home after services
 - c & e makes 2 trips
 - others go home in empty cars
 - this a problem - we should expand

6) Frid eve attend not bad
NE camp 1300 fam = tops 200
rooms: cold, old, danger, park etc
Cand Party, Supper, music, illustr lect
more pleasant & interest & exciting?
Cats
This leads to quest of Sat. Adv:

Where is everybody?

a - try kids as it said
b - another idea - every few weeks
ask layman to say few words
befw. now & pray/june
then no holiday or Bar N.

c - what your idea?
or "The Concerned Layman Speaks"
or "The Remembrance Speaks"

- 7) Forthcoming events
- 1) Tustell & Gottschalk II/12
 - 2) Dutch II/19 - MAE - III/12
 - 3) Art Hist - Cloisters III/19
 - 4) Rallie Rosenthal IV/1
 - 5) Dr. Steinig of Afghan V/21

any meeting

Sunday

II/7/71

Concl:

Go Forward

1870 Kent Heidelberg Rd - Station
1871 Kent Fabulization Lane 1871

continuing here

□

INTRODUCTION

A GENERAL

- 1 ths wk begin read of 3rd bk of M/ Called Vayikro in Heb = "and He called" = Gd to Moses
- 2 the Latin & Greek name for bk, Leviticus, much more exact since it refers to main theme of volume: Levites who ministered at altar
- 3 ths entire bk deals with officiating in Sanctuary.

B SPECIFIC

- 1 as/such it is a very interesting interruption of our T. readings. The question often asked: does the bk really belong here?
- 2 ended Ex wth description of Sanct, the furnishings, the ark of covenant and that finally glory of Gd dwelled in it
- 3 but while all this import & interest, interrupts the main flow of narrative: Egypt, through wilderness, as found in fourth bk: Numbers or in H: in the desert "Bamidbor".
- 4 no real answers to this matter except to note that Levit highly specialized volume, out of ordinary.

BODY

A CONTE#NT

- 1 Levit divided into five major portions
 - a: manual dealing with the sacrifices
 - b: the consecration of the priesthood
 - c: ceremonial purity
 - d: laws pertaining to ritual of Day of Atonement
 - e: issues and ways of Holiness and vows.
- 2 we learn also about the ecclesiastical year: the 3 bais fesitv as well as RH & YK and finally the Sabb.
- 3 it is not a very important book for us, perhaps, bt for our orthodox brethren this book superceded all others
- 4 why? bec. it told how to minister at the altar and thus be in contact, indirect communion with Him; & also, bec. by knowing and learning laws of sac and priesthood, hold/on to the belief that Temple rebuilt
- 5 ths chapt so vital that little boys beginning their Heb educ began here in Levit rather than in Genesis.

B PROBLEM

- 1 but there is a very distinct problem involved here and it is very simply and easily understood
- 2 we are told excatly what to do and how it is to be done at this ceremony or that but we are never told the "why", the emotions, the ideas, what was actual-ly said.
- 3 another way of saying all this is to mention that the key to Leviticus has been lost to us in course of ti

- 4 we read of burnt, cereal, sin, trespass, peace and all other kinds of offering; we know of diagnosis & even primitive treatment of disease, we know of cleanliness and holiness
- 5 but never an insight into the deeper meaning which was part of these actions and beliefs. The color, the excitement, the words and songs are all missing as are the actual incantations of the priests.

C HOLINESS

- 1 difficult concept at best; what does this word mean
- 2 assoc with slaughter of animals, Kashrut, penalties for pagan practices and the like
- 3 but later generations added dimension: Holiness relates also to Gd, to the People and to the Land and these three concepts written with capital letters
- 4 it was an attempt on part of rabbis to uplift Lev from realm of ritualistic and technical to level of sanctity and faith but never really succeeded for while holiness discussed, spiritual aspects not a part of this book.
- 5 "Ye shall be holy for I Lord yr Gd am holy" may sound good in context of spiritual bt relates to technical aspects and ritualistic aspects of faith.

CONCLUSION

A GENERAL

- 1 vital book, therefore, not for us but for others.
- 2 tells of laws and rituals and commandments and none used any more in this day and age
- 3 some left, especially ultra-ortho in Isral who want return of Temple but they in minority & not likely

B SPECIFIC

- 1 detracts from worth but not in historical setting.
- 2 see how people lived, how they worshipped and what they had to do
- 3 essence may be lost but historical association with us still.
- 4 how interesting then to see how much Jud changed whether for better or worse remains to be decided.

AMEN.

Heb. Tab., Sat. A.M., March 27, 1971.

1079

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p. 118-123

and 2 11-10
p. 771

THE GREENING OF AMERICA

by CHARLES A. REICH

(Random House) \$7.95

Step down, Paul Goodman. A Yale professor has become the latest Pied Piper of the Now Generation. Charles Reich's essay—originally subtitled *How the Youth Revolution Is Trying To Make America Livable*—is an important book precisely because it blends into one classic statement all the clichés of 1970 life-style. Here is a melting pot of Zen, Marcuse and vintage *Catcher in the Rye*, brought to a boil by acid rock.

Reich sees American history as a grim fairy tale featuring two ogres, Consciousness I and II, and a Prince Charming, Consciousness III, our rescuer in the nick, the Youth Revolution. Consciousness I, as Reich extravagantly describes it, is capitalism gone senile: "AMA-type doctors... gangsters, Republicans." A really hairy ogre. Consciousness II seems a bit nicer—think of "the Kennedys and the editorial page of the New York Times," Reich advises. An ogre

but clean-shaven, with the sweet-smelling aftershave of a liberal's good intentions.

Still, both Consciousness I and II support a monstrous dank castle, the Corporate State—a "repressive" force upon the young who suffer the "violence" of "compelled attendance in the classroom" (to say nothing of



Charles Reich

gym) and grow up to become an "instrument of a machine age." If only we will let it, Consciousness III—bursting its Love buttons—will redeem us from all that, with a little help from friends like marijuana.

The mischievous thing about Reich's evangelistic pop sociology is that he is half right. But his alternatives to Corporate State overachievement are pitifully naive: "Staying in bed when the need is felt." What he really peddles, alas, is old-fashioned American optimism—a sort of hip *Power of Positive Thinking* for the age of Bob & Carol.

A BOOK FIND SELECTION

THE GREENING OF AMERICA

by Charles A. Reich

Written by a professor of law at Yale University, *The Greening of America* is an optimistic attempt to analyze sympathetically the impact that today's youth culture will have on American society. Charles A. Reich's controversial three categories—Consciousnesses I, II, and III—have already stirred vigorous critical debate and have generated both ascerbic condemnation and unqualified praise. Rarely has a book been greeted by such enormous fanfare, including no less than seven articles in *The New York Times* in little more than one week.

Professor Reich says that America's institutions are not working: "America is dealing death, not only to people in other lands, but also to its people." The author offers an interpretation of how America went wrong, and of the rebirth of human values that is emerging in the new generation. The analysis cuts across history, law, economics, sociology, psychology, and philosophy. It asserts that the many ills of our society, from war to poverty to depersonalization, can all be understood as symptoms of the usurpation of all values by the modern corporate state, a usurpation that is just now beginning to be reversed.

For we suffer from a lack of community and a loss of self. Americans are violently alienated from themselves and from each other. Only the kind of transcendent revolution that our young people are proposing, based on the intuition that each of us can transform his own personal life now without "waiting for the world to be right," can save us.

Although *The Greening of America* is necessarily a study of the structure of society, its focus is on our individual lives. Liberal reform failed, the book contends, because it offered no new way of life. The new revolution of consciousness does offer a new way of life that is nothing less than a new vision of human existence—freedom, creativity, humor, love, community—made possible and necessary by technology. These possibilities are not limited to youth, but are open to all. Despite the despair that we all must realistically feel, the sterile and death-dealing American wasteland, according to Reich, can still bring forth a new flowering of the human spirit.

Like it or not—and the critics are equally but vehemently divided—*The Greening of America* is a book that will of necessity affect our political thinking and behavior. It is, in short, a book that ought to be read.

A BOOK ABOUT THE REVOLUTION OF CULTURE AND
CONSCIOUSNESS THAT HAS STIRRED VIGOROUS
CRITICAL DEBATE ACROSS THE NATION

"This is a book about Revolution—not in the Marxist sense, but Revolution against many of the values which Technology has thrust upon us. The question is, can we develop a new Consciousness that places the Individual and Humanistic values above the machine? This book is challenging and provocative—a first-rate piece of creative thinking."

—Justice William O. Douglas

"There is a clear repudiation here of the fundamental principles, political and philosophic, on which not only the governmental system of this country but the entire structure of Western democracy has been erected. To be taught to despair of representative government without being given any clear or realistic idea of what might be put in its place; to be led to view with contempt, and to reject entirely, the ideals and strivings of an entire parental generation; to be encouraged to fancy one's self superior to 'the rock from which thou wast hewn'; to be asked to believe that if only the profit motive could be removed, man would be in some way liberated from himself: all this is not only to be led down the paths of tragic personal misunderstanding but to be alienated from any constructive participation in the real struggle for a better society."

—George F. Kennan

"This is a lengthy, brilliant, hopeful analysis of the new community of youth. It told me more about the attitudes of the young than I had read, observed or found anywhere before. A most important statement of our time."

—William Hogan, *San Francisco Chronicle*

"Flawed by his unconvincing analysis of changes in consciousness and his loving but incomplete notions about the young, *The Greening of America* seems to me simplistic, misleading, presumptuous. Its neat insights obscure the truth."

—Peter Marin, *The New York Times Book Review*

"I find it one of the most gripping, penetrating and revealing analyses of American society I have yet seen."

—Senator George McGovern

"*The Greening of America* is the Establishment version of the great rebellion."

—Herbert Marcuse

"Those who detest much of what they see in our youth today ought to read Reich's long essay, for no summary can do it justice."

—Boston Globe

"His heart, clearly, is in the right place. The problem lies in the clearness of his head. The students at Yale and their generation—to whom the book is dedicated—are too important to be so sloppily displayed at a notions counter; they need an abler witness than Charles Reich."

—Time Magazine

"Charles Reich has written an enormously interesting book. His social evidence and interpretation are wide-ranging; his conclusions are well beyond my imagination—or courage. It will have a big audience, and his concept of Consciousnesses I, II, and III will affect political thinking and behavior."

—John Kenneth Galbraith

"Organ music, please, and a little attention from the choir. Youth culture has gotten its very own Norman Vincent Peale in the person of Charles A. Reich."

—Christopher Lehmann-Haupt, *The New York Times*

"Reich gives us a way of looking at our divisions without construing the groups we don't belong to as devils and without concocting a false reality. To the people of Consciousness III he says the future is yours, you have but to maintain; and to the others he is reassuring, for he promises the first soft revolution without retribution, a future they need not fear."

—Nicholas von Hoffman, *The Washington Post*

"The book has a certain political significance. Its significance lies chiefly in the fact that it turns out to be a bag of mush—but rather scary mush. The professor has invented an amusing gimmick. He classifies people into Consciousness I (supersquare, believes in 'character, morality, hard work' and all that sort of nonsense); Consciousness II (square, believes in the 'public interest,' 'reform,' and such—the Kennedys are 'classic examples'); and Consciousness III (liberated—smokes pot, wears bell-bottoms and, when not trashing buildings, is filled with loving kindness toward all mankind). This gimmick will make conversation at fashionable dinner tables for a few weeks. Otherwise the book is quite astonishingly empty of real content."

—Stewart Alsop, *Newsweek*

"A brilliant synthesis of contemporary ideas from R. Crumb to H. Marcuse, from Margaret Mead to Justice Douglas to Paul Goodman. I urgently commend his book and hope that he is right."

—William McPherson, *The Washington Post*

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John Keats



Book Forum

Letters from Readers

The Nazi Genocide

IN BOOK FORUM Nov. 7, H. M. Holder asks why Hitler is said to have killed six million Jews if less than 500,000 Jews lived in Germany in 1939. The following figures should clear up the confusion. The source is Hannah Vogt's *The Burden of Guilt*. Vogt is a West German writer whose book is used in many German schools. She says that the total Jewish population of Germany in 1939 was 210,000.

| Country | Jewish losses |
|----------------|---------------|
| Poland | 2,800,000 |
| USSR | 1,500,000 |
| Rumania | 425,000 |
| Czechoslovakia | 260,000 |
| Hungary | 200,000 |
| Germany | 170,000 |
| Lithuania | 135,000 |
| France | 90,000 |
| Netherlands | 90,000 |
| Latvia | 85,000 |
| Greece | 60,000 |
| Yugoslavia | 55,000 |
| Belgium | 40,000 |
| Austria | 40,000 |
| Italy | 15,000 |
| Bulgaria | 7,000 |
| Others | 6,000 |

5,978,000

LINDA LOEB CLARK,
Millersville, Pa.

ALTHOUGH THE TOTAL NUMBER of persons exterminated is popularly estimated at six million (a majority of them Jews), the actual total will never be known, since many persons perished without having the opportunity to be registered first at a camp.

JUDITH CROITER,
Whitestone, N.Y.

EICHMANN HIMSELF REPORTED an over-all figure of about six million to Himmler, who thought the number should have been greater. See affidavit of Dr. Wilhelm Hoettl, historian and deputy Gruppenführer in the Reich Main Security Office, dated 26 November 1945 (U.S. Ex. 296).

IRVING M. HERMAN,
Arlington, Va.

IT IS NOW FASHIONABLE among right-wing groups to represent the mass murders of Hitler as a myth, to say that Jews *invented* the figure of six million dead in order to gain sympathy for themselves and support for Israel. Such a horrible, despicable theory should not be allowed to be spewed forth unchecked.

SAUL J. PANSKI,
Los Angeles, Calif.

Dreams and Reality

IT WAS QUITE A PLEASANT SURPRISE to read Herbert Gold's article [SR, Oct. 31] con-

cerning Olympia and, more or less, *The New Olympia Reader*—but where in heaven did you get that information about a \$1.95 paperback edition?

Our only resource is to print a paperback edition, if we can manage to fit your dreams with our reality, and our 900 pages with the meager \$1.95 you have allotted us. (And why be so ungenerous? You could have favored us with a more substantial \$2.25, or even \$2.95!)

MAURICE GIRODIAS,
New York, N.Y.

EDITOR'S NOTE: *The paperback price erroneously included in SR's article applies to an earlier publication by Mr. Girodias, "The Olympia Reader."*

The Will to Believe

ONE WONDERS WHAT STINGS Robert Ardrey's defenders so. They couldn't expect a professor of anthropology to review *The Social Contract* [SR, Oct. 24] on a purely literary basis. Professor Melvin Tumin has supported his criticisms with evidence and quotations from the book. His review agrees in substance with other reviews of Ardrey's books from the scientific community.

But SR's letter writers have so far only attacked the critic. Ardrey's brand of conjecture has attracted a vehement following who seem to want very much to believe. Granted, scientific fact begins as conjecture, but only a small portion of conjecture is ever supported scientifically. There seems to be a cult developing, which is certainly not going to be swayed by mere evidence. Besides, it is fashionable and fun to attack professors.

JOHN VACHER,
Chapel Hill, N.C.

"Lightning Bolt"

WILLIAM HEYEN'S REVIEW of *The Williams-Siegel Documentary* [SR, Nov. 14] is valuable for some of its quotations; the rest of it is quite dishonest.

Heyen evades the central question: Was William Carlos Williams sincere or not when he wrote me that "lightning bolt of a letter" about Eli Siegel's poems in 1951? Certainly Williams was capable of pleasant social insincerities, but to write impassionedly for "over a thousand words" to a stranger about the most important subject in the world to him—poems—is something else entirely. If Williams was not sincere, if he felt he had been carried away by an enthusiasm which later didn't hold up—why didn't he say so? What would have happened? It would have been easy, if that's what he felt. It is what his wife and his friends wanted him to do.

Well, he didn't do it. He couldn't stand up for the letter, but he couldn't repudiate it, so he was tortured. It is torture to believe something is good and be afraid to

say so because of your own comfort. I know this from experience. There is evidence that Williams's suppression of what Siegel meant to him harmed him terribly. Even so, he never repudiated the letter, and he gave me permission to publish it two and a half years after it was written, when he had had plenty of time to think it over.

It is now nineteen years since Williams's letter was written. It is possible, you know, that he was not only sincere but correct. A lot more people think so now than did then. Many responsible persons believe that the Aesthetic Realism of Eli Siegel—poetry, philosophy, criticism, and knowledge about people—is what America is looking for. The experience of William Carlos Williams is important because it gives credence to this possibility. That is the biggest reason—outside of truthfulness and ordinary decency—that what is in *The Williams-Siegel Documentary* ought to be respectfully understood, not sneered at in the small-minded manner of William Heyen.

MARTHA BAIRD,
New York, N.Y.

Honey, Vinegar, and Vodka

FROM ITS SNIDE OPENING to its muddled conclusion Harvey Curtis Webster's pettifogging review of my *The Uninhibited Byron* [SR, Oct. 17] is symptomatic of the kind of effusion to be expected from the myopic academic snob, who finds it safer to admire what has been done and accepted than to read what may be fresh with an unmalicious eye. Although I make no statement about Byron without documentary evidence—more often than not, Byron's own evidence—Professor Webster reiterates that what I have to say "may be true," but he, of course, doubts it. On the other hand, he finds nothing new. But he knows that my Lady Caroline, my Augusta, my Lady Melbourne, and my Annabella are not the women presented by any of my predecessors.

As for that mixture of "honey, vinegar, and vodka" of which Professor Webster accuses me, I must claim exemption. I have never sampled the concoction, though his review reeks of it—honey for accepted authority, vinegar for me, and vodka for his auto-intoxication.

BERNARD GREBANIER,
New York, N.Y.

Timely

IN MY REVIEW of *The Coming Destruction of Israel*, by Myron S. Kaufmann [SR, Sept. 5], I referred to the book as a "pot-boiler." I wish to emphasize that, in using this expression, I meant that the book had been written swiftly to permit interpretation of current headlines concerning the Middle East crisis. It was not my intention to imply in any way that the book was not of superior quality.

Indeed, as I believe my review reflected, I felt that the book was excellent and particularly valuable because of its timeliness.

DAN KURZMAN,
New York, N.Y.

**THE GREENING OF AMERICA:
How the Youth Revolution Is Trying
to Make America Livable**

by Charles A. Reich

Random House, 399 pp., \$7.95

Reviewed by Robert Eisner

■ "Consciousness III," according to Yale law professor Charles A. Reich, "is deeply suspicious of logic, rationality, analysis, and of principles." If you have arrived at Consciousness III, you will like this book.

Reich constructs three categories of "consciousness," or "whole perception of reality," on which the progress and survival of society depend. Consciousness I is the free-enterprise "traditional outlook of the American farmer, small businessman, and worker who is trying to get ahead. . . . II represents the values of an organizational society. . . . III is the new generation." Our current "corporate state" (a phrase borrowed from John Kenneth Galbraith's much more finely etched *New Industrial State*) is somehow trapped between the anachronistic Consciousness I and the conformist Consciousness II. We thus have "depersonalization" and "repression," and are threatened with the destruction of "all meaning and all life."

It strikes me that Consciousness I, II, and III represent about the extent of Reich's use of numbers; *The Greening of America* is stronger on purple

prose than on quantitative analysis. One could immediately smell success in this opus (excerpted in *The New Yorker* and widely commented on prior to publication), not because it is intellectually rigorous but because it is just the opposite. Like *Easy Rider*, it is easy on the mind and carries a rich appeal to the senses. Consciousness II will gain masochistic pleasure from reading a rundown of its sins, and both Consciousness II and III will derive delight and titillation from Reich's description of the new life-style.

But the problems Reich takes as his departure points are terrifyingly real. We do have poverty in the midst of plenty. We do have a heritage of exploitation of our black minority. We do have violence in our schools, which both literally and spiritually destroys children, and violence in our cities. We do choke in our own smoke and destroy our own land, even while our youth are being forced to destroy another land in a dirty war we seem to lack the collective ability to stop. Above all, we are frustrated in our quest for individuality in a world of interdependence. We are challenged on the meaning and value of freedom of choice when the values that determine our choices are themselves determined by forces that seem to be out of our control. All these are serious, weighty issues, and failure to resolve them may lead to the destruction of our society—although that is a possibility to which a cautious social scientist might not wish to assign a

high probability. But Reich's discussion of these issues and what to do about them employs none of the professional tools of any social science.

Reich makes short shrift of Consciousness I. It "was appropriate to the nineteenth-century society of small towns, face-to-face relationships, and individual economic enterprise. . . . its reality centered on the truth of individual effort." It cherishes a nostalgic belief that that government is best which governs least, and one may presume it still contributes much to the mass support of the Republican Party, if not to its power structure.

Despite our lingering faith in the virtue of individual effort, self-discipline, and even competition, most readers of this review—along with the reviewer—are likely to be found in the admittedly diverse general area of Reich's Consciousness II, which includes "businessmen (new type), liberal intellectuals, the educated professionals and technicians, middle-class suburbanites, labor union leaders, Gene McCarthy supporters, blue-collar workers with newly purchased homes, old-line leftists, and members of the Communist Party, U.S.A. Classic examples of Consciousness II are the Kennedys and the editorial page of *The New York Times*." The one characteristic we Consciousness II types all share, according to Reich, "is the insistence on being competent and knowledgeable."

We may be carried along by some of Reich's criticisms of life under the corporate state, of the pressure for conformity, the toadying, the cant, the materialism, the conscienceless tie-in with the military and war. His jibes at advertising may be welcome. Suggestions that much work is routine and repetitive and boring will be received with sympathy. But what does it mean to say that man now lives a "robot life"? How seriously can we treat assertions that "the state has undertaken to define, within rather strict limits, the life-style of its citizens with respect to sex life, culture, and consciousness, and political thought and activity. . . . Sex life shall consist of a monogamous marriage. . . . Cultural life shall include anything produced and prescribed by the machine. . . . Political life shall be limited to loyalty to the Corporate State. . . .?"

Perhaps we should excuse the rhetoric. There are certainly elements of truth, if not of novelty, in those statements. Reich is objecting, however, not to specific evils but to the whole system, and he claims that elimination of the evils calls for rebelling against the system's regimentation and rejecting its life-style at every turn.

In the schools we have a mindless

Your Literary I.Q.

Conducted by David M. Glixon

CRUELTY TO CHILDREN

Grace J. Breckling of Shaker Heights, Ohio, found a dozen unhappy children in the predicaments summarized below. Who suffered them, and in the writings of what authors? If you can't bear the suspense, you may turn for relief to page 40.

- | | | |
|--|-------------|----------------|
| 1. Threatened by townsfolk with separation from her mother () | A. Alice | a. anon. |
| 2. Stranded on an island with no adults () | B. Cosette | b. C. Brontë |
| 3. Made to wear a Sir Launcelot costume () | C. David | c. Browning |
| 4. Prepared for burning as a sacrifice () | D. Edward | d. Carroll |
| 5. Pinned to a mast by a dirk () | E. Eppie | e. Dickens |
| 6. Had to work 364 days a year in a silk mill () | F. Isaac | f. G. Eliot |
| 7. Smothered in bed with his brother () | G. Jane | g. Golding |
| 8. Unmercifully thrashed by his stepfather () | H. Jim | h. Hawthorne |
| 9. A queen threatened her with decapitation () | I. Pearl | i. Hugo |
| 10. Forced into heavy labor at an inn () | J. Penrod | j. Shakespeare |
| 11. Locked up in the room where her uncle had died () | K. Pippa | k. Stevenson |
| 12. Lay in the snow by her dying mother () | L. Samnerie | l. Tarkington |

violence to the spirit, which must be ended. Youth must no longer be "prolonged by studying, so that young, energetic, and restless bodies are confined to chairs in lecture halls and libraries, memorizing facts, writing papers and cramming for exams. . . ." There must be no slavish devotion to a career, to a job where one does what the boss or the organization expects. One must be free to work or not as one pleases, to surf, or ski, or ride a motorcycle, or live in a commune, to enjoy sex when one wishes and with whom one wishes however one wishes. And one must be allowed mind-expanding, sense-accentuating drugs.

This is the life style of Consciousness III. Its freedom, its sensuousness, its power are all expressed, according to Reich, in the clothes and music of youth. The faded jeans, worn over and over until every body crease shows, bring out individuality, since different bodies have different shapes and creases. They also permit freedom: If one decides to stop work and go for a motorcycle ride one is prepared; the same blue jeans can serve all purposes. And the new music "expresses the whole range of the new generation's experiences and feelings." In its richness and variety and loudness, in its profanity and irreverence, and in its

shared enjoyment by performers and audiences who are jointly and mutually stoned by drugs, it somehow exemplifies all that is natural, free, sensuous and alive—as "when Janis Joplin, a white girl, sang 'Ball and Chain' to a pulsing communal audience of middle-class young white people."

It is striking how pot and psychedelic drugs recur as a vital element of Consciousness III, bracketed with other things one might think could stand by themselves. Thus Reich writes: "If a Consciousness II person, old or young, is asked whether he wants to see a far-out film, try a new drug, or spend a week living in a nature-food commune, he feels uncomfortable and refuses. . . ." Reactions to such varied propositions would probably be quite different. But perhaps the essential unity in Reich's schema is that somehow everything depends on the rejection of reason, the systematic thought-processes that man has slowly and painfully acquired in his rise from the apes. "It might take a Consciousness II person twenty years of reading radical literature to 'know' that law is a tool of oppression: the young drug user just plain 'knows' it." One might expect that the drug user knows because he is "oppressed," but

Reich insists that "All of the various efforts of the new generation to increase awareness [including the use of drugs] combine to produce a remarkable phenomenon: the Consciousness III person, no matter how young and inexperienced he may be, seems to possess an extraordinary 'new knowledge.'" The author ascribes this to "the repeal of pretense and absurdity." I wonder.

On the political level, Reich's attitude comprises a jumble of insights and suicidal impulses. He perceives the psychic injury suffered by blue-collar workers, which has made them prey to the George Wallaces of the land, but it is not clear that he comprehends the economic realities of their lives, both good and bad. He warns of the folly of guerrilla tactics that serve not to convert but to harden reaction and prejudice. But he finds that "Burning draft cards is an effective and pointed commentary on the war."

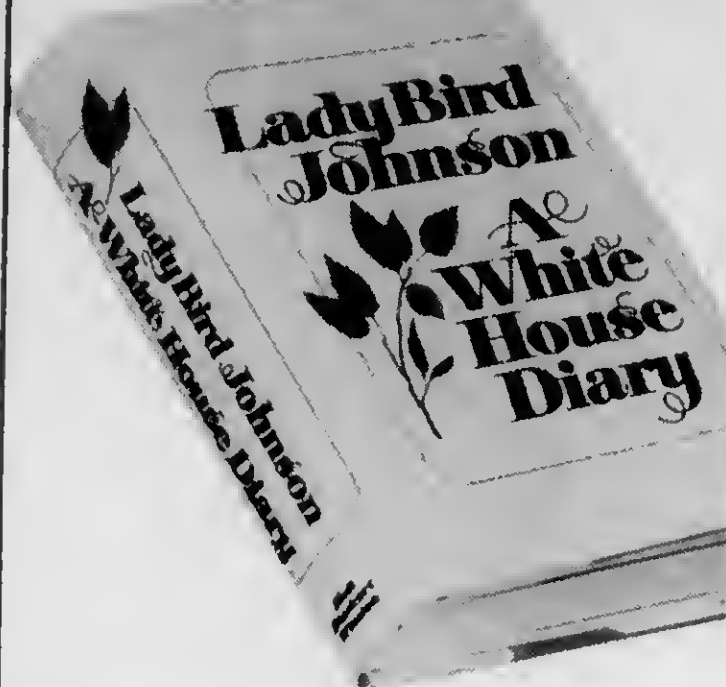
Yet Reich rejects "both the liberal and the SDS theories of how to bring about change in America." Even a successful liberal effort at mass organizing, politics and law "would end as the New Deal ended, with reforms that proved illusory," while radical "believers in class struggle would engage in a hopeless head-on fight against a



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*Christopher
Lehmann-
Haupt, *New
York Times*

by the
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machine that could work for them instead. . . ." The solution, according to Reich, is a "revolution by consciousness." The spontaneity, the lack of discipline, the anarchy of Consciousness III youth can and will be spread through the entire population. As we all refuse to buy what we are told to buy, to work when and at what we are told to work, the whole corporate state with its acquisitiveness and repression will just wither away. It is that simple.

In elementary economics courses we sometimes take as our text the fallacy of composition: the incorrect deduction that what is true for individual parts is also true for the whole. It is all very well for the young sons and daughters of affluence to cop out of the competitive race. If they do it briefly, they can return to their places in the establishment, as distrustful blacks and hostile white hard-hats are aware. And even if they do it longer they will have sacrificed only themselves. But what if Reich's Consciousness III were to sweep the nation? What if everyone worked as he pleased and when he pleased? Who would make the blue jeans and the motorcycles and the sleeping bags and the electric guitars and the pills?

Reich may think he has an easy answer. We are, he says, producing too much now anyway. Free from the tyranny of the corporate state and its advertising, we could produce only to satisfy "real need." We would all "put great effort into any work that is worthwhile." And so Reich slips over the central issues of our society, and of any society. What are real needs? What work is worthwhile? What should be the mechanism for deciding, for choosing? The thoughtful members of Reich's Consciousness I have an answer, that in its ideal form has a logical consistency and a record of achievement, which, with all its imperfections, cannot properly be dismissed out of hand. A world of individual freedom, subject to the rules of competitive markets, can in many situations give us most of what we want and what we as individuals think we "really need." A kind of social optimum with desirable efficiency can indeed result if how much we each get depends in large part on how hard we work, on how we choose to allocate our time and effort.

If Reich better understood the meaning of a market economy he might better reconcile the contradictions and confusions in his mind between the "depersonalization" he identifies with the corporate state and the striving for freedom and equality. For, whatever the existing inequality before the law, the impersonality of markets can be equalizing and liberating. Business is

business and a dollar is a dollar, as blacks have learned from successful bus boycotts and from their ability to buy what they wanted when they had the money, and as some victims of McCarthyism learned in the Fifties when they found that government blacklists did not prevent them from selling their talents to less political and more profit-minded employers.

Reich is apparently anxious to appear Marxist, but he has stood Marx on his head. Marx never called for "a community bound together by moral-esthetic standards such as prevailed before the Industrial Revolution." Rather, he paid eloquent tribute to capitalism's development of the "colossal productive forces" that had slumbered in the lap of social labor." The utopia of plenty for all would follow upon the



highest achievement of social labor and a scientifically based and guided technology, not upon the destruction of social labor and the abandonment of social rules and reason. And it would come by tackling not the superstructure of life-style but the organization and control of the means of production.

The author does reveal a certain inner logic to the "youth rebellion" which may have escaped those of us who are not part of it. And it would be easy to acquiesce in many of Reich's strictures against contemporary society. In the pleasant glow of communal joints—or in the light of old-fashioned drinks around the fireplace—we might excuse or pass over much of his rhetoric. Most of us, like Reich, loved Holden Caulfield, and take heart and sustenance from the vigor and freedom and searching of his successors almost a generation later. There is much in the world to question, much to change, much to construct. But there is illusion and an invitation to tragedy, hard to excuse in a mature adult, in Reich's counsel, that the answer is to be found by imitating Holden—or Janis Joplin.

Robert Eisner is professor of economics at Northwestern University and a member of the research staff of the National Bureau of Economic Research. He has written widely in areas of econometrics and economic theory and policy and has, most recently, contributed "The War and the Economy" to the volume "Why Are We Still in Vietnam?"

"THE GREENING OF AMERICA" by Charles Reich.

Friends, for the past year we have been witnesses to an interesting phenomenon: two books, the one fiction and the other non-fiction, and both on the best seller lists ~~without fail~~ were written by teachers at Yale. I am referring, of course, to Segals "Love Story" which I felt to be a very ~~Crude~~ ~~superficial~~ and superficial type of book and "The Greening of America" by Charles Reich. ~~The former~~, "Love Story" is highly romantic and full of emotion while "Greening" deals with reality. Thus, the interesting phenomenon: two books, both written by Yale men, both at the top of the best-seller lists but very different, highly individualistic for our time, one might say almost at opposite ends of the emotional spectrum. It is my intention this Sabbath evening to dwell on the book by Charles Reich for I believe that "Greening of America" while not an outstanding or even a classic book still ^{may} will prove to be one of the most important to have been written in the first years of this decade. The volume is somewhat original, is easily read, ~~but does~~ stimulate the mind ~~constantly~~ and it serves the very useful purpose of phrasing, spotlighting and identifying the problems of our society. In that alone the book does us a service and since it ties the issues of our generation to the movies we see, the music we hear, the art we buy and the literature we extoll we have, therefore, in "The Greening of America" an entire cross-section of thought ^{& culture} as it applies to us at the onset of the decade of the seventies.

The first portion of the volume is quite negative and, at least to my mind, rightly so. Mr. Reich, who ~~incidentally~~ teaches law at Yale, takes a candid look at our society and shudders. He finds that present-day "reason" is linked to impoverishment of the human being, dehumanization of our ideals and values, disintegration of our social fabric, an acceptance of an extremity of contrasts and, of course, a time which sees war as a solution to something, as being logical and even necessary. Mr. Reich, from the outset, demurs and I ~~with him~~ ^{also}! Furthermore, the deeper he looks at our society and the demands it makes upon us he very rightly perceives that for all too many life is confined to a day off, that there is no more meaning

to the work we do, ~~and that~~ ^{reference} The state of our dehumanization ^{can} ~~can~~ be found in the belief that we suffer from a loss of self which not merely weakens man but destroys his moral fiber, his inner strength and his spiritual integrity. It is in the light of this catastrophe that Reich announces the stirrings of a new age, he calls it "Consciousness III" but prior to a definition of that stage of man's development in America he tells us a little about Consciousness I and II. The first ^{era} ~~relates to a time in our growth of America~~ when the small town virtues of a rural America still held true. This was the time, in the 19th century particularly, when the farmer, the small business man and the individual still believed that they could get ahead and make their mark by ^{reason} ~~that~~ of hard work, personal sacrifice and by embracing the simple, meaningful and moral ^{values} ~~virtues~~ espoused by those who conquered the frontier. It was a time of individual trust and combined effort, when all deserved and got a second chance, and when innocence was still a virtue. It is the dream, ideal and heritage of small-town America as personified by the democracy of the town-hall meeting. But then comes Consciousness II and this period embraces the first half of the 20th century: with its two world wars, the depression, the industrialization and urbanization of our country and the unleashing of forces which some came to embrace and others came to dread. It ^{follows the} ~~became a~~ time when the innocence of earlier years was dirtied and when men realized that the individual could survive only as he linked himself to the organization, that the freedom he prized could be legislated away without recourse to appeal, that the values of an earlier era could not withstand the onslaught of, as a prime example, the advertisement techniques. Amid much else, corporations now convinced people to buy what they wanted to sell instead of selling what the people wanted or needed; as a matter of fact, advertising was designed to create, and did create, a sense of dissatisfaction so that people would ever want more, not because they needed it but because they were conditioned to buy. ~~Man, therefore, as an individual, made headway only as he conformed to norms in the organization and his community.~~ People no longer took a personal interest or show-

ed individual concern but only ⁱⁱⁱ ~~linked themselves to~~ what was acceptable to the organization or business. ~~and~~, as a result, it became the age of the "hollow man" as Reich uses the phrase. ~~in some masterful descriptions~~. Plastic became the great commodity not only for ~~the~~ industry but for the individual; that is to say, there evolved an artificial quality to everything, man's life included.

This, then, led to Consciousness III, a new way of life the effects of which we are feeling only now with much more to come. It ~~began~~ ^{started}, of course, as the generation now growing up began to be dissatisfied in the values of America and felt a sense of betrayal of promises made; this was not the land of the free, it did not grant equality to all, and while it guaranteed the pursuit of happiness this did not mean that man might catch up to it. And this feeling was legitimate ~~In short, there was a sense of betrayal~~, as seen most obviously in terms of Viet Nam; that is to say, ~~that~~ when thousands marched in Washington, D.C. to protest the actions of our military it was a betrayal to have the president turn them off in order to follow the football game on television. Reich tells it as it is: "The war seemed to sum up the evils of our society; destruction of people, environment, depersonalized use of technology, war by the rich and powerful against the poor and helpless, justification based on abstract rationality, hypocrisy and lies, and ^{a demand} that the individual, regardless of conscience, values or self, make himself a part of the ^war machine, an impersonal projectile bringing death to other people". What ^{we} want is a total reorientation of goals so that man can remove himself from the demeaning quality of work, from the uselessness of his striving, from his needs designed to bring status but not respect. And the interesting aspect of Reich's book is that he is not speaking of the young exclusively although, of course, his emphasis is on them. He makes the point time and again that in order to find a fulfillment, a vision, the realization of a dream one need not play the part of the eternal surfer or the ski-bum, or the hippie or embrace the life-style of the street people or the communes. One needs only ^{to} reorient oneself and start from ~~that~~ which is really essential; in this a man can not succeed unless or until he begins a search for himself, un-

less he centers himself. We are looking for a non-material set of values, a rejection of status symbols, a negation of envy of another's success, of permitting others to enjoy life without our having to get ^{or jealous} angry because we can not enjoy the same things. That, in essence, is the disease of our time. It can be understood best in the attitudes of the parents of my generation who wanted their sons to be lawyers, doctors, dentists and not just teachers but professors and then ^{pushed} ~~wanted~~ them to advance ~~at all cost~~ from assistant to associate to full to senior professor. ^{But} ~~while~~ the students of today are not at all concerned with or interested in the persons rank but with his degree of knowledge. In former times, in Consciousness I and certainly in Consciousness II a person with rank of professor was understood ^{by definition} to know his field while today this is not at all taken for granted; is, as a matter of fact, challenged every day in the classroom, and rightfully so.

The youth of Consciousness III takes its task of moral rejuvenation so seriously that it often places its body on the firing line, in direct contrast to the former generation which "did not want to be involved". This new generation, the greening, the growing one, refuses to be channeled ~~and~~ ^{or} put into the category of a computer card but insists on its individuality; it knows and seeks out the channels of power, of communication, of protest and it will be heard. The underlying reason of Consciousness III is its search for meaning, ^{and its belief that} ~~for community, for liberation as it follows an exalted vision of man.~~ Man is not part of a machine, not a robot, not meant to be killed, not meant to have an enemy but to use his gifts fully to find the full consciousness of life. Strange as it may seem, this drive on the part of so many thousands of dissatisfied youths has been characterized as "anarchy" but to call it that misses the point entirely. Reich tells us that it is not anarchy but a wholly different form of society, with different priorities, different sources of power, authority and process of decision making. It differs especially from Christianity for that faith asks man to give up power, aggression and materialism for a promise of something better in another world. The new consciousness of life, Consciousness III, proposes a

better, more sensitive, more sensitized way of life in the ^ehere and now.

My friends, I would certainly urge you to read this fine book, whether you agree with its views or not. There are many things wrong with "Greening of America": notably, its oversimplifications, its totally idealistic solutions to the ~~ills~~ of our time, its generalizations, its emphasis on the values of drugs, ~~on~~ its rejection of ^{all} establishment channels ^{even if they could} ~~if only for the~~ ^{be of help.} ~~manner of change and many other areas of concern.~~ All of these points are sufficiently important and must be taken seriously if one wants to fully consider the implications of this volume. But, on the whole, Charles Riech has written an unusually vital book and one which brings a message of immediate worth and concern to each and every one of us. He feels that he is offering a solution to the ills of our time; I am not at all convinced ~~but~~ I feel that he must be given attention, that his ideas must be examined seriously, that his book will one day be ^{seen as} ~~the example of~~ an early ^{blueprint} ~~manifestation~~ of the way in which society will go. There is nothing Jewish ⁱⁿ ~~in~~ this book ~~but~~ and there need not be for the search for inner contentment, for fulfillment, for personal spiritual enrichment ^{supr}cedes and transcends the ~~limited realm~~ of individual religion. In the hope that we may the better appreciate this life and see ourselves more meaningfully as human beings, that we may soon shed the plastic ^{shield} ~~forms~~ which insulate us from ^{each} ~~others~~, that I urge you to read "The Greening of America". ~~for~~ Its message is meant for old and young, for man and woman, for you and me.

Amen.

Heb. Tab., Friday evening, March 26, 1971.

A POLL OF JEWISH ATTITUDES

For a century and more, American Jews have struggled with the problem of how to blend smoothly into U.S. society yet still retain their identity as Jews. Traditionally, they have mostly debated their dilemma within the structured confines of the Jewish community—in the family, in the synagogue or in fraternal organizations. But in the past few years, what was once essentially a matter of personal philosophy and adaptability has become a political problem as well; such issues as Israel's role in the Middle East and the relations between Jews and blacks are matters on which most Jews hold strong opinions—and opinions that are controversial in the eyes of some of their fellow Americans. Inevitably, this has affected the attitudes of American Jews toward themselves and toward their countrymen. To find out just how it has changed their attitudes, NEWSWEEK recently commissioned The Gallup Organization to conduct a nationwide poll of American Jews.

Not surprisingly, one political issue that firmly unites American Jews is their attachment to the state of Israel. Nearly all U.S. Jews (95 per cent) believe that their country should offer Israel both diplomatic support and military equipment. And even more dramatic is the strength of that feeling. Nearly half of the American Jews polled by Gallup said that the U.S. should help Israel even at the risk of U.S. involvement in war; only 32 per cent believed that this would be too great a price to pay for helping Israel.

Feeling: The identification that American Jews feel with Israel also seems to have given an enormous boost to their self-esteem. Two-thirds of those questioned in the poll agreed that in the past few years U.S. Jews have felt an increasing sense of pride as a group, and a very substantial number (42 per cent) attributed this feeling directly to the accomplishments of Israel. "The victory in the six-day war of 1967 did more good for the Jews," said one 56-year-old Boston executive, "than all the doctors, lawyers, university professors or

wealthy Jewish businessmen in history."

The most controversial new manifestation of Jewish pride is, of course, provided by the small, New York-based Jewish Defense League, which has adopted the slogan "Never Again" as a warning that Jews will no longer accept persecution without resistance. The NEWSWEEK poll reveals that the JDL, with its ready recourse to violence, has alienated the great majority of U.S. Jews. Nearly three-quarters of those questioned expressed disapproval of JDL efforts to aid Russian Jewry by harassing Soviet diplomats in this country. Only 14 per cent of those polled approved fully of the group's activity—though another 10 per cent were prepared to give it qualified approval.

Boomerang: Disapproval of the JDL's activities showed a clear relation to education and income; it was higher among business and professional men and people with incomes of \$10,000 or more. Among those who disapproved of JDL, three out of five gave abhorrence of violence as their reason, while nearly a third thought that the JDL's tactics would boomerang against the Jews. "The JDL is making it worse for the Jews in Russia and worse for those working to help Israel and the Russian Jews," said a suburban Washington matron. "They're making people feel sorry for the Russians and antagonistic to the Jews."

This apprehension among Jews about the attitude of other Americans toward them was reflected in other responses in the NEWSWEEK poll. Fully 34 per cent said that anti-Semitism in the U.S. had increased in the last few years, and another 41 per cent thought it had remained at a steady level. Of those who believed anti-Semitism to be on the rise, more than one-third blamed black militants—who, said one 31-year-old Midwesterner, regard the Jewish merchant in the ghetto as "the most identifiable symbol of white oppression." Only one in ten cited New Left radicals as a cause, and 8 per cent blamed right-wingers.

By no means everyone who found anti-Semitism growing, however, was pre-

U.S. SUPPORT FOR ISRAEL

Do you think the U.S. should help Israel with diplomatic support and military equipment?

| | |
|-----|-----|
| YES | 95% |
| NO | 2% |

If yes, do you think the U.S. should pursue such a policy even at the risk of becoming involved in a war?

| | |
|---------------------|-----|
| SHOULD RISK WAR | 49% |
| SHOULD NOT RISK WAR | 32% |
| NO OPINION | 14% |

Feng & Berkovitz

pared to blame it on any single group. Many, in fact, ascribed the phenomenon to the increasing visibility of Jewish issues. "With the question of Israel and Jewish-black relations so much in the forefront," commented a 23-year-old New England secretary, "people tend to think more about Jews—and tend to think anti-Semitically."

Intermarriage: For all the concern over anti-Semitism, the poll offered some striking evidence of assimilation. In a survey made six years ago, 83 per cent of U.S. Jews were opposed to marriage with non-Jews. But now the opposition to intermarriage has dropped to 41 per cent—and two-thirds of those opposed are over the age of 45. Indeed, 64 per cent of those in the current poll report the impression that intermarriage has actually been increasing among their own acquaintances. When Jews go on vacation, do they choose a place where they expect to find large numbers of other Jews? Eighty per cent say no—which not only underscores the assimilationist tendency but suggests that they do not expect to encounter anti-Semitism. Finally, only 43 per cent of U.S. Jews say they consider themselves religious.

In general, the NEWSWEEK poll seems to indicate that the traditional dilemma of the American Jew may be even more pronounced now than it used to be. At a time when Jews have become more assimilated into the U.S. mainstream than ever before, their concern for Israel pushes them even more strongly than before toward a separate identity. And even as their pride in themselves as a group grows, American Jews feel a continuing—and increasing—uncertainty about the degree of acceptance they can expect from non-Jewish Americans.

PRIDE AND PREJUDICE

PRIDE

In the last few years, do you think Jews in the U.S. have generally felt an increasing or decreasing sense of pride as a group?

| INCREASED | DECREASED | SAME |
|-----------|-----------|------|
| 61% | 5% | 27% |

ANTI-SEMITISM

In the last few years, do you think anti-Semitism in the U.S. has increased or decreased?

| | | |
|-----|-----|-----|
| 34% | 16% | 41% |
|-----|-----|-----|

JEWISH DEFENSE LEAGUE

Do you approve of the efforts of the Jewish Defense League to help Soviet Jewry by harassing Russian diplomats?

| APPROVE | QUALIFIED APPROVAL | DISAPPROVE |
|---------|--------------------|------------|
| 14% | 11% | 71% |

Undecided omitted

Feng & Berkovitz

(Continued from Page 56)

probably would have been under similar circumstances a generation ago. And the result has been an intensification of the ties between American Jewry and Jews elsewhere in the world. Thus, in Brussels this week some 500 Jewish leaders, authors, scientists and politicians will meet under the aegis of the American Jewish Conference on Soviet Jewry and other organizations in an effort to organize a coordinated worldwide pressure campaign on behalf of Soviet Jews. The Brussels meeting will be, says Richard Cohen of the American Jewish Congress, "the most powerful demonstration yet to Jews inside the Soviet Union that world Jewry is with them."

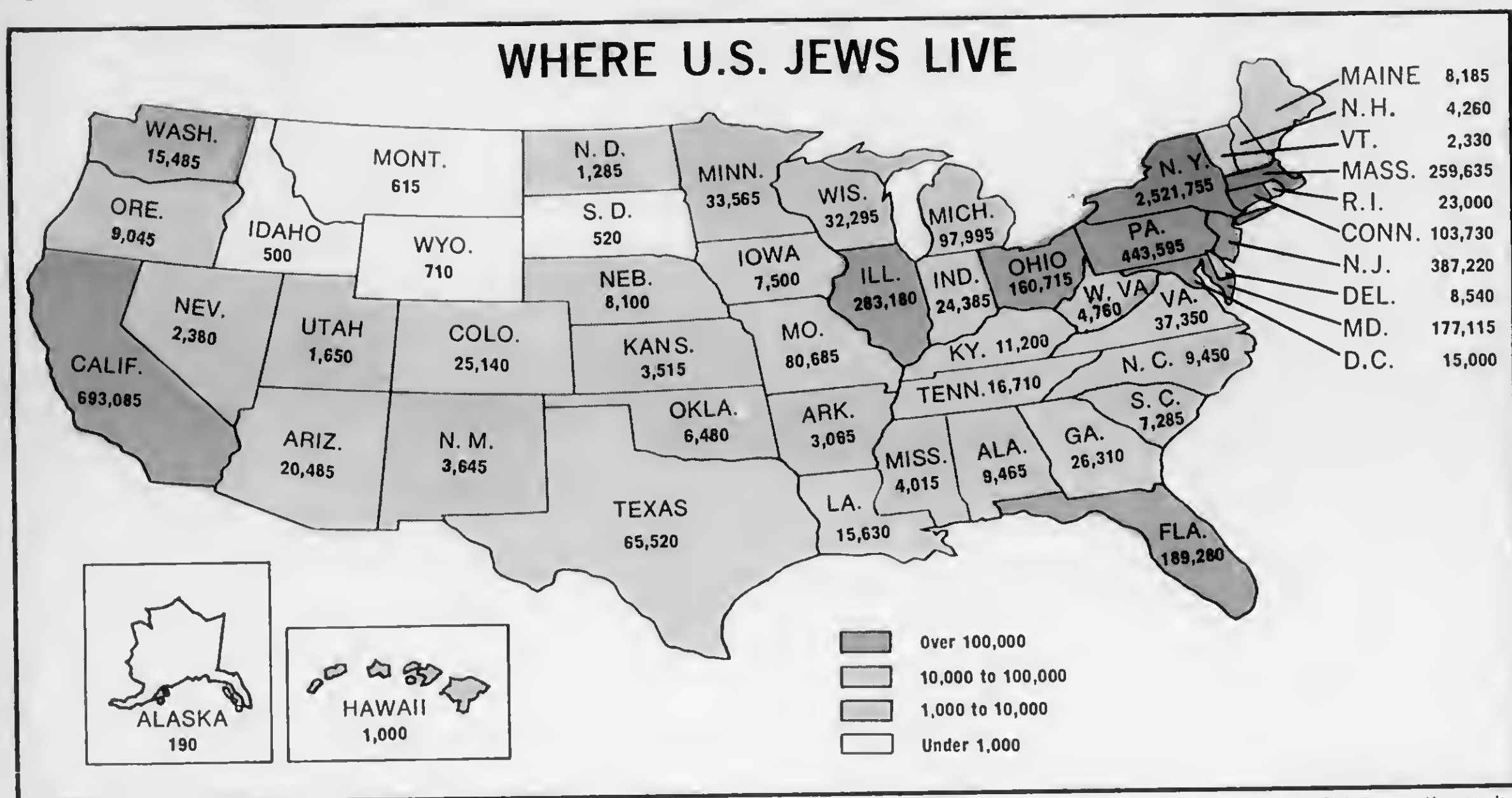
"For once Jewish history everywhere coincides," says the French-American author Elie Wiesel, who wrote the haunting "Jews of Silence." "Before, there

perialist aggressor in the Middle East. Middle-class Jews were traumatized by the New York teachers' strike a year later, in which smoldering resentments between black parents and Jewish teachers erupted over the issue of school decentralization. In the black ghettos of New York, Philadelphia and other major cities, Jewish shopkeepers began to close their doors rather than risk harm from local militants who charged that, of all whites, it was the Jews who most often exploited blacks economically. Even to most liberal Jews, this seemed poor recompense for the important role Jews had played in the civil-rights movement. And to many middle-class Jews it seemed a direct, personal threat. "Negroes want to take what the Jews have earned," complains a Jewish dentist from Silver Spring, Md.

With their basic political assumptions

that's what Zionism is." But to most American Jews, the young radicals appear to be striking at precisely those features of U.S. society that have proved so benign to American Jews. Norman Podhoretz, the editor of the Jewish monthly Commentary, sees classic "Jewish anti-Semitism" behind the willingness of some New Left Jews to espouse anti-Zionism. And in the current issue of Commentary, Harvard sociologist Nathan Glazer extends the self-hatred thesis to include rejection of those qualities that he feels Jews "have come to stand for: rationality, moderation, balance, tolerance." While many people find his conclusions unduly alarmist, Glazer feels that all this results in "a crisis for the American Jew... a crisis of identity, of self-conception—a spiritual crisis."

The spiritual crisis perceived by Glazer has little to do with the Jewish faith.



was one Jewish history in Palestine, another in America, another in Europe. Today, what happens in Israel affects people in New York. What happens in Russia affects people in Israel. Everywhere young Jews are trying to understand what the forces are that keep them together. There are," Wiesel concludes, "no more Jews of silence."

But it is by no means only developments abroad that have tempered the political and social attitudes of American Jews. At home, the rise of black militancy has posed a major challenge to the characteristic liberalism of U.S. Jews. For Jewish radicals, the break with black militancy came in 1967 in Chicago when a Jewish contingent walked out of a New Left coalition conference rather than support a wide range of black demands—including one that called for a resolution condemning Israel as an im-

perious assault, a number of U.S. Jews also faced an unsettling challenge in what has always been the historic Jewish refuge from a hostile world: the family. Among Jewish parents in all economic classes, the most bewildering aspect of the past few years has been the eager embrace by some young Jews of radical social causes. From the Berkeley Free Speech Movement of 1964 to the wild excesses of the yuppies and the Students for a Democratic Society, young Jews have played a prominent role in contemporary U.S. radicalism.

The reasons why this is so are a matter of intense debate. "The anti-Zionism of many New Left Jews," argues Sol Stern, a Berkeley radical and former staff writer for Ramparts magazine, "merely allows them to reject the worst aspects of their Jewishness. They reject Beverly Hills and Scarsdale. To them,

He cites sociological studies that indicate that support of Israel ranks well above faith and observance of Jewish religious law in the average American Jew's conception of what is required of a "good Jew." But the most cherished Jewish virtue of all, according to Glazer, is the doing of good, liberal deeds. And therein, he believes, lies the central problem of contemporary American Jews: they are troubled because they must now choose between liberalism and their own ethnic interests as Jews.

Some Jews have already made that choice—in surprising ways. Primarily out of a conviction that he would sacrifice their interests to those of blacks, half the Jews of New York City voted against Mayor John Lindsay in his three-man race in 1969. That same year, Jews in Los Angeles, the second-largest Jewish community in the U.S., split their vote

between the city's law-and-order mayor, Sam Yorty, and his liberal black opponent, Thomas Bradley. "We were quite shocked," admits Warren Hollier, one of Bradley's lieutenants. "Jewish community leaders were assuring us that everything was all right when it really wasn't. I don't think leaders in the Jewish community who were for Bradley really understood their own people."

In truth, no leader can speak with assurance for the nation's larger Jewish communities, though many try to. One reason, oddly enough, is that none of the fraternal or fund-raising agencies has been able to compile firm, up-to-date statistics on American Jews, their needs and their opinions. Most sociological portraits of the Jew as a middle-class professional are based on studies of moderate-size communities, such as Providence, R.I., and Springfield, Mass., where the average Jew is indeed more affluent than many of his neighbors.

In urban pockets across the nation, however, there are nearly 800,000 Jews living at or below the poverty level of \$3,743 annual income, according to Milton Himmelfarb, director of research for the American Jewish Committee. "By and large, poverty is not looked upon as a Jewish problem," he observes. "But if you are a poor Jew and the poverty council excludes you because you are a Jew—on the assumption that poverty belongs to blacks or Puerto Ricans—what do you do?"

Limelight: What you do, it turns out, is to follow the road increasingly taken by underprivileged minorities and adopt a strident, new assertiveness. Perhaps the most unexpected phenomenon on the American Jewish scene today is the emergence into the limelight of the "ethnic Jew," still very much a minority within a minority, who is usually lower-class or lower-middle-class in origin and always heavily "Jewish" in consciousness. Until recently, according to one official of a major Jewish organization, the ethnic Jew was never really represented by the Jewish Establishment because his interests were considered too parochial and his unwillingness to "assimilate" ran counter to Establishment doctrine. But now Jewish agencies are beginning to revise their priorities and are seeking ways to enlist the ethnic Jew and the disaffected young Jew.

One reason for this is tactical: the activities of the JDL, small as it is, have led the Establishment to worry that more ethnic Jews might become militants unless their interests are better served. But another reason for the changes in the priorities of the Jewish Establishment is an uneasy sense that assimilation may not be so easy in the future as in the past, that an era of unparalleled security and achievement for American Jews may be coming to an end.

"The twenty-year period from the end of World War II until 1967 was the Golden Age for Jews in America," says Bertram Gold, executive director of the

American Jewish Committee. By 1965, nearly half of the Jewish families in America enjoyed solidly middle-class status, boasting annual incomes between \$7,000 and \$15,000. By contrast, 44 per cent of the total American population earned only \$3,000 to \$7,000 a year (box, page 63).

A major reason for this extraordinary upward mobility has been the driving Jewish commitment to education. By the close of the 1950s, the last of the quota systems in the better U.S. colleges and professional schools had crumpled. Today, the proportion of Jews in college is twice that of the general U.S. population. And the proportion of Jews enrolled in graduate and professional schools is triple that for students in the general population. Although Jews account for only 3 per cent of the U.S. population,

be chosen for the Statehouse or for Congress.

Not that Washington—like the rest of the U.S.—does not still show vestiges of anti-Semitism. When he was first elected to Congress in 1968, Congressman Abner Mikva of Illinois found that the first thing his colleagues thought of when they met him was that he was Jewish. "There were a number of people who kept identifying me as being from New York," says the Illinois Democrat. "And it happened too often just to be an accident. Even the Speaker [former Rep. John McCormack] introduced me as 'the gentleman from New York'." But, ultimately, power means acceptance and, politically, American Jews achieved more power in the past twenty years than in the two centuries before.

They also achieved an extraordinary



Michael Abramson—Black Star

JDL members outside Soviet mission in New York: "Never Again"

they provide more than 10 per cent of all American college teachers; at prestigious universities such as Harvard, Jews represent as much as one-third of the faculty. In the elite Ivy League, Jews have recently been appointed presidents of Dartmouth and the University of Pennsylvania, and as the deans of the Yale, Columbia and Penn law schools.

Along with economic and professional success has come a new degree of social and political acceptance. NEWSWEEK's poll of Jews finds one in three now wary of rising anti-Semitism. Yet the most blatant forms of prejudice against U.S. Jews have been largely chipped away in the last quarter century. In part, it appears that once Americans became aware of the full horror of the Nazi ovens, they found it far more difficult to tolerate many of the petty forms of anti-Semitism that had so long been a commonly accepted facet of U.S. society. Whatever the reason, by the mid-'60s, more and more Jews were testing the election process and discovering that they could

degree of importance in American intellectual life. The years after World War II, in fact, witnessed the flowering of the Jew as a new kind of urban American culture hero. Particularly in the work of Saul Bellow, Bernard Malamud and other Jewish novelists, the image of the outsider as alienated, ironic and full of brooding complexity was appropriated by many non-Jewish intellectuals as the paradigm of their own estranged self-consciousness during the Eisenhower-McCarthy era. As a form of intellectual philo-Semitism, this mood may not have outlasted the '60s. But in all its manifestations, says Alfred Kazin, the noted critic, "I don't think that there has been anywhere in the history of the Jewish people anything quite like the influence that Jewish intellectuals have exerted on American culture. In that sense, America has really been a very great success for the Jew."

In addition to its great cultural stature, American Jewry blooms with other indications of continuing health. There are signs

THE JEWISH ESTABLISHMENT: IT LOOKS INWARD, TOO

Jews exist because of anti-Semitism, French existentialist philosopher Jean-Paul Sartre once declared. And in a way, the vast, disparate network of fund-raising, defense and service organizations sometimes called the American Jewish Establishment exists because of anti-Semitism, too. For whatever else may have happened to Jews in America, they have not, as sociologist Nathan Glazer points out, stopped being Jews. In a nation that prides itself on being an ethnic melting pot, this is no small phenomenon—and, plainly, it has not been an accident.

At the very outset of Jewish immigration to the New World in 1654, anti-Semitism shrouded the portals. Although Gov. Peter Stuyvesant admitted 23 Sephardic Jews from Brazil into the New Amsterdam colony, he did so only on condition that they would provide for themselves and not burden the rest of the community. He need not have worried. Not only did these first U.S. Jews take care of themselves, they also generated powerful merchant and banking families (Cardozo, Baruch, Nathan) that a century later helped to finance the American Revolution.

Flood: But it was not until the failure of the revolutions that swept through Europe in the 1840s that the first major wave of Jewish immigrants—principally from Germany—surged onto American shores. The arrival of that first wave was followed almost immediately by creation of the beginnings of what was to become the Jewish Establishment. In 1843, a small group of Germans formed B'nai B'rith (Sons of the Covenant), a fraternal organization dedicated to serving not only the Jewish community but their new homeland as well. Soon thereafter, a campaign to bring about the "Americanization" of Jewry was inaugurated

by Rabbi Isaac Mayer Wise, who in 1873 united the Reform branch of U.S. Judaism in the Union of American Hebrew Congregations. From the flood of German Jewish immigrants, too, emerged the remarkable families whom author Stephen Birmingham labeled "Our Crowd"—the Seligmans, Lehmans and Loebis who would play a critical role in the destiny not only of American Jewry but of the U.S. itself.

By the late nineteenth century, just as the German Jews were being absorbed into the fabric of U.S. society, a vicious series of pogroms in Russia propelled a second massive wave of Jewish immigrants into the U.S. These newcomers—more than a half million between 1880 and 1900 alone—were for the most part poor and untutored peasants who constituted a social liability to established American Jews. To speed the new immigrants' adjustment to the U.S., the Jewish Establishment created a far-ranging network of local social-welfare organizations. Simultaneously, Establishment Jews began to develop philanthropic programs that gave rise to the very effective charitable machinery of the Federation of Jewish Philanthropies.

Heritage: In all of this, many of the established Jews were motivated by a commitment to Americanization and a concomitant disinterest in the notion of a Jewish "homeland" in Palestine. Meantime, however, there began to appear other organizations dedicated to preservation of the Jewish heritage. The Anti-Defamation League of B'nai B'rith aggressively battled anti-Semitic slurs in the press. A Zionist women's group, Hadassah, founded in 1912 by an energetic Baltimore matron, Mrs. Henrietta Szold, organized grass-roots activities to support Jewish schools and other ethnic institutions. And in 1918, U.S. Supreme Court

Justice Louis Brandeis and the eminent Rabbi Stephen Wise helped establish the militant American Jewish Congress to deal with legal issues of particular importance to Jews.

Within the proliferating array of Jewish leagues, foundations and councils, a complex organizational structure was taking shape. It was—and is—a loose aggregate of separate groups with national and regional frameworks. And there is good reason for its diversity: as the Jewish Establishment has recently relearned, no single organization can pretend to speak for U.S. Jews. Even the United Jewish Appeal, which was founded in 1939 in response to the Nazi persecutions of European Jewry, was never able to bring all the organizations to a common stance on Nazi Germany.

Mood: On at least one issue, however, the Jewish Establishment can now be sure of almost universal support among U.S. Jews. Within weeks after the outbreak of the six-day war in 1967, Jewish groups raised more than \$170 million in emergency aid for Israel. Clearly, the embattled condition of Israel—and, to a lesser extent, black anti-Semitism in the U.S.—have worried American Jews. Suddenly, says Bertram Gold, executive director of the American Jewish Committee, "there is again the feeling among Jews that they can only count on themselves."

But even before most of the leaders of the Jewish Establishment had become aware of this new mood, the questioning children of some middle-class Jewish parents were challenging the assimilationist trend of American Judaism. And now, a number of adult Jews, mostly urban and lower middle-class, have emerged to accuse the Establishment of neglecting what one critic has called "the most ethnic part of the Jewish community." Plainly, too, the Establishment has been profoundly shaken by this disaffection. "We've been an agency of classy Jews preoccupied with the problems of everybody else in the world," admits Rabbi Marc Tanenbaum of the American Jewish Committee. "Now we're aware that we have our own community of forgotten, neglected Jews who must be provided for."

One observer who hails the Jewish Establishment's current self-examination is Norman Podhoretz, the editor of *Commentary*—a provocative monthly magazine that reflects the preoccupations of American Jewish intellectuals. "Jews are justified in being nervous today," Podhoretz insists. "There has been a very definite increase in the visibility of American anti-Semitism. And when Jews get it, others who don't regard themselves as Jews get it, too. What people keep forgetting is that the Jew's fate is still very definitely tied in with the fate of liberal democracy."



UJA fund-raising dinner: New priorities for Jewish organizations

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Services in a Long Island synagogue: First bastion of assimilation?

The American Jew Today

He is one American in 30, born to a people, a faith, a history which he can embrace, reject or ignore, but cannot easily forget. He thrives in cities, is overwhelmingly middle-class and consistently votes liberal. Sociologists assure him that he is, on average, wealthier than his neighbors and far better educated. Historians remind him that he is more secure today than his forefathers ever were over the last 2,000 years. He is the American Jew.

Like all other minority groups in America, Jews have always inspired stereotypes and always belied them. But in 1971 it is harder than ever before to generalize meaningfully about American Jews. Primarily this is because American Jewry is currently groping toward a redefinition of what it means to be a Jew and what the Jewish role in America should be. At a moment in history when they have never felt prouder and more secure, U.S. Jews, paradoxically, face unsettling and puzzling new problems. What has been termed the "Golden Age" of American Jewry, the years beginning after World War II, appears to some to have peaked. The rise of anti-Semitism among blacks, bewilderment over the rejection of traditional American Jewish mores by some of their children and the erosion of support among Christian leaders for the Israeli cause—all these have prompted many Jews to feel they have entered a new phase in the perennial problem of coming to grips with their identity.

"The Jew is like anyone else, only more so," says Arnold Forster, general

counsel of the Anti-Defamation League. But the image of the American Jew purveyed by the ADL and other Jewish organizations—and widely accepted by non-Jewish Americans—is in its own way highly selective. Above all, it accents the achievements, cultural attitudes and ethical ideals that Jews can comfortably share with other high-minded Americans.

Never a total portrait, this profile in cautious respectability is even less accurate now than it used to be. Jews exert more power in U.S. society today than ever before—and many are more ready to use it as openly as all the other minorities that collectively make up the American nation use their power. And this is true not only of the members of the Jewish Establishment (box, page 62) but of the fringe elements of the Jewish community. Even the traditional Jewish repugnance for violence has been cast into question by the activities of the New York-based Jewish Defense League, a small but clamorous action group. Largely composed of militant, lower-class Jews, the JDL began as a vigilante group for the protection of Jewish merchants and their families in predominantly black areas of Brooklyn. But of late it has begun to physically harass Soviet diplomats in New York in retaliation for discrimination against Soviet Jewry. And last week it was widely blamed for the burning of several Soviet Embassy cars in Washington. (As it always does when charged with outright terrorism, the JDL denied the accusation.)

The great majority of U.S. Jews condemn the violent tactics employed by

the JDL (box opposite). And yet the JDL's war cry of "Never Again"—a phrase meant to warn the world that Jews will never again suffer persecution without putting up a fight—touches a nerve in many liberal, middle-class Jews. For while they find the JDL's activities inappropriate to the current problems of American Jewry—or even of Soviet Jewry, for that matter—most American Jews today share a new sense of pride in themselves and their community.

The key to that pride lies in Israel. The whole world has marveled at the determined strength of the tiny nation carved from the desert, but Jews have marveled most of all. "The Israeli victory in the six-day war in 1967," says Sol Linowitz, former board chairman of Xerox Corp. and U.S. ambassador to the OAS, "was the end of the image of the Jew as a loser. He became a man who resembles David more than Shylock."

Away from metropolitan New York (where more than one-third of all American Jews live) the image of the David-like Israelis has emboldened many smaller Jewish communities that seldom before had asserted their ethnic and religious identity. In Atlanta, for example, a group of families dropped out of their Reform temple shortly after the 1967 war to start a new congregation with more tradition, ritual and serious study of the Talmud. "It may be just a coincidence," says Rabbi Richard Lehrman of Atlanta, "but before 1967, I spent a lot of time visiting people in the hospital who were having their noses fixed. I haven't had one of those in four years."

Sober: Perhaps inevitably, however, the source of U.S. Jewry's new pride is also one of the prime sources of its new problems. The unwillingness of many American liberals, including progressive Christian churchmen, to rally behind Israel during the six-day war and in the years of diplomatic conflict since then has disillusioned many American Jews and led them to re-examine some of their most cherished political assumptions. "This hesitation when Israel's survival is at stake has sobered every Jew," asserts Rabbi Marc Tanenbaum, director of interreligious affairs for the American Jewish Committee. "In the collective threat to Israel's existence, we sense a personal threat to our own. Many of us now feel that when the chips are down, only Jews will stand up for Jews."

A major symptom of the increased sense of Jewish solidarity has been a mighty upsurge in support for Soviet Jewry on the part of U.S. Jews. In part, this is a result of the new militance of Soviet Jews themselves; beginning in 1967, thousands of Russian Jews have chosen to risk punishment and loss of livelihood in order to win the right to emigrate to Israel. This astonishing spectacle could scarcely fail to arouse the intense sympathy of the American Jewish community. But the response of U.S. Jews has been far more vigorous and united than it

(Continued on Page 58)

A POLL OF JEWISH ATTITUDES

For a century and more, American Jews have struggled with the problem of how to blend smoothly into U.S. society yet still retain their identity as Jews. Traditionally, they have mostly debated their dilemma within the structured confines of the Jewish community—in the family, in the synagogue or in fraternal organizations. But in the past few years, what was once essentially a matter of personal philosophy and adaptability has become a political problem as well; such issues as Israel's role in the Middle East and the relations between Jews and blacks are matters on which most Jews hold strong opinions—and opinions that are controversial in the eyes of some of their fellow Americans. Inevitably, this has affected the attitudes of American Jews toward themselves and toward their countrymen. To find out just how it has changed their attitudes, NEWSWEEK recently commissioned The Gallup Organization to conduct a nationwide poll of American Jews.

Not surprisingly, one political issue that firmly unites American Jews is their attachment to the state of Israel. Nearly all U.S. Jews (95 per cent) believe that their country should offer Israel both diplomatic support and military equipment. And even more dramatic is the strength of that feeling. Nearly half of the American Jews polled by Gallup said that the U.S. should help Israel even at the risk of U.S. involvement in war; only 32 per cent believed that this would be too great a price to pay for helping Israel.

Feeling: The identification that American Jews feel with Israel also seems to have given an enormous boost to their self-esteem. Two-thirds of those questioned in the poll agreed that in the past few years U.S. Jews have felt an increasing sense of pride as a group, and a very substantial number (42 per cent) attributed this feeling directly to the accomplishments of Israel. "The victory in the six-day war of 1967 did more good for the Jews," said one 56-year-old Boston executive, "than all the doctors, lawyers, university professors or

wealthy Jewish businessmen in history."

The most controversial new manifestation of Jewish pride is, of course, provided by the small, New York-based Jewish Defense League, which has adopted the slogan "Never Again" as a warning that Jews will no longer accept persecution without resistance. The NEWSWEEK poll reveals that the JDL, with its ready recourse to violence, has alienated the great majority of U.S. Jews. Nearly three-quarters of those questioned expressed disapproval of JDL efforts to aid Russian Jewry by harassing Soviet diplomats in this country. Only 14 per cent of those polled approved fully of the group's activity—though another 10 per cent were prepared to give it qualified approval.

Boomerang: Disapproval of the JDL's activities showed a clear relation to education and income; it was higher among business and professional men and people with incomes of \$10,000 or more. Among those who disapproved of JDL, three out of five gave abhorrence of violence as their reason, while nearly a third thought that the JDL's tactics would boomerang against the Jews. "The JDL is making it worse for the Jews in Russia and worse for those working to help Israel and the Russian Jews," said a suburban Washington matron. "They're making people feel sorry for the Russians and antagonistic to the Jews."

This apprehension among Jews about the attitude of other Americans toward them was reflected in other responses in the NEWSWEEK poll. Fully 34 per cent said that anti-Semitism in the U.S. had increased in the last few years, and another 41 per cent thought it had remained at a steady level. Of those who believed anti-Semitism to be on the rise, more than one-third blamed black militants—who, said one 31-year-old Midwesterner, regard the Jewish merchant in the ghetto as "the most identifiable symbol of white oppression." Only one in ten cited New Left radicals as a cause, and 8 per cent blamed right-wingers.

By no means everyone who found anti-Semitism growing, however, was pre-

U.S. SUPPORT FOR ISRAEL

Do you think the U.S. should help Israel with diplomatic support and military equipment?

| | |
|-----|-----|
| YES | 95% |
| NO | 2% |

If yes, do you think the U.S. should pursue such a policy even at the risk of becoming involved in a war?

| | |
|---------------------|-----|
| SHOULD RISK WAR | 49% |
| SHOULD NOT RISK WAR | 32% |
| NO OPINION | 14% |

Feng & Berkovitz

pared to blame it on any single group. Many, in fact, ascribed the phenomenon to the increasing visibility of Jewish issues. "With the question of Israel and Jewish-black relations so much in the forefront," commented a 23-year-old New England secretary, "people tend to think more about Jews—and tend to think anti-Semitic."

Intermarriage: For all the concern over anti-Semitism, the poll offered some striking evidence of assimilation. In a survey made six years ago, 83 per cent of U.S. Jews were opposed to marriage with non-Jews. But now the opposition to intermarriage has dropped to 41 per cent—and two-thirds of those opposed are over the age of 45. Indeed, 64 per cent of those in the current poll report the impression that intermarriage has actually been increasing among their own acquaintances. When Jews go on vacation, do they choose a place where they expect to find large numbers of other Jews? Eighty per cent say no—which not only underscores the assimilationist tendency but suggests that they do not expect to encounter anti-Semitism. Finally, only 43 per cent of U.S. Jews say they consider themselves religious.

In general, the NEWSWEEK poll seems to indicate that the traditional dilemma of the American Jew may be even more pronounced now than it used to be. At a time when Jews have become more assimilated into the U.S. mainstream than ever before, their concern for Israel pushes them even more strongly than before toward a separate identity. And even as their pride in themselves as a group grows, American Jews feel a continuing—and increasing—uncertainty about the degree of acceptance they can expect from non-Jewish Americans.

PRIDE AND PREJUDICE

PRIDE

In the last few years, do you think Jews in the U.S. have generally felt an increasing or decreasing sense of pride as a group?

| INCREASED | DECREASED | SAME |
|-----------|-----------|------|
| 61% | 5% | 27% |

ANTI-SEMITISM

In the last few years, do you think anti-Semitism in the U.S. has increased or decreased?

| | | |
|-----|-----|-----|
| 34% | 16% | 41% |
|-----|-----|-----|

JEWISH DEFENSE LEAGUE

Do you approve of the efforts of the Jewish Defense League to help Soviet Jewry by harassing Russian diplomats?

| APPROVE | QUALIFIED APPROVAL | DISAPPROVE |
|---------|--------------------|------------|
| 14% | 11% | 71% |

Undecided omitted

Feng & Berkovitz

(Continued from Page 56)

probably would have been under similar circumstances a generation ago. And the result has been an intensification of the ties between American Jewry and Jews elsewhere in the world. Thus, in Brussels this week some 500 Jewish leaders, authors, scientists and politicians will meet under the aegis of the American Jewish Conference on Soviet Jewry and other organizations in an effort to organize a coordinated worldwide pressure campaign on behalf of Soviet Jews. The Brussels meeting will be, says Richard Cohen of the American Jewish Congress, "the most powerful demonstration yet to Jews inside the Soviet Union that world Jewry is with them."

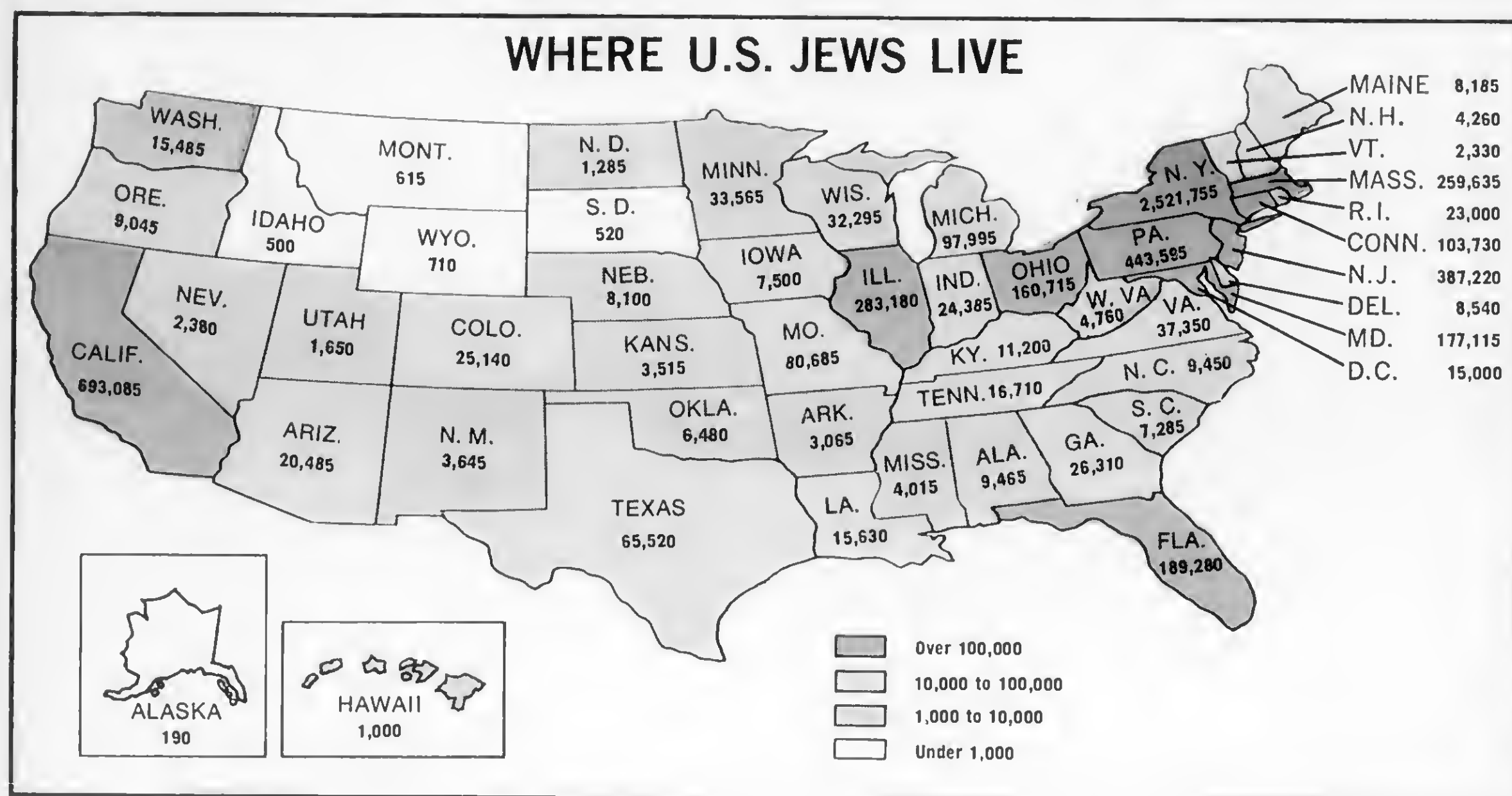
"For once Jewish history everywhere coincides," says the French-American author Elie Wiesel, who wrote the haunting "Jews of Silence." "Before, there

peralist aggressor in the Middle East. Middle-class Jews were traumatized by the New York teachers' strike a year later, in which smoldering resentments between black parents and Jewish teachers erupted over the issue of school decentralization. In the black ghettos of New York, Philadelphia and other major cities, Jewish shopkeepers began to close their doors rather than risk harm from local militants who charged that, of all whites, it was the Jews who most often exploited blacks economically. Even to most liberal Jews, this seemed poor recompense for the important role Jews had played in the civil-rights movement. And to many middle-class Jews it seemed a direct, personal threat. "Negroes want to take what the Jews have earned," complains a Jewish dentist from Silver Spring, Md.

With their basic political assumptions

that's what Zionism is." But to most American Jews, the young radicals appear to be striking at precisely those features of U.S. society that have proved so benign to American Jews. Norman Podhoretz, the editor of the Jewish monthly Commentary, sees classic "Jewish anti-Semitism" behind the willingness of some New Left Jews to espouse anti-Zionism. And in the current issue of Commentary, Harvard sociologist Nathan Glazer extends the self-hatred thesis to include rejection of those qualities that he feels Jews "have come to stand for: rationality, moderation, balance, tolerance." While many people find his conclusions unduly alarmist, Glazer feels that all this results in "a crisis for the American Jew... a crisis of identity, of self-conception—a spiritual crisis."

The spiritual crisis perceived by Glazer has little to do with the Jewish faith.



James J. Bresnan—Newsweek

was one Jewish history in Palestine, another in America, another in Europe. Today, what happens in Israel affects people in New York. What happens in Russia affects people in Israel. Everywhere young Jews are trying to understand what the forces are that keep them together. There are," Wiesel concludes, "no more Jews of silence."

But it is by no means only developments abroad that have tempered the political and social attitudes of American Jews. At home, the rise of black militancy has posed a major challenge to the characteristic liberalism of U.S. Jews. For Jewish radicals, the break with black militancy came in 1967 in Chicago when a Jewish contingent walked out of a New Left coalition conference rather than support a wide range of black demands—including one that called for a resolution condemning Israel as an im-

peralist aggressor in the Middle East. Middle-class Jews were traumatized by the New York teachers' strike a year later, in which smoldering resentments between black parents and Jewish teachers erupted over the issue of school decentralization. In the black ghettos of New York, Philadelphia and other major cities, Jewish shopkeepers began to close their doors rather than risk harm from local militants who charged that, of all whites, it was the Jews who most often exploited blacks economically. Even to most liberal Jews, this seemed poor recompense for the important role Jews had played in the civil-rights movement. And to many middle-class Jews it seemed a direct, personal threat. "Negroes want to take what the Jews have earned," complains a Jewish dentist from Silver Spring, Md.

With their basic political assumptions under grievous assault, a number of U.S. Jews also faced an unsettling challenge in what has always been the historic Jewish refuge from a hostile world: the family. Among Jewish parents in all economic classes, the most bewildering aspect of the past few years has been the eager embrace by some young Jews of radical social causes. From the Berkeley Free Speech Movement of 1964 to the wild excesses of the yuppies and the Students for a Democratic Society, young Jews have played a prominent role in contemporary U.S. radicalism.

He cites sociological studies that indicate that support of Israel ranks well above faith and observance of Jewish religious law in the average American Jew's conception of what is required of a "good Jew." But the most cherished Jewish virtue of all, according to Glazer, is the doing of good, liberal deeds. And therein, he believes, lies the central problem of contemporary American Jews: they are troubled because they must now choose between liberalism and their own ethnic interests as Jews.

Some Jews have already made that choice—in surprising ways. Primarily out of a conviction that he would sacrifice their interests to those of blacks, half the Jews of New York City voted against Mayor John Lindsay in his three-man race in 1969. That same year, Jews in Los Angeles, the second-largest Jewish community in the U.S., split their vote

between the city's law-and-order mayor, Sam Yorty, and his liberal black opponent, Thomas Bradley. "We were quite shocked," admits Warren Hollier, one of Bradley's lieutenants. "Jewish community leaders were assuring us that everything was all right when it really wasn't. I don't think leaders in the Jewish community who were for Bradley really understood their own people."

In truth, no leader can speak with assurance for the nation's larger Jewish communities, though many try to. One reason, oddly enough, is that none of the fraternal or fund-raising agencies has been able to compile firm, up-to-date statistics on American Jews, their needs and their opinions. Most sociological portraits of the Jew as a middle-class professional are based on studies of moderate-size communities, such as Providence, R.I., and Springfield, Mass., where the average Jew is indeed more affluent than many of his neighbors.

In urban pockets across the nation, however, there are nearly 800,000 Jews living at or below the poverty level of \$3,743 annual income, according to Milton Himmelfarb, director of research for the American Jewish Committee. "By and large, poverty is not looked upon as a Jewish problem," he observes. "But if you are a poor Jew and the poverty council excludes you because you are a Jew—on the assumption that poverty belongs to blacks or Puerto Ricans—what do you do?"

Limelight: What you do, it turns out, is to follow the road increasingly taken by underprivileged minorities and adopt a strident, new assertiveness. Perhaps the most unexpected phenomenon on the American Jewish scene today is the emergence into the limelight of the "ethnic Jew," still very much a minority within a minority, who is usually lower-class or lower-middle-class in origin and always heavily "Jewish" in consciousness. Until recently, according to one official of a major Jewish organization, the ethnic Jew was never really represented by the Jewish Establishment because his interests were considered too parochial and his unwillingness to "assimilate" ran counter to Establishment doctrine. But now Jewish agencies are beginning to revise their priorities and are seeking ways to enlist the ethnic Jew and the disaffected young Jew.

One reason for this is tactical: the activities of the JDL, small as it is, have led the Establishment to worry that more ethnic Jews might become militants unless their interests are better served. But another reason for the changes in the priorities of the Jewish Establishment is an uneasy sense that assimilation may not be so easy in the future as in the past, that an era of unparalleled security and achievement for American Jews may be coming to an end.

"The twenty-year period from the end of World War II until 1967 was the Golden Age for Jews in America," says Bertram Gold, executive director of the

American Jewish Committee. By 1965, nearly half of the Jewish families in America enjoyed solidly middle-class status, boasting annual incomes between \$7,000 and \$15,000. By contrast, 44 per cent of the total American population earned only \$3,000 to \$7,000 a year (box, page 63).

A major reason for this extraordinary upward mobility has been the driving Jewish commitment to education. By the close of the 1950s, the last of the quota systems in the better U.S. colleges and professional schools had crumpled. Today, the proportion of Jews in college is twice that of the general U.S. population. And the proportion of Jews enrolled in graduate and professional schools is triple that for students in the general population. Although Jews account for only 3 per cent of the U.S. population,

be chosen for the Statehouse or for Congress.

Not that Washington—like the rest of the U.S.—does not still show vestiges of anti-Semitism. When he was first elected to Congress in 1968, Congressman Abner Mikva of Illinois found that the first thing his colleagues thought of when they met him was that he was Jewish. "There were a number of people who kept identifying me as being from New York," says the Illinois Democrat. "And it happened too often just to be an accident. Even the Speaker [former Rep. John McCormack] introduced me as 'the gentleman from New York.'" But, ultimately, power means acceptance and, politically, American Jews achieved more power in the past twenty years than in the two centuries before.

They also achieved an extraordinary



Michael Abramson—Black Star

JDL members outside Soviet mission in New York: 'Never Again'

they provide more than 10 per cent of all American college teachers; at prestigious universities such as Harvard, Jews represent as much as one-third of the faculty. In the elite Ivy League, Jews have recently been appointed presidents of Dartmouth and the University of Pennsylvania, and as the deans of the Yale, Columbia and Penn law schools.

Along with economic and professional success has come a new degree of social and political acceptance. Newsweek's poll of Jews finds one in three now wary of rising anti-Semitism. Yet the most blatant forms of prejudice against U.S. Jews have been largely clipped away in the last quarter century. In part, it appears that once Americans became aware of the full horror of the Nazi ovens, they found it far more difficult to tolerate many of the petty forms of anti-Semitism that had so long been a commonly accepted facet of U.S. society. Whatever the reason, by the mid-'60s, more and more Jews were testing the election process and discovering that they could

degree of importance in American intellectual life. The years after World War II, in fact, witnessed the flowering of the Jew as a new kind of urban American culture hero. Particularly in the work of Saul Bellow, Bernard Malamud and other Jewish novelists, the image of the outsider as alienated, ironic and full of brooding complexity was appropriated by many non-Jewish intellectuals as the paradigm of their own estranged self-consciousness during the Eisenhower-McCarthy era. As a form of intellectual philo-Semitism, this mood may not have outlasted the '60s. But in all its manifestations, says Alfred Kazin, the noted critic, "I don't think that there has been anywhere in the history of the Jewish people anything quite like the influence that Jewish intellectuals have exerted on American culture. In that sense, America has really been a very great success for the Jew."

In addition to its great cultural stature, American Jewry blooms with other indications of continuing health. There are signs

THE JEWISH ESTABLISHMENT: IT LOOKS INWARD, TOO

Jews exist because of anti-Semitism, French existentialist philosopher Jean-Paul Sartre once declared. And in a way, the vast, disparate network of fund-raising, defense and service organizations sometimes called the American Jewish Establishment exists because of anti-Semitism, too. For whatever else may have happened to Jews in America, they have not, as sociologist Nathan Glazer points out, stopped being Jews. In a nation that prides itself on being an ethnic melting pot, this is no small phenomenon—and, plainly, it has not been an accident.

At the very outset of Jewish immigration to the New World in 1654, anti-Semitism shrouded the portals. Although Gov. Peter Stuyvesant admitted 23 Sephardic Jews from Brazil into the New Amsterdam colony, he did so only on condition that they would provide for themselves and not burden the rest of the community. He need not have worried. Not only did these first U.S. Jews take care of themselves, they also generated powerful merchant and banking families (Cardozo, Baruch, Nathan) that a century later helped to finance the American Revolution.

Flood: But it was not until the failure of the revolutions that swept through Europe in the 1840s that the first major wave of Jewish immigrants—principally from Germany—surged onto American shores. The arrival of that first wave was followed almost immediately by creation of the beginnings of what was to become the Jewish Establishment. In 1843, a small group of Germans formed B'nai B'rith (Sons of the Covenant), a fraternal organization dedicated to serving not only the Jewish community but their new homeland as well. Soon thereafter, a campaign to bring about the "Americanization" of Jewry was inaugurated

by Rabbi Isaac Mayer Wise, who in 1873 united the Reform branch of U.S. Judaism in the Union of American Hebrew Congregations. From the flood of German Jewish immigrants, too, emerged the remarkable families whom author Stephen Birmingham labeled "Our Crowd"—the Seligmans, Lehmans and Loebis who would play a critical role in the destiny not only of American Jewry but of the U.S. itself.

By the late nineteenth century, just as the German Jews were being absorbed into the fabric of U.S. society, a vicious series of pogroms in Russia propelled a second massive wave of Jewish immigrants into the U.S. These newcomers—more than a half million between 1880 and 1900 alone—were for the most part poor and untutored peasants who constituted a social liability to established American Jews. To speed the new immigrants' adjustment to the U.S., the Jewish Establishment created a far-ranging network of local social-welfare organizations. Simultaneously, Establishment Jews began to develop philanthropic programs that gave rise to the very effective charitable machinery of the Federation of Jewish Philanthropies.

Heritage: In all of this, many of the established Jews were motivated by a commitment to Americanization and a concomitant disinterest in the notion of a Jewish "homeland" in Palestine. Meantime, however, there began to appear other organizations dedicated to preservation of the Jewish heritage. The Anti-Defamation League of B'nai B'rith aggressively battled anti-Semitic slurs in the press. A Zionist women's group, Hadassah, founded in 1912 by an energetic Baltimore matron, Mrs. Henrietta Szold, organized grass-roots activities to support Jewish schools and other ethnic institutions. And in 1918, U.S. Supreme Court

Justice Louis Brandeis and the eminent Rabbi Stephen Wise helped establish the militant American Jewish Congress to deal with legal issues of particular importance to Jews.

Within the proliferating array of Jewish leagues, foundations and councils, a complex organizational structure was taking shape. It was—and is—a loose aggregate of separate groups with national and regional frameworks. And there is good reason for its diversity: as the Jewish Establishment has recently relearned, no single organization can pretend to speak for U.S. Jews. Even the United Jewish Appeal, which was founded in 1939 in response to the Nazi persecutions of European Jewry, was never able to bring all the organizations to a common stance on Nazi Germany.

Mood: On at least one issue, however, the Jewish Establishment can now be sure of almost universal support among U.S. Jews. Within weeks after the outbreak of the six-day war in 1967, Jewish groups raised more than \$170 million in emergency aid for Israel. Clearly, the embattled condition of Israel—and, to a lesser extent, black anti-Semitism in the U.S.—have worried American Jews. Suddenly, says Bertram Gold, executive director of the American Jewish Committee, "there is again the feeling among Jews that they can only count on themselves."

But even before most of the leaders of the Jewish Establishment had become aware of this new mood, the questioning children of some middle-class Jewish parents were challenging the assimilationist trend of American Judaism. And now, a number of adult Jews, mostly urban and lower middle-class, have emerged to accuse the Establishment of neglecting what one critic has called "the most ethnic part of the Jewish community." Plainly, too, the Establishment has been profoundly shaken by this disaffection. "We've been an agency of classy Jews preoccupied with the problems of everybody else in the world," admits Rabbi Marc Tanenbaum of the American Jewish Committee. "Now we're aware that we have our own community of forgotten, neglected Jews who must be provided for."

One observer who hails the Jewish Establishment's current self-examination is Norman Podhoretz, the editor of *Commentary*—a provocative monthly magazine that reflects the preoccupations of American Jewish intellectuals. "Jews are justified in being nervous today," Podhoretz insists. "There has been a very definite increase in the visibility of American anti-Semitism. And when Jews get it, others who don't regard themselves as Jews get it, too. What people keep forgetting is that the Jew's fate is still very definitely tied in with the fate of liberal democracy."



UJA fund-raising dinner: New priorities for Jewish organizations

that third- and fourth-generation American Jews will have more children than their parents did, thus slowing the downward trend in population that demographers once feared might lead to the "vanishing Jew." Then, too, spot surveys from several U.S. cities indicate that intermarriages—traditionally considered one of the great threats to Jewish solidarity—are now producing more converts to Judaism than apostates from the faith.

Even so, assimilation into the general population can take many forms short of outright rejection of Jewish faith, family or identity. Employing one useful model of American Jewry, political scientist Daniel Elazar of Temple University divides U.S. Jews into four degrees of attachment. The first group, which Elazar says constitutes about 20 per cent of the total Jewish population, is truly committed to regular worship and to Jewish communal organizations. Another 40 per cent of U.S. Jews choose to continue nominal affiliation with organized Jewry, but usually attend religious services only twice a year on the high holy days of Rosh Hashanah and Yom Kippur. A third group—perhaps 30 per cent—consists of people who are simply unconcerned about their Jewishness and the remainder, according to Elazar, "are unhappy and self-hating."

In fluid daily life, it is often difficult—even for a Jew—to determine precisely how Jewish he and his family are. "The typical Jew has fit in pretty well in America," says Al Rothenberg, 51, a magazine editor based in Detroit. "The Jewish mother here used to say of her son, 'I hope he doesn't marry a gentile.' Now she says, 'Thank God, the boy married a white girl.' That's assimilation, I guess."

Pamphlets: The Rothenbergs live in suburban Birmingham, an essentially white and non-Jewish community where, says Al's wife, Dody, the family "has assimilated very well." Al belongs to a Reform temple, but he doesn't know the rabbi personally and only attends services at Rosh Hashanah and Yom Kippur. He readily contributes to Jewish welfare funds but wonders where the money goes. "I don't know of any Jews on welfare," he says. "It must be going to Israel."

The Rothenbergs' two teen-age daughters sometimes bring home pamphlets urging Detroit Jews to demonstrate for Israel and, if they are old enough, to spend a summer there. Mrs. Rothenberg feels that life in an Israeli kibbutz is "a little bit on the sexy side." Suppose her girls fell in love, she reasons, and got married. "They'd be stuck over there. I don't want that." Her husband agrees. Although the automobile industry, which he covers as a business editor, is notoriously devoid of Jewish executives, Al doesn't complain about discrimination. "I have a friend who says she's a Jew first and an American second," he remarks. "But you seldom hear that. Ninety-nine per cent or more of them say, 'I'm an American first and a Jew second.'"

Rothenberg's experience is by no means universal, however. Some U.S.

Jews and Other Americans

| | Jews | Total U.S. Population |
|--|-------------|-----------------------|
| AGE (median) | 36.7 | 30.7 |
| EDUCATION | | |
| Elementary school only | 29% | 40% |
| High school only | 19% | 25% |
| College graduates | 17% | 7% |
| Graduate school | 13% | 4% |
| College age now in college | 80% | 40% |
| OCCUPATION (employed males) | | |
| Manual occupations | 22% | 57% |
| White-collar occupations (including sales) | 22% | 10% |
| Professionals | 20% | 12% |
| Managers, officials, proprietors | 35% | 13% |
| FAMILY INCOME (annual) | | |
| Under \$3,000 | 16% | 21% |
| \$3,000 to \$7,000 | 27% | 44% |
| \$7,000 to \$10,000 | 24% | 16% |
| \$10,000 to \$15,000 | 24% | 12% |
| \$15,000+ | 9% | 7% |

FENIG & BERKOVITZ

Jews now appear anxious to assert a distinctive Jewishness. And this is particularly true of young Jews—perhaps because American society looks somewhat less hospitable to them than to their parents. "Jews here occupy the same position Israel does as a state," says Norman Fischer, a college senior in Houston, where Jews are noticeably absent from the offices of oil, gas and other major Texas industries. "We're not accepted; we're tolerated."

Whether the heralded "generation gap" is more prominent among Jews than among other American families is a debatable question. But within Jewish families, the splits that do occur appear to result more and more often over the issue of Jewishness. Much of the blame, according to Ronald Sanders, associate editor of *Midstream*, a monthly Jewish review, lies with the parents. They have failed, contends Sanders, to convey to their children within the home the critical significance of the two most important events in the history of the Jews since their dispersal 2,000 years ago: the Nazi holocaust and the creation of the state of Israel. And when it is discussed amidst the comfortable, modernistic décor of Jewish community centers, Sanders believes, the sheer awesomeness of the Nazi deeds is reduced to "a kind of middle-class cliché, a sort of standard set of moral equipment, a sense of being morally one up."

One result of this is that, in terms of personal perception, some young U.S. Jews are less sensitive to Auschwitz than to the Mississippi freedom rides and the murder of Martin Luther King Jr. Such youngsters are also less repelled than their parents by Negro militancy and often are ready to engage in what Sanders

calls "a kind of myth swapping" with black liberationists. "I see my role in American society as a black person does—that is, as working with my own community," says long-haired Arnie Rachlis, 22, son of a doctor and graduate of the University of Pennsylvania who is now studying at the Reconstructionist seminary in Philadelphia. Arnie also belongs to Philadelphia's Jewish Free University, one of a dozen such experiments around the country involving some 3,000 students who are searching for ways to create an integral Jewish life-style. "Jews are surviving or thriving in America, but for what?" asks Arnie. "I want to know why I am a Jew and what being a Jew is all about."

Home: For a growing number of U.S. Jews of all ages, it appears, Israel is the one place where a Jew can live a fully Jewish life; since the six-day war, 17,000 Jews from the U.S. have made their home in Israel—more than had settled there in the previous twenty years. But of the young American Jews who feel committed to developing their Jewish consciousness, most want to do it at home. And many of them choose to do so amid the eclectic life-styles of the collegiate counterculture. With energy that is more reminiscent of their elders than they might want to admit, Jewish students on campuses across the country are setting up a thatchwork of experimental Jewish communes, Hebrew houses of study and work projects which are linked by some 40 underground Jewish newspapers featuring articles on Soviet Jewry, Israeli politics and the peace movement.

"To most American Jews," complains Shelly Schreter, 22, one of 100 Berkeley students who support the Radical Jewish

Union, "being a Jew is like being a stamp collector. It's an avocation." By contrast, Schreter sees Jewishness as something total. "It encompasses a political ideology, a set of values, a general philosophy, a religion, customs, diet, language—a whole way of life."

Such a marriage of religion and radical politics is new to American Jewry. Radical politics, of course, was common enough in the Eastern European countries from which so many Jewish emigrants to America came. But in adjusting to the U.S., the Jews who came to this country as socialist firebrands tended to turn reformist and liberal—and occasionally even conservative. What had been a total way of life in Eastern Europe's *shtetls* became, through adaptation to the American pattern of church-state

abandoned radical politics to search for some kind of deeper spiritual satisfaction. In his eight years as a senior psychiatrist at Harvard's Health Center, reports Dr. Armand Nicoli II, he has been struck by the extraordinary number of young Jews who complained "that their parents didn't transmit spiritual values to them whereas somehow their grandparents had transmitted such values to their parents."

Even so, few Jewish leaders, religious or secular, predict a mass return to religiosity on the part of American Jews. "The Establishment has not comprehended what the radical Jews are really saying," says Rabbi Jacob Neusner, professor of religion at Brown University. "The radicals have taken important positions on Jewish issues—they are radical

Rejection in the Family

Of all the major body organs, the kidney can be transplanted with the greatest chance of success. The reason, in large measure, is that a close relative of a person with a diseased kidney will often donate one of his own kidneys, thus reducing the possibility that the organ will be rejected. Yet in a surprising number of cases, the blood bond proves fragile enough for such a relative to reject the notion of donation—even though the patient's life is at stake. Indeed, according to a report by a University of Minnesota team in the *Journal of the American Medical Association*, finding a related kidney donor "can be a crisis for the entire family."

The extent and intensity of such crises are among preliminary findings in a broad study of the emotional impact of organ transplantation on both patient and family currently being carried out by sociologist Dr. Roberta G. Simmons and three colleagues—including her husband, Dr. Richard Simmons, a transplant surgeon. At the outset, the investigators little suspected that selecting a donor played a major part in the psychological problems usually associated with transplant cases. But the histories of 79 kidney transplants carried out at the university over a two-year period showed that such was clearly the case. "There are a significant number of kidney-transplant patients who have to be given cadaver kidneys, with an attendant higher risk of rejection," notes Simmons, "because medically suitable family members were unwilling to be donors."

Tragic: For the most part, surgeons have the least trouble obtaining donors when the lives of children are threatened. "Parental sacrifice for a child," the investigators state, "is culturally expected. Parents, particularly mothers, accept kidney donation as part of their obligation." Still, the study unearthed some notably tragic exceptions. In one instance, the parents of a critically ill 3-year-old boy finally failed to volunteer as kidney donors after they had produced two healthy children; the child later died after a kidney transplant from a cadaver was rejected. In another case, the parents refused to make kidney donations because of their fundamentalist religious beliefs—and this child also died. The investigators also found that the problem of finding kidney donors is often complicated by separation or divorce. There was one father who, for example, had great difficulty deciding whether to act as a donor for his sick daughter in the face of steadfast opposition from his second wife.

The problem of finding donors for adult patients, on the other hand, is complicated by both medical and emotional considerations. Husbands and



Newsweek

Israelis at the Wailing Wall: The key to a new pride

separation, just another weekend religious faith for many Conservative, Reform and even Orthodox Jews. "The synagogue has been the first bastion of assimilation in American society," says Temple University's Elazar. As a result, he argues, most young American Jews grow up with "no experience of what being a Jew means except going to a different church."

Spirit: This judgment is shared by Rabbi Abraham Heschel, the foremost Jewish theologian in the U.S. "Sociologically, synagogues are still the most important institutions in American Jewry, and we have quite a number of religious Jews," he says. "But the people have lost their ability to express the spirit. For too long we have talked sociologically, rather than spiritually. And when sociology replaces inwardness, prophecy turns into mere prediction. No wonder Jews are losing their tradition of dissent. No wonder the young are searching for meaning and authentic experience."

By no means all young Jews feel that the search for authentic experience and for Jewishness has to go hand in hand with political involvement. At Harvard, in fact, many young Jews have actually

about being Jewish and are taking the Jewish tradition seriously. But they are exploring the meaning of being Jewish entirely outside established synagogues and community organizations.

But perhaps more important than the question of how a sense of Jewishness is achieved is the fact that so many American Jews—young and old—are seeking more actively than they ever have before to achieve that sense. In this respect, as in so many others, the Jewish community in the U.S. displays a new dynamic that may eventually lead to significant changes in its relations with the rest of American society and with Jews abroad.

No one, of course, can confidently predict the ultimate dimensions or nature of these changes. Some observers, like Nathan Glazer, predict that the position of the Jew in America is more likely to deteriorate in the immediate future than to improve. But it seems equally possible that in a time when more and more Americans are learning once again to appreciate the nation's historic ethnic diversity, Jews will be freer than ever before to be themselves.

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INTRODUCTION

A GENERAL

- 1 very interest article on The Am Jew in March 1 issue of Newsweek
- 2 major article; Mogen Dovid ~~on front page~~, covering entire frnt page; also, advertisemnt on full page in TIMES
- 3 ths significant in itself: ^{yes} still an important part of Americ society & to talk about Jew sells mags!
- 4 wth ths kind of publicity, import to reflect on it

B SPECIFIC

- 1 on other hand, while article of ths type flattering does not give any answers
- 2 it clarifies issues, makes statements, defines cert concepts & ideas; ~~the~~ article itself may have been promptd by ^{loud} large voice of JDL & Russ Jews ~~but no answer~~
- 3 whatever the case, five major areas discussed.

BODY

A ISRAEL

- 1 surely topic No. 1 wth all kinds of charts & polls to prove that most Am Jews favor St_ate. Goes into grt detail Re: huge amts of money we collect, the Aliyas
- 2 and comments on pioneer spirit which, eventho may be slightly tarnished, still draws people from all over
- 3 not only young but older cit also want to be in Is.
- 4 bt in conjunction wth ths feel, article pnted out that too many yng Jews in US forgot holocaust & its implic fr Jews & for Israel; that they are more concerned wth Miss, Biafra, Arab Ref than Auschw & the survival of Is_{ra}el after Treblinka & Dachau. *In m. h. h.*

B ANTI*SEM *[diff level for them than for us.]*

- 1 article realizes depth of anti-sem in US; that there are still whole areas of America & business where J left out *Society*
- 2 also, black anti-sem a potent factors as vs shop-ke unions, teachers & merit system
- 3 poses problems but, of course, no answers

C ESTABLISHMENT

- 1 touches also on one of major problems of Am Jew: his relationship to Estab, in fom_al & informal sense.
- 2 we give but do we really approve; why do they young J "sit-in" at Fed headqurt? To what extent do organiz perpetuate themselves bt no money fr ^{sch}schools, care ^{poor, transient}
- 3 furthermore, why no concern for Jewish poor; we know 800,000 live at or below pov level but Estab does *not adequately deal with them & the public relations wth them invisible.*

D PRIDE & POSITION

- 1 pt at issue also the immense political, social and especially econ power we wield here *intellectual*
- 2 we have it and know it and do not hesitate to use it
- 3 examples: teachers: we provide more than 10% of all Am college teach bt are only 3% of Am pop; at prestige univ we often 1/3 of faculty
- 4 also, enormous intellect influence: Malamud, Bellow, Roth, Kazin, etc. for lit and poetry *and I write: Jew?*

E RELIGIOSITY

- 1 last major area: religiosity of Am Jew & pict disml
- 2 only 43% say they are "rel"; 20 go reg, 40 nominal & 30 don't care
- 3 strange statistic & *mixture* ~~almost~~ diff to explain: opp to mixed m dropped from 83 to 41% in six yrs but, at same time, Jewish youth say: they got more re J from their grand-p than from parents!

F PROBLEMS

- 1 while these the ⁵main p^{nts} of article & we could, of course, disc them in depth, we must be aware of certain basic prob^{lm} implied bt not discussed perhaps bec not an issue in eyes of non-Jew *writer*
- 2 for example: do we have to choose between liberalism as embraced on *universal* general level in view of conditions in America or ~~must~~ we limit ourselves, in gd sense, to ethnic identity? *(x merge, assim) unlike earlier way: see 1.*
- 3 what is a gd Jew? one who is a Minyan man or one who is a civil rights advocate? *"Y" on F ave*
- 4 do young people have to leave organizations and our institutions to find fulfillment on rel level?
- 5 do we have a reason to exist? For all too many, J is an avocation; if we ~~will~~ survive, & hopefully we will, survival for what?
- 6 we all seem to be groping for a ~~definit~~ or redefin in sense of what it means to be Jew in America; bt quest may be superfluous: do we need a redefinition?

G OMISSIONS

- 1 bt just as important and interesting as problems posed, perhaps by us bec we look at ths articles in certain light, are the omissions which plague article
- 2 for example, the belief in Gd for Am Jew, let alone a personal Gd, ~~and~~ concept^s never mentioned at all
- 3 secondly: in *earlier* ~~older~~ times we had Torah, concept of learning for its own sake; today: BM, relevancy, tie in wth current events, etc. Torah for own sake is something forgotten fr Jew & in ths article. If we to be classified "People of BK" = Port^{ny} ≠ Bibl
- 4 more, if speak of omissions: change of emphasis as well as in values; hero used to be rabbi & learn-
ing but today: Noshe Dayan. -- Ambivalence.

CONCLUSION

A GENERAL

- 1 what strikes me partic re article is word just used: ambivalence, or: dichotomy, vacillation; noth dfe, concrete, positive
- 2 truth seen in one sent: "Jud an avoc" & ths tragedy
- 3 what I want to say ths eve, however, is that while article may be real in general terms, I know one in div ^{to whom} ~~where~~ these omissions, problems & diff do not apply; we pay special tribute ths Sab eve: M.A.E.

B MORRIS

- 1 a man for whom Jud not an avocation bt genuine all time, all-embracing way of life
- 2 togethr wth Mildred, Mrs. Friedland & thr children Bernice & Allan they have been & cont to be integr part of cong, of community
- 3 by virtue of past offices: Pres of Cong, involvemet in community council, placed wong on firm financial bas & always encouraged progress
- 4 consequently, the neg aspects of American Jew not to be found in him, his family, his assoc wth H.T.
- 5 one can not help bt ^{wonder} ~~ask~~: there are more M. Engel's in America; whom did the reporters query for the substance of thr article? Wrote for sensationalism?
- 6 ^{is it not true?} is it not true that future & stability of Jud in A. rests wth Engels rather than Jewish New Left, anti-E forces, those who favor mixed -m, & those who be- have like hooligans on the streets of NewYork.

C SPECIFIC

- 1 in ths cong have always emph positive, re our leadership & Jew community. We pay tribute to MAE in that spirit on occas of his 75th birthday: ^{memor. post-l. friend.}
- 2 we pray for cont health, contentment & love wth all his dr ones, together in family of his congregation
- 3 in contrast to article I know who Am Jew: he MAE who part of his faith wth ^{heart} ~~love~~, with might & soul. We are proud to have him among us; Gd willing to 120 & may Almighty bless & keep you for all those yrs yet to come.

AMEN.

responsible

Heb. Tab., Frid Eve, March 12, 1971; Trib to M. Engel

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ZIONISM: BETRAYAL OF THE JEWISH PEOPLE

(Third in a series)

Zionism has succeeded in confusing Jews and non-Jews alike, and there is an urgent need for clarification.

In the last two generations, the image of the Jewish people in the eyes of the world has changed completely, and a picture has been presented that is entirely alien to the true concept of the people that has proudly borne the name of Israel through the centuries and millennia.

Since its very inception Zionism has deliberately aimed at breaking the eternal bond between G-d and the people of Israel, substituting for the lofty Jewish ideals a belated narrow nationalism and chauvinism. On this basis of secular nationalism, there have inevitably followed political and military conflicts with other countries and nationalities.

Actually, the life and the very existence of the Jewish people is based solely on one fundamental idea: the observance of the commandments as specified in the Torah.

At the birth of Zionism, great rabbis strongly condemned it as a TOTAL FALSIFICATION, AS TREASON AND TOTAL DISOBEDIENCE to the laws of the Torah which forbid the establishment of any Jewish state before the coming of Moshiach (the Messiah). Talmudic law admonishes the Jewish people not to rebel against the nations of the world, and emphatically enjoins all Jews to be loyal to the countries of their abode.

ZIONISM, IN ORDER TO FURTHER THE BREAK WITH JEWISH TRADITION AND OVERCOME THE OPPOSITION OF JEWS TO ZIONISM, USED ALL MEANS AT ITS DISPOSAL TO UNDERMINE THE PEACEFUL STAY OF JEWS IN COUNTRIES THROUGHOUT THE WORLD. The books and other writings of the founders of Zionism clearly show this anti-Jewish and anti-religious attitude, and the same policies and methods were used by the later leaders of Zionism. Ultimately, this led to the great tragedy of the Jewish people in our time. The unbelievable climax was the Zionist collaboration with the Nazi murderers, a perfidy which is irrefutably documented by the Kastner trial.

AND EVEN TODAY THIS CONTINUES. BOYCOTTS AGAINST VARIOUS COUNTRIES ARE PROCLAIMED FROM TIME TO TIME BY INDIVIDUALS OR ORGANIZATIONS "IN THE NAME OF THE JEWISH PEOPLE"; DEMONSTRATIONS ARE HELD TO "IMPROVE THE SITUATION" OF THE JEWS IN THE SOVIET UNION (WHEREAS THE REAL AIM IS TO FIND IMMIGRANTS FOR THE ZIONIST STATE). THE WORLD MUST KNOW THAT THE ZIONISTS DO NOT REPRESENT US AND THEY CAN NOT SPEAK IN THE NAME OF THE JEWISH PEOPLE.

Those who have suffered or may suffer through Zionist military or political activities should not blame the Jewish people for deeds committed by the Zionists—who have all turned their backs on Jewish tradition.

Zionist politicians and their fellow travelers do not speak for the Jewish people. Indeed, the Zionist conspiracy against Jewish tradition and law makes ZIONISM—AND ALL ITS ACTIVITIES AND ENTITIES—THE ARCHENEMY OF THE JEWISH PEOPLE TODAY.

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Review of "THE RO\$HSCHILDS".

Friends, many people compare the musical play "Fiddler on the Roof" with the musical play "The Rothschilds" but the only ^{factor} ~~thing~~ ^{links} which ~~ties~~ them together is ~~the fact~~ that both plays deal with a Jewish family. There the resemblance ends. The link between Tevye and Golda and their five daughters of the village of Anatevka, on the one hand, and Meyer Rothschild, his wife and sons on the other of the ghetto of Frankfurt are tenuous at best; ^{there is a} ~~they are~~ spiritual kinship ^{but} ~~and~~ there are some who would even doubt ^{the} ~~this~~ link of tradition. It might be argued, although only on the basis of personal or national prejudice, that even the religion of the two was not the same; the point, of course, is academic for it is difficult to ^{ascertain} ~~assess~~ whether Rothschild and Tevye would recognize each other as Jews, ~~or would not~~. Suffice it to say, there are far more differences ~~of every kind~~ than similarities: Tevye's people were resigned to their poverty; the Rothschilds were determined to break out of theirs. The shtetl life ^{while} ~~was~~ narrow, meager and limited; ~~it~~ was nevertheless humane, ~~and~~ warm and full of a nostalgia in which we delight today. But there was never any nostalgia or delight ^{of} ~~in~~ or warmth in the ghetto of Frankfurt which was not merely walled in physically but intellectually as well. In short, the only thing these two musical plays have in common is that they deal with ^{the life of} a Jewish family.

Of course, we must remember that the Rothschilds lived in an era and in an area which was known for its brutality ~~on the one hand and~~ its enlightenment, its science, music and literature. ~~on the other.~~ It was ~~a~~ world of elegance, of powdered wigs, of the court sponsoring ~~advances in~~ the arts ~~which~~ ^{and all} lived side-by side with the world of the ghetto ~~which~~ ^{where}, in adding insult to injury, the Jew had to pay ~~a tax for entering~~ ^{an entrance fee}, had to be within the gate by a certain hour each day, had to wear a Jewish Star ~~which needed to be~~ prominently displayed ~~on his clothing~~ and, most crucial, the Jews of the ghetto ^{were} ~~was~~ subjected to a marriage quota system. ~~which served the dual purpose of controlling the population in a physical as well as spiritual setting.~~ The lack of marriages limited the number of children born and instituted a system of bribery and deceit which kept all in the ghetto constantly off balance.

As one of the characters in our play states: we are shut in but they have the whole world, and he did not refer merely to the ^{physical} ghetto walls. ~~either~~. Again, the difference in privilege can be seen in the fact that peasants can go on rampages against the Jews, ⁺ ~~are~~ even expected to ~~do so~~, at will while the Jewish mother, on the other hand, insists that they have all they ever need: a room in which to live, a share in the world to come, the Sabbath and each other. For her it is the best of all worlds.

And, one supposes, it would be a good world except for two facts: first, this is the mother of the Rothschilds. ^{They} ~~who~~ are driven to extend themselves to ~~each and~~ every major ^{capital} ~~center~~ of the world in order to transact business and in so doing improve their own lot. Secondly, this Jewish mother is speaking words concerning a simple roof, a share in the world to come, and the like, in a fifty year period which ^{finds} ~~sees~~ Europe in a state of upheaval for we are in the midst of the Napoleonic battles which ended in 1815 with the Congress of Vienna. ^{at point of time, it} ~~and~~ pitted the sons of the ghetto Jew of Frankfurt against no less a personality than Metternich. And, again, we ^{realize} ~~know~~ here that a vast gulf exists between ~~the~~ Rothschilds and the Tevye family who will live some 80 years hence. ~~For~~ Tevye and his wife Golda knew nothing of events outside their town and even if they knew that the Czar did not ^{heat} ~~mean~~ them well they placed their lot in the hands of God. ~~and although~~ ^{but} they might argue with Him, they knew that they could not control the events of their time, place and station in life. The Rothschild family ^{to the contrary} ~~from the very beginning, from the elders and~~ ~~not merely in terms of the sons,~~ saw and took advantage of the fact that although they were behind a ghetto wall at the end of the 18th century, they could change their station, their way of life, their place and influence the era of which they were a part. Austria, Germany and England stood together against the giant Napoleonic forces; ^{understood} ~~but~~ the Rothschilds ~~realized~~ this, took advantage of the needs of the armies and nations, placed themselves at the heart of the action and thus helped to shape the course of history. No Tevye in Frankfurt; no Tevye at the Congress of Vienna; of course, no sweet and gentle melodies such as pertain to the Sabbath, the Synagogue, the happiness

In Anatewa the ¹¹¹ father blessed his children but
of family union ~~in~~ Frankfurt. ~~There~~ the children were merely asked: what kind of transaction marked your day and was it profitable, first, for the Rothschilds, ^{second}, for the Jews.

[Incidentally, speaking of melodies and songs and warmth it might be well offer us, just for a moment, to make note of the composition of the orchestra; facts which I learned from an article I read some months ago. The musical score of the Rothschilds ~~is~~ reflected the time of the events: there is, for example, a baroque trumpet, smaller and with a higher register than the conventional trumpet to help produce the desired 18th century sound. Also, 'to highlight some of the romanticism of the early 19th century there are more than the usual number of trumpets, ~~two~~ ³ French horns, as well as a trombone, while the saxophone is conspicuously absent. All this to give the play an air of authenticity. And, it might be stated, the play is nicely staged. The settings and costumes are splendid, the music generally is nice although certainly not memorable, and there are wonderful stagings especially of transitions of time for we must never forget that we are seeing the first fifty years of a family history within the space of two hours and two acts.] And, again, if one wishes to make comparisons with "Fiddler" the task is quite impossible: the people are different. In the one we reflect the life of the Western world while in the other the world of Eastern Europe, and while the world of Tevye for all of its poverty is usually gay, warm and friendly, the world of the Rothschilds is ~~never~~ ^{rarely} gay, usually cold and calculating and the term "friendly" takes on a highly relative meaning. But, I think, it all boils down to one simple fact, one basic thought, one obvious equation: while we could care and appreciate and feel for Tevye, one certainly can not love the Rothschilds!

And there in lies the crux of the problem with the family and with the play. ~~For~~ On stage the family Rothschild is presented in extremely negative terms: not merely as money-lenders at high rates of interest, a fact which could ~~perhaps be easily~~ ^{be} explained, but as true backstage figures, manipulators, devious, shady characters, full of intrigue and ~~devious~~ ^{deceptive} techniques all

~~to explain for them + later~~
~~in reference to the world at large and~~ how these brothers affected nations,
 armies, political alliances, treaties, the ~~populations and~~ population shifts
 of victors and defeated. ~~Consequently,~~ ^{to} ~~that~~ one gains the impression that, first,
 whether in war or ~~peace~~ ^{the} Rothschilds would come out ahead and, secondly,
 that the world was merely a ~~stage~~ ^{setting} for the intrigues and manipulations of this
 one family. The fact that the Rothschilds did use some of their money and
 influence in those early years to relieve the lot of their fellow Jews, and
 that they did succeed in lifting many of the more obnoxious restrictions on
 our people everywhere, and that later they ^{did} ~~helped~~ to fund many of the good
 causes which materially helped Jews survive and later settle in Palestine,
 these are facts which are all lost in the great debates as to how the family
 Rothschild will ~~affect and~~ manipulate England, Austria, Germany, Napoleon,
 Denmark and Sweden so that the war will end ^{to their advantage} ~~in just the way they would like~~.
 What comes to the fore, at least as far as I am concerned, is the worst
 possible ~~charicature~~ ^{caricature} of the international Jewish financier. It is not a
 pretty picture, which is stating the obvious in rather gentle terms. On
 the other hand, it is probably a true picture in general terms, especially
 if one ~~determines~~ ^{interprets} history from the economic point of view. But, of course,
 there are other interpretations and other points of view yet none of these
 are brought out on stage either in contrast to the family's activities or
 as a further, more well-rounded explanation of what happened in history ~~at~~
~~during the age~~ ^{that special era} of Napoleon and his return during the 100 days. For in-
 stance, such forces as the drive for personal liberties and democratic rule
 among people ^{were} ~~was~~ never mentioned, nor was the realignment of the Holy Roman
 Empire into a German Confederation, ^{nor} the personalities of Talleyrand and Wellin-
 ton, ^{nor} the defeat of Napoleon in Russia, his conflict with the Pope, the cal-
 culating repression of all liberal forces by the Congress of Vienna: all of
 these were factors which played major ^{roles} ~~parts~~ during the fifty years of the
 Rothschilds activity and helped to influence the shape of the ^{post-war world} ~~world at large~~.
 And yet ^{only} ~~but~~ (none, except for) Napoleon, Metternich and the Congress, are ever mentioned
 on stage in the play and then only insofar as they are dependent on the fi-

nancial ^{resources} ~~entire~~ of this one special gifted Jewish family. The picture is quite one-sided, very limited and quite wrong from a historical viewpoint.

The play is also a delight for the anti-semite, ^{since} ~~since~~ All he has ever ~~held~~ ^{or} true ~~and~~ was told to believe ^{is} actually ~~is~~ ^{message} presented, as if it were fact, ~~on the stage~~. It is a play which is "not good for the Jews" if one looks for this kind of reasoning. On the other hand, the book, originally written by Frederic Morton dealt more fully with these matters as, of course, a book is able to do when not limited to two hours, two acts and the task of entertaining a modern Broadway audience. But neither ~~one~~ nor the other makes the point fully: that the Rothschilds were caught in a maze of political activity from which they surely profited but from which ^{they} ~~they~~ would also not extricate themselves. Further, they gained in wealth and reputation but only because their ^{enemies threatened} ~~public image~~ ^{influence} ~~superceded~~ their real ~~worth~~; they participated in history and their financial resources helped ^{nations} ~~in this direction~~ but they did not make history and in this distinction lies a world of difference. Finally, while they are presented to us as Jews, they did not really care for their faith with the intensity one usually associates with the ghetto dweller. Rothschilds were enlightened, were modern, were already then assimilated and a few of the five sons intermarried. But, be that as it may, they were a Jewish family, still a force to be reckoned with in our time, they did try to help their people and they were a part of history. From that point of view the Rothschilds must ^{of} be known but as people, as friends, as fellow Jews with whom we can identify they are lost to us. It is for this reason, and those already discussed, that I can not recommend the play for while it may look good on stage the story is a half-truth ^{and} ~~not~~ does ^{not} ~~it~~ add prestige, pride or respect to our tradition and heritage. Once again the Rothschilds leave their mark, ~~but only time will tell whether for good or for times of trial~~. The 18th century has given way to the 20th but the fear of the consequences remains as real as ever. "What will the Gentiles say?" ^{this} ~~remains~~ is our burden still.

Amen.

Heb. Tab., Friday evening, January 29, 1971.

Dr. Nelson Glueck Dead at 70; Archeologist and College Head

**President of Hebrew Union
Identified the Site of
King Solomon's Mines**

Special to The New York Times

CINCINNATI, Feb. 13 — Dr. Nelson Glueck, eminent Biblical archeologist and president of Hebrew Union College-Jewish Institute of Religion, died last night of cancer in Holmes Hospital. His age was 70.

Surviving are his widow, Dr. Helen Iglauer Glueck, a professor of medicine at the University of Cincinnati; a son, Dr. Charles J. Glueck; four brothers; three sisters, and four grandchildren.

A funeral service will be held tomorrow at 3 P.M. in the college chapel.

Searched Holy Land

Dr. Glueck (pronounced glik), a trim, tanned, youthful-looking man, searched the Holy Land for archeological treasures, using the Bible as his guide, for more than 40 years.

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Dr. Nelson Glueck

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Dr. Glueck discovered more than 1,000 ancient sites in Transjordan and over 500 in the Negev. He studied the entire areas, square mile by square mile, dating the copper mines in the Wadi Arabah to the time of King Solomon.

Mapping boundaries of the ancient kingdoms of Edom, Moab and Ammon, Dr. Glueck brought new light on the history of the Nabataeans, an early Arab kingdom. During explorations of the Negev, which he began in 1952, he established that the desert, long considered an irreclaimable wasteland, had been inhabited in the time of Abraham and the Judean kings and as early as the fourth millennium B.C.

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In the course of countless miles traveled by motor, on horseback and on foot, Dr. Glueck had many adventures with sometimes hostile Arabs and a more hostile environment. Dr. Albright said, however, that "Dr. Glueck got along magnificently with the Arabs, who liked him as a person and respected his courage and endurance."

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Held 20 Honorary Degrees

Dr. Glueck held honorary degrees from 20 universities and colleges. On his 70th birthday, 24 leading international archeologists published in his honor a volume, "Near Eastern Archeology in the Twentieth Century." In this book, Prof. George M. A. Hanfmann wrote:

Institute of Religion, died last night of cancer in Holmes Hospital. His age was 70.

Surviving are his widow, Dr. Helen Iglauer Glueck, a professor of medicine at the University of Cincinnati; a son, Dr. Charles J. Glueck; four brothers; three sisters, and four grandchildren.

A funeral service will be held tomorrow at 3 P.M. in the college chapel.

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In 1942, when Dr. Glueck was named executive director of the Union of American Hebrew Congregations, he said: "We shall strive as Jews who are proudly a part of the great democratic commonwealth of these United States of America to help build a braver and better world."



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"For many decades, Nelson Glueck has been a shining example of a scholar who on the one hand has pioneered new methods and approaches to archeology, and on the other, has advanced the cause of archeology by carrying to the general public, especially in America, something of the adventure, excitement and joy of archeological discovery."

IN MEMORY OF DR. NELSON GLUECK.

INTRODUCT

A General

- 1 on night Pres-elect DR. ALFRED GOTTSCHALK spoke here
Feb 12th, Pres of HUC - JIR died
- 2 Dr. Nelson Glueck was 70 yrs old and his d not unexpected
- 3 he & others knew illness was severe & terminal

B Specific

- 1 how d. still came very suddenly; and, as always, too soon. A grt light had been quenched; a light of wisdom, scholarship, originality
- 2 how then does one assess the lifetime of such an individual ~~personality~~ for he was more than a mere "person", he stood larger than life; he was a "personality".

BODY

A SCHOLAR AND ARCHEOLOGIST

- 1 he was always interested in Jewish subject matter & started on road for Rabb. at age of 15; yet, he never served a cong
- 2 upon grad he taught Bible & event. became Proff of B bt soon left to study in Europe; grad frm Jena wth scholarly article on word Tsedek, still a classic
- 3 grt love was archeology and he used Bible as guide; was one of those who reversed trend of saying "B. only a myth" whereas he showed it to be true
- 4 went into Palestine, TransJordan, Arab countries; spoke fluent Hebrew, Arabic, etc. & respected by arabs for he lvd with them & like them during his long periods of archeol explorations, partic in des.
- 5 it was in this context that he found King Sol mines, dated an entire civil of Nabateans, revived belief in possibility to water the Negev
- 6 became an author, lecturer not only in schools but also in museums for he considered artifacts as art.
- 7 partic active during Is. War of Ind for he knew geog & topography of areas so well; found new ways of travelling across land even despite blockade of J bec he followed an ancient path mentioned in Bible: explored, found, cleans & fd useable after thous yrs
- 8 at first, spent grt part of year overseas doing ths scholarly work but later when beset by fund drives & administrative duties, spent all summer there
- 9 it was he, incident, who gave part of bene at JFK in augural, in Seph & made Seph accept among Refm Jews thus add impetus to it as spoken, living language
- 0 there is no doubt that he is one of grt scholars, discoverer and innovator of last half century; his

books will doubtless become classics & his scholarly reput. will increase in decades to come. Truly a gifted and inspiring

- 5 ~~of course~~, He never became fluent but even in his worst times, something unusual occurred. Whenever he spoke about Israel, or the Heb lang, or Judaism his words literally sang from his lips
- 6 if any man was ever in love with his heritage, he was that man; the people of the Book were not only his people but were real to him
- 7 while he was forced to be at school, he knew Abe, walked with Sol, felt the Psalmist, his heart in the desert
- 8 again, therefore, his outlook spurred interest in the Negev, the enthous for the future of the areas is due to his prodding and firm belief and it is the educated guess of most that in decades to come his name will go down in that part of Israel as one of grt benefactors and prophets of worth.

CONCLUSION

A GENERAL

- 1 we have said enough about NG to fill the lifetime of several men or to fill several lifetimes of 1 man.
- 2 he was tall, good looking, ascetic in some ways and often his head was in the Negev while his body in C
- 3 his home was always open to his students and his manner was always gracious, his Jud always sincere

B SPECIFIC

Summary:

- 1 more than that, he will be remembered because his overriding interest was always in terms of the future
- 2 and Rabbi Gottschalk will have difficult and worthy road before him. We know he will do well but before he officially begins his journey in footsteps of IMWise, Julian Morgenster, Kaufman Kohler
- 3 we remember our teacher, Rabbi, scholar & friend NG and repeat words of trad: 725

His memory will always be a source of blessing

AMEN.

Heb. Tab., Friday evening, March 5, 1971.

Summary: a) archet disc
 b) Sephardic
 c) expan US
 d) Jewish schol
 4 love of Jud in jaded age!

B ADMINISTRATOR

- 1 we all assoc NG wth HUC bt ths not whole of story; at one time, in 1942 design to head UAHC which then also had its headquarters in C.
- 2 however, during the war he was called in by OSS to advice on problems of Middle East: pol, geog, etc & it was Maurice Eisendrath who was then brought in as his temporary substitute.
- 3 only trouble was that when NG returned in 1946 to resume his post, Eisendrath firmly established but
- 4 in 1947 NG elected to head HUC, a position he did not at first really want since he felt it would tie him too much to one location when he wanted to travel for his discoveries
- 5 nevertheless, he took position and headed it till d a time period of over 20 years/ He accomplished expansion of C campus, enlarging facilities, adding X students, further graduate program
- 6 but also merged with JIR here in N.Y. and encouraged its program and school of Sacred Music; but also: the Calif campus of Dr. Gottschalk and later the Jerus campus, right next to the King David Hotel.
- 6 the Jerus campus, perhaps his most far-reaching acc for he accompl two purposes: a) 1st yr students now have to attend for love of Israel, knowl at 1st hand of history &, of course, Ivrit but as vital: 2) a means of introducing theol, phil & principles of Ref Jud into land where ortho Jewry rules & reigns. The school of archeol has a chapel where reform services are held; it is in a prime location; it makes its mark
- 7 only recently, Golda Meir accepted Hon Doct from NG at Jerus school; a significant gesture for present. made in Chapel; gesture not at all to liking of Rabbi

C HUMAN TERMS

- 1 while the foregoing reflects his achievements, it must be remembered that in essence he was a very simple man
- 2 he came from a very good background of Jud & culture he was never rich but always comfortable; his wife was from prominent German Jewish family, a Pediat. and his son also later earned a doctorate
- 3 in short, while NG born in C & assoc most of his life there, he ranged far & wide over world & his name recognized everywhere.
- 4 he was remarkable individual in another manner also: basically, he was a very poor public speaker and especially at beginning of his admin when I knew him it was agony to listen to him for more than 5 min. This of course improved with time & practice

'Rothschilds' Held No Kinto 'Fiddler'

By LEWIS FUNKE

So, where does Tevye, a poor milkman from Anatevka, have anything to do with the Rothschilds of Frankfurt? Impudent as the question appears to be, the answer is simple. Listen.

True, no one who contributed to the creation of "Fiddler on the Roof" has any reason to regret it. But for Jerry Bock, the composer, and Sheldon Harnick, the lyricist, awaiting the opening on Monday of their latest musical, "The Rothschilds," the presence of Tevye and his daughters hovers in the background like beloved, if temporarily inconvenient, relatives. "Why another Jewish show?" they are being asked. "Why another show about a Jewish family?" And, though they could reply bluntly, "Why not?", they know the questions are not that easily dismissed.

First Offered in 1963

They know that in the thorny thickets of the theater, lightning rarely strikes twice either for actors or writers; that only the most naive would attempt to duplicate the special magic of one show in another; that even the great Richard Rodgers and Oscar Hammerstein 2d, in their heyday, never dared musicals with similar backgrounds. Why they?

"The funny thing," an intent Mr. Harnick said the other morning as he and his partner sat in the lounge of the Lunt-Fontanne, where Hillard Elkins and Lester Osterman will present the show, "is that there may not have been a 'Fiddler' had we agreed to do 'The Rothschilds' when Hilly first offered it to us in 1963.

"Our 'She Loves Me' was running and, completely on our own, on spec, we had been working on the Sholem Aleichem stories, focusing on Tevye. But we didn't take 'The Rothschilds' then because we didn't care for Wolf Mankiewicz's treatment for Frederic Morton's book

'The Rothschilds.' We went back to work on what became 'Fiddler.' "

In 1967, after "Fiddler" and the following Bock-Harnick musical, "The Apple Tree," had gotten to Broadway, Mr. Elkins called to say he had a new script by Sherman Yellen. (In the interim he had parted company with Mr. Mankiewicz and four others.) The team read it and were impressed. Then the questions began, even in their minds.

"It was," as the round-faced Mr. Bock said, "a whole new ballgame. 'Fiddler' had been produced and we knew there were the risks of comparison, of repetition. And yet, we would not have undertaken it had we felt that the similarities outweighed the differences."

Actually, they believe that the only similarity between the two musicals is that they are about Jewish families. And even there, they emphasize, there are marked differences, as there were in the society and conditions of the respective settings and times.

"Tevye's people," Mr. Harnick noted, "were resigned to their poverty. The Rothschilds were determined to break out of theirs. And, although shtetl life was meager and circumscribed, there was a warmth that people do look back on with a kind of nostalgia. There never was any nostalgia for the austere, restricted life that pervaded the walled-in ghettos of Frankfurt and elsewhere."

Musically, "The Rothschilds," according to Mr. Bock, also represents an entirely different range. He observes that the people, places, problems and period are disparate. "Fiddler" takes place at the turn of the present century; "The Rothschilds" from 1772 to 1818, much of the time during the chaos of the Napoleonic wars. Because of the eastern European locale of "Fiddler," its music displays the Hebraic or Rus-

sian influence. The music for "The Rothschilds," Mr. Bock said, is in the classical tradition of 18th- and 19th-century European music. Thus, he spent hours and hours ("a not unpleasant task") refamiliarizing himself with the work of Handel, Haydn, Mozart and Beethoven, German lieder and Viennese folk songs.

The score is reflected in the orchestra pit, where there will be an unusually large orchestra—28 players (normally there are about 20). Included are a baroque trumpet, smaller and with a higher register than the conventional trumpet to help produce the desired 18th-century sound for the first act. The sound for the second act is designed to highlight the romantic brass of the 19th century, two trumpets, three French horns, one trombone. There are more strings than are regularly used in a Broadway orchestra, and the saxophone is conspicuously missing.

If, however, there is an occasional reminiscent touch of "Fiddler" music, it is almost deliberate. "We decided," Mr. Harnick said, "not to avoid it in a particular situation where we felt that the older Rothschilds, the mother and father, had to express themselves. They were, after all, Jews and probably not unfamiliar with Jewish songs."

Both composer and lyricist are aware that some may be offended by seeing Jews on the stage as moneylenders. But, Jews themselves, they point out that moneylending was one of the very few vocations open to dwellers in the ghetto.

A Panoramic Study

"And one more point," Mr. Harnick concluded, as Mr. Bock and he prepared for the day's rehearsals. "People tend to think of the Rothschilds in contemporary terms, as international bankers, cold and calculating as befits their business. But we are not providing a panoramic study of the family. What we have done essentially is to look into the first 50 years of its rise.

"Actually, no one really knows much about their roots. We know that in Frankfurt they were a devout, very private family. Our interest has been to show how they got started, how people with no more resources than their wits, chutzpah, ambition and courage could rise out of their situation."

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SYNOPSIS OF SCENES

ACT I.

| | | |
|-----------|------|---------------------------------------|
| Prologue: | 1772 | Hesse |
| Scene 1: | 1772 | The Gate of the Frankfort Ghetto |
| Scene 2: | 1772 | The Rothschild Shop. Frankfort Ghetto |
| Scene 3: | 1773 | The Frankfort Fair |
| Scene 4: | 1773 | The Study of Prince William of Hesse |
| Scene 5: | 1788 | The Rothschild Shop |
| Scene 6: | 1788 | The Rothschild Shop |
| Scene 7: | 1804 | The Rothschild Shop |
| Scene 8: | 1804 | Prince William's Study |
| Scene 9: | 1804 | The Rothschild Shop |

ACT II.

| | | |
|----------|-----------|------------------------------------|
| Scene 1: | 1805 | The London Royal Stock Exchange |
| Scene 2: | 1806 | The London Royal Stock Exchange |
| Scene 3: | 1806-1811 | The Garden of Hannah Cohen. London |
| Scene 4: | 1812 | The Rothschild Home |
| Scene 5: | 1818 | The Ballroom at Aix-La-Chapelle |
| Scene 6: | 1818 | The Rothschild Home |
| Scene 7: | 1818 | Various European Capitals |
| Scene 8: | 1818 | The Rothschild Home |
| Scene 9: | | Finale |

THERE WILL BE ONE FIFTEEN MINUTE INTERMISSION



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DN 1731 - II/27/71

Intro

- A - General change in Bk of Exodus
- 1 - radical change in Bk of Exodus
 - 2 - earlier: from Egypt, wandering, then
out. Sinai
 - 3 - thereafter, change: laws at 1st but then,
from Egypt is to end, with exception of
2 (32-34) all relate to Bldg of Sanct.
- B - Sanctuary
- 1 - this of essence + this we begin today
 - 2 - 2 fold purpose: a) visible symbol
to people that God among them
b) a portable structure because
it was to contain 2 tablets & to
accompany Israel on their wanderings
 - 3 - it is from these beginnings that we
obtain concept of our Sanct, Syn-Tab

BODY

- A - Structure of Sanctuary
- 1 - outer Court, enclosed by curtains
supported by pillars; entrance
on E.
 - 2 - inside, facing entrance, was altar.
 - 3 - inside was Sanct, The Tabernacle.
divided by Vell into 2 chambers: a) Holy
Place, contained Table, Candlestick &
Altar of Incense; b) Holy of Holies.
held Ark of Covenant & only H & P
could enter 1x yr on Yom K.
4 - primarily a tent but sturdy of wood

B - Purpose

- 1 - to wean Isr away from idol worship
this part of problem from incident of
Golden Calf & later -
many nations all around: temptations
real problem & challenge & invisible &
2 - to unfold people in their spiritual
mission - to know & before them alw.
when out of sight, out of mind: presence
3 - to emphasize Isr's presence in their
world, they not alone, by other, isolate

C - Meaning

- 1 - translated concept of purpose of ancient
Tab into later Temple in Jeru
2 - took concept of Sanct into captivity
so that later certain ideas of Sanct
carried over into Syn: of L, Candel
Altar, Ark, etc
3 - shows then a continuum of which
this Sanct, this Tabern, in literal
sense, an integral part
4 - Tab, therefore, linked to the
present our course of centuries

Conclusion

A - General

- 1 - Sanct, Tab, Temple are all one &
we the inheritors of a tradition
2 - have changed of course: no more
Sec, no priestly garments & even

concept of rights has changed be
Rabbi not priest but leader

3- nevertheless, essential elements

B - Descriptive

1- To hold people & to indicate His
presence

2- That's why we here & more should
be here so that purpose of sanct
treated with dignity & respect it
deserves.

3- in very real sense, then, sanct
ought to be our spiritual home
and it was home of spirit for
thousands of days gone by.

AD BN

Heb. Tab.; Sat. AD. 27/71

DN 175

Hebrew Tabernacle Congregation

605 West 161st Street, New York City

ROBERT L. LEHMAN
Rabbi

HENRY EHRENBURG
Cantor

ERNEST W. STEIN
President

*request your presence at a special Service
on Friday, February 19, 1971 at 8:15 P.M.
in tribute to*

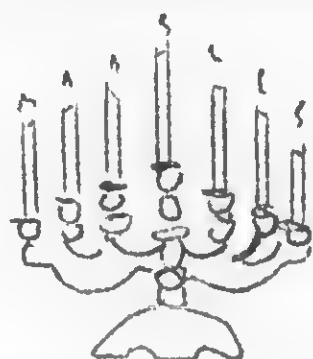
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on the 30th anniversary of the Heroic Day* of
Protest on behalf of the Jewish Citizens of Holland
Tribute by Rabbi Robert L. Lehman
Response by the Honorable Consul-General
of the Netherlands*

Mr. D. A. Van Hamel

**(On this day, February 25, 1941, the citizens of Amsterdam went on
strike to protest the first deportation of Jews by the Nazis.)*

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Great pleasure to welcome Rabbi
ALFRED GOTTSCHALK

know @ other over 20 years

studied tog, exch views, invit to wedd.
little knew then ~~path of life we to follow~~
where path of life to lead ex-
cept mutual love for our people.

He: teacher, administ, Dean of Calif school
ultimate position of trust, partic, honor
Pres-elect of HUC in ^{had of 1971, 1972, 1973} ^{Dr. Rosen} ^{Kohler} ^{several}

I: H.T. comp of R. Gott. mother! We happy
to share such a mom. as we already
shared our of sadness also.

More: he Calif, I here; see @ other infre-
quently but also: shared, common concern
never lost friendships for this I'm glad!

S, while comp of R. WUSSBAUM on achievements
I her son I not dwell on his many honors
but introd RABBI ALFRED GOTTS-
SCHALK, instad, as colleague & friend
& introduce you to ¹rel family: went ofr
of H.T.
of mother

very grateful to R. Gottschalk for his eloquent
message on this wonderful evening. We offer
him our fraternal regards for we know that
with his deep & skilled leadership just not
merely survive but prosper & grow to str.
we here will do our part, partic with leader-
ship available to us - leaders of sincerity &
genuine concern for our camp & what it represents.
As on this 1st of Nov, 10 c's given to us on line
to link our people from with Law of God
so on this night do we link our officers
& elected officials with our House of God
we install presid & rep of groups on pulpit
& those of camp listed in minutes
pamphlet
Ask God's blessing for strength, insight &
wisdom for you & yours to come
as ask you all to rise...

"BO": Jan. 30, 1971

INTRODUCT.

A General

- 1 once again return to 10 Plagues; a story we began last week
- 2 time of concern & stocktaking for Egypt & Israel and although all in hands of M/A on one hand & Pharaoh on the other, still vitally affects people & hist.
- 3 affects our conception of Gd also: Ph did not know Him bec, acc to Midrash, He not listed among his gds

B SPECIFIC

- 1 of course, this week come to culmination of events: actual exodus and therefore T port espec noteworthy
- 2 have plagues of locusts, darkness & d of first born but amid these stories three especially pertinent themes come to fore
- 3 these three I would like to discuss with you this AM

BODY

A CHILDREN

- 1 on several occasions and on several levels a very deep & real concern for children comes evident: when M wants to take them out of E bt Ph does not allow it, when child have to ask questions pertaining to exodus as we still retain in Haggadah and third, when first born have to fast & are forever sanctified
- 2 this quite unusual in space of just a few chapters but shows a depth of awareness which we would not ordinarily assoc with ancient mind nor ascribe to it
- 3 they realized that children are mainstay of people, faith, nation and that exodus from E without kids was contradict in terms. To contrary, Ph realized that as he kept child he was save but he did not win
- 4 more so, that children had to participate and ask in terms of event links them to a historical experience which will assoc them for all time
- 5 finally, bec they escaped 10th plague they will be forever committed to cause of Hebrews, especially the 1st born
- 6 no quest in my mind that this sustained & linked together our people for untold centuries: bec of what children meant to us, what they had to do and if they were 1st born that their future already determined at least from sacred, sanctified pt of view.

B DATE

- 1 whole theory abounds, and not empty threat either, that we can and did determine exact date of exodus which is dated from plague of darkness, or eclipse!
- 2 since we have calendar and know solar/lunar rotations precisely, we can date eclipses forward & backward.

- 3 that is to say that just as we know eclipse was on Jan 24, 1925 so we know that eclipse occurred on Mar 13, 1335 B.C.E.; that is c. 3300 years ago
- 4 furthermore, it is possible that eclipse then was a total eclipse only for certain areas and that is what T means by "but all ch of Is had light in thr dwellings" while E could not see one man his brother
- 5 can be explained: in 1925 eclipse, total darkness on or 96th St in Manh but light below for the path of darkness cut just at that point in time & space
- 6 explains for us, in terms of then, that history of T generally accurate & if we choose not to believe many of ideas, thoughts, occurrences, etc merely an indic of rationale of our own disbelief.

CONCLUSION

A General

- 1 last pt made in story is, of course, exodus itself.
- 2 nothing new but it must be born in mind that it dominates the entire history, trad, heritage of Israel
- 3 it is part of man and it is assoc wth Gd for "I am Lord who brought you out of land of E, out of house of bondage"
- 4 it is single most important event, probably even more so than Sinai for had there been no Ex, no Ten Cs.

B SPECIFIC

- 1 what we read today, then, is central & not just to an ancient people which lived long ago but is central, as well, to Jews and Judaism today &, hopefully, tomorrow
- 2 in short, to you and to me, our child & children's children. What happened c. 3340 years ago affects us still and that marks the measure of our Jewish life on earth, in our time.

AMEN.

Heb. Tab., Sat. A.M., Jan. 30, 1971

"Bo"

Soviet Jewish Political Prisoners: Background Report

THIRTY-FOUR SOVIET JEWS, arrested and held incommunicado within the past six months in Leningrad, Riga, Kishinev and Tbilisi, face the imminent prospect of political trials that can lead to life imprisonment, and even the death penalty.

The weight of evidence, filtered out to the outside world by close relatives and friends, leaves little room for doubt that regardless of the legal specifications that may be brought at the trials their thrust will be anti-Jewish.

In the larger context of recent Soviet policy, it is clear that the immediate purpose of the arrests and any accompanying trials is to stifle the voices of the scores of Jews who, in the last year, have undertaken to struggle to leave the USSR for Israel, where they can maintain their Jewish identity. The long-range objective may be to crush a larger-scale renaissance Jewish national consciousness among many thousands of Soviet Jews.

All the available information leads to the conclusion that last spring a high-level policy decision was made to initiate a nationally coordinated, concerted secret police (KGB) action against militant Jews which used entrapment and provocation and involved large-scale searches and seizures, confiscation of printed matter, interrogations and, ultimately, forced confessions that can be used as incriminating evidence in public trials.

The known facts are these:

At 8:30 A.M. on June 15, 1970, nine Riga Jews were apprehended at Leningrad's Smolny Airport as they were walking from the terminal to an airplane. That afternoon, *Vecherny Leningrad*, the main afternoon paper, carried a brief announcement of the action, indicating that those arrested had planned to hijack the plane out of the country. The same item appeared the next day in *Leningradskaya Pravda*, the main morning newspaper.

As a matter of policy the Soviet press rarely publishes crime news, and even then it is not until long after the event. The fact that these papers carried this report within less than twenty-four hours suggests that they were alerted in advance. The fact that the Jews were arrested while walking on the ground is a sure sign of the KGB's advance information and planning.

The probability of a meticulously coordinated police provocation is enhanced even further by the virtual simultaneity of other actions that day.

At about the same hour of the arrests at Smolny Airport, eight Leningrad Jews were arrested in scattered places — at work, at home, on assignment some distance from the city, and even on vacation as far away as Odessa. Within a few hours searches were carried out in dozens of homes in Moscow, Leningrad, Riga and Kharkov; scores of people

were detained for questioning and then released. Since June there have been more arrests in Tbilisi, Kishinev, Riga and again in Leningrad, bringing the number of Jewish political prisoners at this date to thirty-six, including two sentenced prior to the new arrests.

The man in charge of "the Leningrad case," involving at least the prisoners from Riga and Leningrad itself, is the chief city prosecutor, S. Ye. Soloviov, well known to local Jews as an anti-Semite.

In 1961 he served as a judge in the city's criminal court, and presided over two notorious trials involving Jews. In one case, he handed down a series of death sentences for alleged economic crimes to a group of Jews. In another, he sentenced Leningrad synagogue leaders, including an 84-year-old man, to lengthy prison terms on charges of subversion. The charges were due to the defendants' determined efforts in behalf of Jewish religious observances, and their active contacts with synagogue leaders in other cities.



Leib Khanokh



Ruth Aleksandrovich



Boris Maftsier

I

THE NEW ARRESTS and the ominous possibility of trials must be understood within the larger context of official policy, as reflected in the massive winter propaganda campaign against Israel during January-March 1970. What began as a concerted nationwide chorus of condemnation of Israeli policies swiftly degenerated into a general anti-Jewish campaign. Publications in the thousands all over the country, through articles, editorials, pamphlets, letters to the editor, and caricatures, assumed an anti-Semitic tone and character.

The campaign itself was an expanded, but more intensified, version of the Soviet propaganda line that now views Judaism as the ideological progenitor of Zionism, and Zionism as the equivalent of Nazism. The whole amalgam is a key element in the doctrine of "International Zionism" as the Jewish ally and servant of Western imperialism — an updated and refurbished adaptation of the discredited Tsarist "Protocols of the Elders of Zion."

A number of Jews, both prominent and obscure, were pressed into service in this campaign, to proclaim their loyalty to the Soviet Union, to reiterate official apologetics about Soviet Jewry, to sign attacks on Israel and world Jewry, and to brand as betrayal any desire to leave for Israel. The apex was reached at a Moscow press conference on March 4, when 52 prominent Jews were brought together by the Foreign Ministry to speak to the world and, indirectly, to Soviet Jews.

What must have shocked the authorities, however, was the instantaneous reaction of dozens of Soviet Jews, as individuals and in groups, in Moscow, Leningrad, Riga and elsewhere, repudiating the assertions of the "house-broken" Jews and their right to speak for all of Soviet Jewry. It was very likely in reaction to this unprecedented audacity that the regime decided to intensify anti-Jewish pressures.

Of course, the authorities have been aware for some time of the growing frustration and resentment of many Soviet Jews at the discrimination they face in higher education and employment, the widespread anti-Jewish propaganda, the hostility they and their children frequently encounter in the streets, at school or at work, and, not least, at the deprivation of their cultural and religious rights, foreclosing the possibility of perpetuating their heritage and maintaining their group identity.

Furious with official anti-Semitism, and inspired by the spiritual self-regeneration which Israel represents to them, a rising generation of young Soviet Jews rejects this situation as intolerable. Tens of thousands have applied for exit permits to emigrate to Israel. With few exceptions, their applications have repeatedly been turned down.

Several hundred of the more daring have circulated appeals and open letters addressed to the Soviet leadership, to the UN Human Rights Commission, to UN Secretary General U Thant, to the International Red Cross, and also to President Richard Nixon and Israel Premier Golda Meir. In effect, they have appealed to public opinion and to the conscience of the world. Such letters have been written by individuals and by groups in every major city.

This wholly unanticipated upsurge of pride and national consciousness has manifestly so upset the regime that it has resorted to severely repressive measures. The striving for Jewish national identity has begun to be treated like a criminal or anti-social act, with procedures of intimidation used against many who applied for exit permits, including interrogation by the KGB, expulsion from the Party, suspension from the university, discharge from employment, and general social hostility at work.



David Chernoglaz



Meri Khanokh



Vladimir Mogilever

II

BUT, WHAT OF THE imminence of a trial of those arrested since June?

In order to better understand what may happen, it must be borne in mind that there are basically two separate groups involved in "the Leningrad case."

We know precious little about their fate. No indictment has been issued. The prisoners have been kept incommunicado. Relatives, friends and even potential defense counsel have been forbidden to visit them, and they have evidently been under intensive interrogation. Since we have no precise idea of how they will be charged, it is only possible to speculate on the circumstances in which they will be tried, and the penalties they are likely to incur.

According to law, conspiracy to hijack an airplane is considered treason and is therefore subject to the death penalty. Even knowledge of such a plan and failure to report it can be subsumed under a charge of anti-Soviet activity and entails life imprisonment. Attempted hijacking can be treated as a plot to damage or steal State property, and may also entail the death penalty.

About the Riga group, relatives and friends living abroad but in the closest feasible contact at home believe that the Riga Jews were entrapped by someone in their midst.

We have learned, in a letter from the wives, mothers and sisters of eight of the Leningrad group, that police interrogators informed the women that the prisoners confessed to "anti-Soviet activity" and the attempted hijacking of a plane. The women made it clear that they believe these were forced confessions.

Forced confessions raise the ominous spectre of show trials. Such staged trials, using forced confessions as decisive evidence, are no innovation in Soviet law and public life, even though they have been in disuse in the last few years. This sad tradition goes back to the early 1920's and culminates, of course, in Stalin's notorious Great Purges of 1936-40, with their anti-Jewish component.

For Soviet Jews, this form of terror as an anti-Semitic expression began in earnest only after World War II, in the last five years of Stalin's death, known to them as "the Black Years." Those years witnessed a series of grim experiences: a massive anti-Semitic campaign of propaganda and purge against "unmasked cosmopolitans" (a thinly veiled and well-understood euphemism for Jewish intellectuals, large numbers of whom publicly "confessed" their sins); the liquidation of Jewish cultural institutions and the arrest and execution of hundreds of Jewish cultural leaders; a series of anti-Semitic show trials, replete with confessions, of the top leadership of Communist parties in the Soviet satellites, especially the infamous "Slansky trial" in Czechoslovakia, plotted by Stalin in 1952.

The wave of terror culminated with the announcement, in January 1953, of an alleged "plot" by which Soviet Jewish doctors had murdered, or were planning to murder, Soviet political leaders at the behest of an international Jewish conspiracy in league with Western imperialism — a charge that is closely akin to the present Soviet trilogy of

Judaism = Zionism = Nazism! Only the death of Stalin, in March 1953, ended what most observers believed was going to be a vast new purge, with an emphasis on trials and the deportation of Jews.

It is also essential to recall the experience and the lessons of the more recent widespread economic crimes campaign of 1961-64. This was another of those nationally coordinated enterprises which the police authorities stage so well. All of the institutions of Soviet power were used to expose and eradicate those accused of alleged large-scale economic offenses, such as theft of State property, embezzlement, dealing in foreign currency, counterfeiting, and bribery.

The Communist Party apparatus, the Komsomol (Young Communist League), the militia, the secret police, the regular police, local prosecutors and courts, and the national and regional press were brought into service. Crude propaganda material, overtly anti-Jewish, blanketed the country and mass trials were staged in which the accused invariably confessed and were given stiff penalties.

For the purposes of this campaign, the death penalty was reinstituted after a lapse of many years. Of the several hundred executed, more than fifty per cent were Jews, who constitute just over one per cent of the total population. Just six years ago the International Commission of Jurists, in a meticulously detailed study, pointed up the anti-Semitic taint of the campaign. Certain Soviet jurists themselves, in a moment of criticism, noted its legal excesses.

More immediately and directly relevant to our present concern is the case of Boris Kochubiyevsky, the first of the Soviet Jewish political prisoners — a 33-year-old electronics engineer from Kiev, in the Ukraine.

Kochubiyevsky was arrested in December 1968, and five months later he was tried and sentenced to three years of forced labor for "anti-Soviet slander." His "slander" consisted of a public defense of Israel in June 1967, and his public assertion in September 1968 that Babi Yar — the ravine outside Kiev where the Nazis slaughtered scores of thousands of Jews in 1941 — was a tragedy for the Jewish people. Also included were his statements, in a November 1968 letter to the Soviet leadership, that it was impossible for him to live as a Jew in the USSR since there are no Jewish educational, cultural or communal institutions, and that he consequently wanted to go to Israel.

In short, the accusations against Kochubiyevsky were essentially identical with the regime's real grievances against its present Jewish prisoners. His trial is now being viewed as a harbinger of gloom for additional trials, and as a foreboding precedent.

In the Kochubiyevsky case, *Khronika*, the generally reliable "Chronicle of Current Events" disseminated by the Soviet democratic underground, reported segments of the trial transcript as well as reports by persons present at the trial which painted the following picture.

Some prosecution witnesses were provocateurs. Several repudiated the testimony they gave at the preliminary hearings; one admitted to having given his testimony while drunk; others said they testified under pressure from the KGB interrogators. The general public was kept away.

Not even friends or relatives were permitted inside the courtroom. At the same time, the KGB packed the courtroom with its own members, as well as with citizens who were mobilized and instructed to act hostile to the defense. Witnesses were sent out of the court immediately after their testimony, which is against Soviet legal procedures. The judge acted like a prosecutor, indulging in remarks that were hostile to the defense in tone and substance, and generally permitted anti-Semitic and hooligan behavior in his court. At the same time the defense counsel assumed the role of assistant prosecutor, not only accepting the basic validity of the charges against his client but actually indicating his disbelief of Kochubiyevsky's own defense.



Hillel Shur



Wolf Zalmanson



Hillel Butman

It is, of course, entirely conceivable that Soviet authorities will attempt to underplay or even avoid, in any direct way, the essentially anti-Jewish, political character of the new case. Very likely apprehensive about protests in the outside world over a mass anti-Jewish trial, they may seek to divert attention to the narrow legal question of a hijacking plot through an emphasis on forced confessions. This would serve them especially well at a period when much of the civilized world has gone through a period of shock with regard to airplane hijackings.

But regardless of how the trial is conducted, and how Soviet propaganda handles it, it will be difficult to shift the focus from the fact that people are on trial for their convictions, and that Jews are being persecuted as Jews. The defendants had no desire to attack, change, subvert or overthrow the Soviet system. On the contrary, their only desire was to leave that system altogether, and to exercise their elementary human right to leave their country of origin and to settle in Israel, which they now regard as their ancestral homeland and as the sole place where they can live as Jews.

The materials confiscated from those interrogated and arrested demonstrate conclusively that this will be a Jewish case. Among the items seized were Hebrew grammars, Jewish history books, open letters of appeal for help to leave, postal cards from Israel, and Jewish encyclopedias. In short, as some have written, everything with the words "Jew," "Jewish," "Judaism" was confiscated.

Within days after the June 15 action a young Leningrad Jew, Viktor Boguslavsky, wrote an impassioned letter pleading the innocence of his friends. He noted that "A lively interest in the fate of one's people and love for one's people cannot be considered an offense. Their only crime was that they were born Jews and they sought to remain Jews."

In July, Viktor Boguslavsky was arrested.

Tried and Sentenced

(UKRAINIAN SSR)

BORIS L. KOCHUBIYEVSKY

34 years old. Engineer. Married. One child: a year-old daughter. Former address: Kiev, Ukraine SSR. Charged with anti-Soviet slander December 1968. Sentenced May 1969 to three years at hard labor.

LILYA A. ONTMAN

Married; family includes a sister and an adopted child. Former address: Chernovitz, Ukraine SSR. Charged with anti-Soviet slander. Sentenced January 1970 to two and a half years in prison.

Awaiting Trial

(with Arrest Dates Indicated*)

(GEORGIAN SSR)

ABRAHAM DANILASHVILI

June 1970*

BINIAMIN DZHANESHVILI

June 1970*

(LENINGRAD, RUSSIAN SFSR)

VLADIMIR OSHEROVICH MOGILEVER

June 15, 1970*

30 years old. Engineer. Wife: Yulia Issaevna Mogilever. One child: a two-year-old son. Address: Ul. Telmana D. 36, korp. 1, kv. 209.

DAVID ISEROVICH CHERNOGLAZ

June 15, 1970*

30 years old. Agronomist. Wife: Berta Petrovna Veinger. One child: an eight-month-old infant. Address: Pr. Maklina D. 26, kv. 25.

GRIGORY ILYA BUTMAN

June 15, 1970*

37 years old. Engineer. Wife: Yeva Shmulevna Butman. One child: a four-year-old daughter. Address: Vitebsky pr. D. 23, korp. 4, kv. 33.

LASSAL KAMINSKY

June 15, 1970*

40 years old. Engineer. Wife: Serafima Mayerovna Kaminsky. Two children: ten and seventeen. Address: Ul. Vosstaniya D. 6, kv. 4.

LEV LEIBOVICH KORENBLIT

June 15, 1970*

48 years old. Mathematician. Wife: Reveka Moiseyevna Korenblit. One child: a daughter. Address: Ul. Vereiskaya D. 12, kv. 10.

SOLOMON DREIZNER

June 15, 1970*

38 years old. Engineer. Married: wife hospitalized. One child: a five-month-old son. Address: 19 Olega Koshevogo, Apt. 23.

ANATOLY MOISEYEVICH GOLDFELD

June 15, 1970*

24 years old. Engineer. Unmarried. Mother: Liya Samsonovna Shimanovich. Address: Pr. Shaumyan D. 58, kv. 18.

LEV NAUMOVICH YAGMAN

June 15, 1970*

30 years old. Wife: Musya Khaim-Leibovna Yagman. Two children: 2 and 6 years old. Address: Ul. Karbysheva D. 6, korp. 1, kv. 80.

VIKTOR DAVID BOGUSLAVSKY

July 12, 1970*

30 years old. Unmarried. Mother hospitalized. Address: Pr. Shaumyana 47, apt. 25.

HILLEL ZALMANOVICH SHUR

September 5, 1970*

34 years old. Marital status unknown. Sister: Kreina Zalmanovna Shur. Address: Ul. Zhukovskogo D. 20, kv. 20.

VIKTOR SHITLBANS

November 16, 1970*

28 years old. Physician. Married.

MIKHAIL KORENBLIT

November 16, 1970*

Brother of Lev Korenblit.

(RIGA, LATVIAN SSR)

LEIB G. KHANOKH

June 15, 1970*

26 years old. Address: 21 Milisnas Street.

MERI MENDELEVICH KHANOKH

June 15, 1970*

20 years old. Wife of Leib G. Khanokh. Same address.

YOSIF M. MENDELEVICH

June 15, 1970*

23 years old. Brother of Mary M. Khanokh. Address: 176/44 Lenin Street.

EDVARD KUZNETSOV

June 15, 1970*

Address: 45 Vaidenbaum Street, apt. 22.

SILVA ZALMANSON KUZNETSOV

June 15, 1970*

Wife of Edvard Kuznetsov. Same address.

ISAK ZALMANSON

June 15, 1970*

26 years old. Brother of Silva Z. Kuznetsov. Same address.

WOLF ZALMANSON

June 15, 1970*

31 years old. Brother of Isak Zalmanson and Silva Kuznetsov. Same address.

ANATOLY A. ALTMAN

June 15, 1970*

38 years old.

BORIS PESTNER

June 15, 1970*

MENDEL BODNIA

July 1970*

33 years old. Wife: Zeldia Bodnia. Address: Shkolnaya Street 7, apt. 2.

ARKADY SHPILBERG

August 4, 1970*

32 years old. Engineer. Wife: Margarita Mikhailovna Shpilberg. One child: a daughter. Address: Lenina Street 205, apt. 6.

BORIS MAFTSIER

August 4, 1970*

23 years old. Wife: Genia Moiseyevna Maftsier. Address: Silt-siema Street 15, korp. 5, apt. 61.

RUTH ALEKSANDROVICH

October 7, 1970*

23 years old. Nurse. Address: Suvorova Street 16, apt. 20.

MIKHAIL SHEPSHELOVICH

October 16, 1970*

27 years old. Address: Yuglas Street 5, apt. 42.

(KISHINEV, MOLDAVIAN SSR)

ALEKSANDER GALPERIN

July 24, 1970*

24 years old. Unmarried. Mother: Makhlia Yefimovna Galperina. Address: 37, Ul. Tesbashevskaya 11-13.

ARKADY VOLOSHIN

August 15, 1970*

Address: Ul. Kievskaya 41, kv. 5.

GARI KIRSHNER

August 15, 1970*

DAVID RABINOVICH

August 15, 1970*

ABRAHAM TRAKHTENBERG

August 15, 1970*

SEMEON ABRAMOVICH LEVIT

November, 1970*

Address: Ul. Svoboda 8.

AMERICAN JEWISH CONFERENCE ON SOVIET JEWRY

SUITE 1530, 55 WEST 42 STREET, NEW YORK, NEW YORK 10036 • LONGACRE 4-3450

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B'NAI B'RITH-B'NAI B'RITH WOMEN

CENTRAL CONFERENCE OF AMERICAN RABBIS

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SYNAGOGUE COUNCIL OF AMERICA

UNION OF AMERICAN HEBREW CONGREGATIONS

UNION OF ORTHODOX JEWISH CONGREGATIONS OF AMERICA

UNITED SYNAGOGUE OF AMERICA

ZIONIST ORGANIZATION OF AMERICA

Soviet Lets 8 Jews Fly Here After 18 Years Seeking Visa

By JOSEPH P. FRIED

A 62-year-old Russian Jew who had been trying to leave the Soviet Union for 18 years arrived here with his wife and six children last night to make a new life in America.

His introduction to the United States was a tearful embrace with two brothers whom he had not seen for 30 years.

He had been separated from them by the Nazis in the early days of World War II.

Joseph Eisner, his wife, Rose, 50, and their children, four sons and two daughters from 14 to 21, arrived at Kennedy International Airport on a Pan American World Airways flight from Moscow shortly after 10 P.M.

Waiting to greet him were the two brothers he had not seen in three decades, Samuel Eisner, 60, of 1341 42nd Street in the Boro Park section of Brooklyn, and Mayer Eisner, 55, of 5124 Beverly Road in East Flatbush, and their families. A third brother, Rabbi Herman Eisner of Ellenville, N. Y., who last saw Joseph three years ago in the Soviet Union, was also at the airport.

No Soviet citizen has the automatic right to leave the country; permission to emigrate requires an exit visa, the application for which is a complicated process. An exit visa is granted only to those whose departure is not considered detrimental to the national interest.

The number of Jews apply-

ing for exit visas has increased sharply in the last year or two. This is considered in part the result of the sharper reaction of younger Jews to what they consider discrimination by the regime. The number of Jews allowed to emigrate has fluctuated in recent years but is believed to have been as high as 200 a month at one time.

According to Rabbi Eisner, Joseph Eisner and his family came here from Mukachevo, in the Ukraine, where he supervised a Government-owned store. Rabbi Eisner added that this was Joseph Eisner's second family; his first wife and their four children were killed in the Auschwitz extermination camp during World War II.

"He appealed many times for an exit visa but was always turned down," Rabbi Eisner said of his brother's efforts to leave the Soviet Union. "Finally they have let him go. Why did they let him go? It's very hard to answer. The question is, why didn't they let him go before, to be reunited with his family?"

With Rabbi Eisner interpreting for them, the newly arrived family expressed their joy at having finally arrived in this country. Blinking and squinting at the television lights, in a press room in the International Arrivals Building at the airport, they seemed slightly flustered by the fuss but submitted with smiles to the seige of questions.

CARRY YOUR SEGE
IN VO

291 Soviet Jews Appeal to UN

"To the Chairman of the XXV Session of the U.N. General Assembly, Mr. Edward Hambro:

We, the undersigned, Jews living in Kulashi, Georgian SSR, ask you to help us to go to Israel and appeal to you to do everything that is possible so that the principles of freedom and all the rights of man should spread over all the Jews who wish to go to their historical Homeland.

For several years we have been trying to attain our inalienable right to live with our people in the Jewish State.

We travel over hundreds of kilometers to get to Tbilisi and there to defend this right of ours. However, they don't want even to listen to us. Even if they receive us in the department in charge of our departure for Israel, then it is only in order to refuse us, for the umpteenth time, the permission to go, without giving explanation for the refusal.

We don't know for what reasons we are being forcibly detained in the USSR, where Jews are deprived of the possibility to live their national life, to teach the Jewish language to

their children and to develop their culture and traditions.

Nobody knows what awaits us in the future, but each of us is convinced — what awaits our children is forced assimilation. And we declare with all our strength: We don't want to assimilate.

Our people has had enough victims in all its history. We often weep for the bitter fate of our fathers. Then the living, at least, should be allowed to determine their own fate.

We are Jews and we want to live in a Jewish State.

Our wish to go to Israel and the expression of this wish are fully in harmony with the legislation of the USSR and with the concepts of justice and humanism and, therefore, they are not anti-Soviet manifestations.

Our striving is the striving for life, whose cup we wish to drink only in Israel in our ancient Homeland.

May our appeal find a fitting echo in your heart.

And may the words of our ancient prophet Amos penetrate your mind: 'May right flow like a quick river and justice like an undrying stream'".

TEN SOVIET "NYETS" TO JEWS

1. No Jewish schools, either in Yiddish or in Russian, are provided for the Jewish minority.
2. No Jewish theatre exists, neither in Moscow, with about half a million Jews, nor in Leningrad, with about a quarter of a million, nor in any other city in U.S.S.R.
3. No Jew is admitted to the Military College at Frunze, the highest Red Army training center, the Soviet Sandhurst.
4. No Jew is admitted to the Cadets' School of the Party Cadres training centers.
5. No Jew holds any longer a high post in the Party hierarchy.
6. No Jewish communal or group life is permitted. There are no Jewish clubs, no libraries, no social centers of any kind.
7. No Jew is any longer appointed to the position of Ambassador in the Soviet Diplomatic Service.
8. No longer may the number of Jewish students at the Russian Universities and higher educational establishments exceed four per cent of the total figure.
9. No Jewish daily newspaper, either in Yiddish or in Russian, exists.
10. No Russian Jew is permitted to take part as a representative of the Russian Jewish community in any political, social or cultural or humanitarian organization, conference or association organized and held by Jews abroad.

(Excerpt from "Focus on Soviet Jewry")

PRESIDENT SHAZAR'S APPEAL FOR SOVIET JEWRY

"Every Jew everywhere must concern himself this year with their fate and listen for their stifled cry, lest it be a voice in the wilderness."

"May their cry hearten us and our response hearten them, and mutual care bring together hearts separated by borders and distances."

"We send our most heartfelt of blessings to the brothers forcibly separated from us, who now come pleading at our gates."

"For an entire generation and longer they — Jews of Russia — have been surrounded by a wall; left in ignorance of their people's learnings, language, tradition; deprived of meaningful connection with the treasures of our past and the revival of our homeland they nonetheless show a deep yearning and openly proclaim their love for Zion and Hebrew. No wind or storm can extinguish the fire in their souls."

*From President Shazar's
New Year's message*

YOUTH GROUP CONCLAVE

Since the date for the Youth Group Conclave had to be changed, the first available weekend will be in March. Plans are now being formed. Anyone wishing to attend can contact Miss Donna Dryer at 967-5264.

NURSERY SCHOOL REGISTRATION

Registration is now open for 3 year old and 4 year old classes. For information contact Susan Weiss at the Nursery School or Michele Hahn at Wo. 7-5210.

TEMPLE SINAI BULLETIN

VOLUME XI - NUMBER 22

TORONTO, JANUARY 29, 1971 / 3 SHEBAT, 5731

Soviet Jewry: A Summary

(Continued from last week)

Suppression of Judaism

Although the Soviet Communist Party is officially against all religions, the state, as distinguished from the Party, does claim to guarantee the right of religious freedom (Decree of the Council of Peoples' Commissars, Jan. 23, 1918.) These rights are exercised by the Russian Orthodox, Protestant and Islamic groups. Official ties between Soviet and foreign Jews are totally banned. Although Moscow's Chief Rabbi did visit North America in 1968, on a strictly supervised tour, no other contacts with foreign Jews are permitted. Jews who do meet with visiting Jews inside Russia are denounced as "loafers and traitors" by the Soviet press (Trud, Soviet Trade Union paper, June 1, 1963.)

Judaism alone of all other religious groups is not allowed to have a central coordinating body. Unlike other religions, it is unable to publish periodicals and devotional literature, or manufacture ritual objects. Although both the Christian and Islamic churches have published editions of their Bibles in the thousands, since 1917 the government has not permitted the publication of a Hebrew Bible. Prayerbooks too, which are available to other groups (e.g. in 1956, 25,000 copies of the Baptist Hymnal were printed) were not printed for Jews from 1917 to 1956. Even then only 3,000 copies were printed and as late as 1968, only 10,000 more had been added.

While the Orthodox Church has seven schools for the training of priests and the Moslems are able to send students to Cairo, the Jewish community has one seminary in Moscow from which nine of the thirteen students were banned in 1962 because they were supposed to lack proper residence permits. This leaves Soviet Jewry with about 60 elderly rabbis. In addition, four fifths of all synagogues have been closed; so that only 60 or so remain open today.

All of this is not to say that the situation for any religion is a good one; but the facts point out clearly that in addition to the disadvantages

Services

Friday, January 29th

8:30 p.m.

Shabbat Eve Service.

Sondra Ruth Berman will be Bat Torah.

Dr. and Mrs. Barry Berman invite the Congregation to worship with them at Services and join them at the Oneg Shabbat following.

Saturday, January 30th

10:30 a.m.

Shabbat Service.

Junior Congregation

10:30 a.m. in the Chapel

Daily Services

6:00 p.m.

Monday - Thursday in the Chapel

other religions may suffer, Judaism is the object of a deliberate attempt at religious oppression.

Discrimination:

Is the Jew in general society penalized for being Jewish? It appears that he is. Soviet Jews, a high proportion of whom are professionals, depend heavily on higher education, but a 1964 report by Nicholas DeWitt, a specialist formerly of the Harvard Russian Research Center, noted that the quota system in University admissions policies works "to the particularly severe disadvantage of the Jewish population." Since 1935, the percentage of Jews in higher education has dropped over 10% although the Jewish proportion of the population decreased only .4%.

In political life too, Jewish involvement has been curtailed. In 1937, 5.6% of the deputies in the Supreme Soviet were Jewish, while only .5% were Jewish in 1967. There has also been a decline in the number of Jews with leadership positions in the Party and fewer Jews than ever are now members of the Soviet diplomatic corps.

Popular Anti-Semitism

Blatant anti-Semitism can also be found on the Russian scene. Circum-

(Continued on page 5)

Congratulations



Mazel-Tov to Dr. & Mrs. B. Berman on the Bat Torah of their daughter Sondra, Jan. 29th, 1971.

SHABBAT CANDLES

We want to thank all the ladies who kindled the Sabbath lights during November and December. Many thanks also to all the hostesses who helped after the Service at the Oneg Shabbat.

Mrs. S. Stern
Paula and Mrs. Goldstein
Mrs. S. Lean
Miss Linda Abrams
Mrs. S. Mendelson and Julia
Mrs. D. Zimmerman
Mrs. M. Lean
Mrs. L. Whyne
Mrs. L. King

Simchas

Congratulations to:

Zelda and Hyeman (Scotty) Barlin, on the engagement of their daughter, Sharron to Lawrence Budd.
Elizabeth and Samuel Wilkes, on the arrival of their son, Brett Daniel.
Ellen and Dave Godfrey, on the birth of a son.
Evelyn and Harry Rosen, on the arrival of their daughter

Illness

We wish a speedy recovery to:

ANDREW KIERAN
MIKE ROSE
FAYE WHITE

Condolences

The Congregation extends sincere sympathy to:

Helen Rosenberg, on the death of her husband, Morris (Jan. 7, 1971).
Fay Kornbloom, on the death of her husband, Frank (Jan. 10, 1971)
Albert Green, on the death of his uncle, Avrum Green (Jan. 10, 1971)
Patrick Green, on the death of his brother, Hart Green (Jan. 13, 1971)

NEW HILLEL PROGRAMME FOR UNIVERSITY STUDENTS

A Charter flight to Europe and Israel costing approximately \$370, a Shabbat with Chabad Chassidim, and dinner sessions with such authorities as Prof. Ben Schlesinger, are only a few of the "goodies" involved in the dramatic rebirth of interest in Hillel on campus of the University of Toronto. If your university student has given Hillel only a cursory glance, may I suggest that Hillel merits a very serious second look.

RABBI JORDAN PEARLSON

Brotherhood News

A REMINDER ABOUT THE

WINE & CHEESE PARTY

on TUESDAY, FEBRUARY 2nd — 8:15 P.M.

at Holy Blossom Temple

See the film "BEYOND THE MIRAGE" which was made in Israel by the National Federation of Temple Brotherhoods, and narrated by Lorne Green.

All Temple men and women invited.

Admission \$1.00 per person

Sisterhood News

REMEMBER THE BRIDGE AND MAH JONGG NIGHT

February 10th — 8:30 p.m.

Don't forget to bring in your white elephants for the sale. Call Kay Sandy at 638-5716.

* * * * *

Sisterhood has received a request from the "Canadian Heart Fund" for volunteer canvassers. This is your opportunity to aid your community and yourself, for this is a cause which affects us all.

If you are able to help by a few hours of canvassing by phoning or recruiting help, please telephone the Temple Office 487-4161 and leave your name with Sylvia Singer.

HELP THE HEART FUND

Adult Jewish Studies

This group meets every Sunday morning in the Temple library from 9:15 a.m. to 11:15 a.m. Well qualified instructors guide our discussions, which this year centre on our definition as Jews culturally, nationally and religiously. For a most rewarding two hours, while waiting to pick-up your children from religious school, drop in on this group. We guarantee you'll decide to come for the rest of the series!

5th Annual Combined Sisterhood Meeting

A TEACH IN . . . JEWISH LIFE STYLE

TUESDAY, FEBRUARY 9th, 1971

9:30 A.M. - 3:00 P.M.

BETH TZEDEC SYNAGOGUE

Luncheon \$2.00 — Please return your reservation card.

Reservation Convenor — Baylie Kastner, 621-5679

Please assist us by sending in your Luncheon Reservation early and honouring it.

Library Corner

The World of Books

Is the most remarkable creation of Man
Nothing else that he builds ever lasts

Monuments Fall

Nations Perish

Civilizations grow old and die out

And after an Era of Darkness

New races Build others

But in the world of Books, are Volumes

That have seen this happen again and again

And yet live on

Still young

Still as Fresh as the day they were written

Still telling Men's heart

Of the Hearts of Men Centuries Dead.

Author Unknown

School News

CALENDAR

Sunday, Jan. 31 — Regular session

Sunday, Feb. 7 — Regular session (Professional Development Day Canceled — see note)

Wednesday, Feb. 10 — Tu B'Shvat

Sunday, Feb. 14 — Regular session

Sunday, Feb. 21 — Regular session

Friday, Feb. 26 — Jewish Music Month — Service with junior choir and Confirmation choir

Sunday, Feb. 28 — Regular session

Sunday, Mar. 7 — PURIM CARNIVAL — No session

Wednesday, Mar. 10 — PURIM FAMILY SERVICE & CELEBRATION

Sunday, Mar. 14 — Regular session — last session before spring recess

Wed. & Thurs., Mar. 17-18 — Last Hebrew sessions before spring recess

Classes resume on Monday & Tuesday, March 29-30 & Sunday, April 4

REGULAR SESSION ON SUNDAY, FEBRUARY 7

The Parents Calendar sent at the beginning of the school year, indicated that Sunday, February 7 would be a Professional Development Day for our religious school staff, and there would be no classes. However, we are canceling the staff session, and proceeding with a regular religious school session on that day. In previous years we have been able to schedule a staff session on a Sunday which coincided with a similar day (the Friday preceding or the Monday following) scheduled by the North York Board of Education for its staff. This, in effect, meant that for most of the youngsters the cancellation of our religious school session, coupled with either the Friday or the Monday off in regular school, left a long weekend in mid-term that many used for skiing and other winter sports. This year, the North York Board has scheduled many different days throughout the month of February, none of them a Monday or a Friday. In addition, the second term of our school year, because of the spring recess, and Pesach, and other special school functions lacks the kind of continuity that is necessary for the development of specific themes in the curriculum. By re-scheduling February 7 as a regular session we can have 8 uninterrupted sessions before the Purim Carnival on March 7. An evening plenary staff meeting with a guest lecturer is being worked out as of the time of writing.

TU B'SHVAT

This year Tu B'Shvat is celebrated on Wednesday, February 10. It is also known as Jewish Arbor Day, and it is interesting to note that what originated as a local festival signalling the planting of trees has become yet another significant link in the chain of world Jewry.

The Union of American Hebrew Congregations has been in the forefront of those organizations which have assisted in the land reclamation projects of the Jewish National Fund, and in 1968 the Bar Kochba Forest of the Union was dedicated. Hundreds of thousands of trees have been planted through the member congregations, mainly by the children of the Religious Schools as class projects or individual dedications. Here in Temple during these years our children have planted some 500 trees.

Again this year, we are encouraging our youngsters to purchase trees (cost \$2.50 each) to help in this worthy project. By this time you have seen the envelopes that the children have brought home and some of your children may even have returned them. I urge all of you to encourage your youngsters in the purchase of individual trees or parts of class trees.

EDWARD GOLDFARB
Director of Education

(Continued from page 1)

cision is denounced as barbarous, synagogue leaders are accused of using kosher slaughtering to exploit their congregations, and Passover like other holidays is accused of "giving rise to nationalist feeling, poisoning Jewish minds, and killing love for the motherland" (Sovietskaya Moldavia, official government paper in Kishinev, June 23, 1964). Jewishness is thus linked to political subversion. The tragedy is however not only that such distortions do appear, it is that the Soviet authorities do nothing to expose them as fraudulent. Their silence betokens their support of these attacks.

The largest actual anti-Semitic campaign took place from 1961 to 1965 as part of a series of "economic trials" which saw the reintroduction of capital punishment for embezzlement and bribery. Of the several hundred executed, more than 50% were Jews — who constitute 1.09% of the population. The Soviet press focused almost exclusively on the role of Jews in the "crimes" and produced so much in the way of propaganda that a wave of protest followed, highlighted by Bertrand Russell's appeal to Khrushchev (Pravda February 28, 1963.) In 1965, the International Commission of Jurists concluded that there had been an insidious anti-Jewish campaign, that a disproportionate number of Jews had been sentenced, and that "the primary object of Soviet policy is to find scapegoats" in the Jews.

The present trials in Leningrad, with their mention on Zionist conspiracies et al, are reminiscent of earlier such crudities by the Soviet authorities. Although Jews are being attacked as traitors, past experience with Soviet use of this and other such epithets should alert the Western world to the true nature of the Soviet trials.

Conclusion — Do The Soviet Jews Really Care?

The evidence seems conclusive. Singled out as both religion and nationality, the Jews of the Soviet Union are undergoing an unrelenting programme aimed at their obliteration as a people. But a turning point may have been reached. For a while Soviet authorities claimed that the decline in Jewish cultural and religious life was a result of the rejection

of Judaism by young Soviet Jews, however the opposite seems true. Each year the crowds of Jews at Simchat Torah rallies in the Soviet Union grow, as they express their growing sense of selfhood as Jews. Letters from the Soviet Union indicate that underground Hebrew classes are sprouting up among young Jews. Although most of their applications have been turned down, tens of thousands have also applied for exit permits to emigrate to Israel. Several hundred of the more daring have circulated open letters to the Soviet government, the U.N. Human Rights Commission, U Thant, the Red Cross, and Golda Meir, asking that they be allowed the guaranteed right of emigration to Israel.

The issues are therefore clear cut. **FOR THOSE JEWS WHO WISH TO REMAIN IN THE SOVIET UNION**, the demand is that they be given a measure of religious and cultural freedom equivalent to that which is possessed by other Soviet minorities. The Soviets are being asked to live up to their own and international law by giving Soviet Jewry rights equal to those of other groups.

FOR THOSE JEWS WHO WISH TO EMIGRATE TO ISRAEL, the demand is that they be allowed to do so. The U.N. Declaration of the Rights of Man and the Convention on the Elimination of All Forms of Racial Discrimination both guarantee the right of any people to leave any country; and therefore in desiring to exercise this right Soviet Jews are fully justified.

In a letter to the Soviet government written before his imprisonment, Boris Kochubiyevsky captures the rising spirit of Soviet Jewry:

"I am a Jew. I want to live in the Jewish state. This is my right, just as it is the right of a Ukrainian to live in the Ukraine, the right of a Russian to live in Russia, the right of a Georgian to live in Georgia. I want to live in Israel . . .

I am not asking for mercy. Listen to the voice of reason: Let me go! As long as I live, as long as I am capable of feeling, I shall devote all my strength to obtain an exit permit for Israel. And even if you should find it possible to sentence me for this — I shall anyway, if I live long enough to be freed, be prepared even then to make my way even on foot to the homeland of my ancestors."

Compiled by Mark Shapiro

Rabbi Lehman,
Hebrew Labor Temple of
Washington Heights,
605 West 103rd St.,
New York, N. Y. 10032



Temple Sinai Donations

To place a donation, please call:—

Norma Baum, 233-9518

Freda Lipsett, 635-5645

Peggy Goldsbie, 782-4172

Kay Sandy, 638-5716

STUDENTS' BURSARY FUND, from \$5.00
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INSCRIBED PRAYER BOOK, \$5.50
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FLORAL FUND, from \$1.00
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LIBRARY FUND

IN MEMORY OF:

MEYER DRAIZEN: Mr. & Mrs. Charles Goldsbie & Family.

SARAH LEKOVITCH: Mr. & Mrs. Chas. Goldsbie & Family.

HENRY CHILCOTT: Mr. & Mrs. Bernard Altman & Family, Mr. & Mrs. Chas. Goldsbie.

DORA SMITH: Mr. & Mrs. Gordon Ross.

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MRS. WISE: r. & Mrs. Jack Goodman.

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MRS. DEVLIN: Dr. & Mrs. Jack Goodman.

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SARAH TAUB: Mr. & Mrs. Paul Berger.

ARTHUR REINBLATT: Mr. & Mrs. Paul Berger.

ROSE ROSENTHAL: Mr. & Mrs. Bob Gollant.

Speedy Recovery to:

FAY WHITE: Mrs. Sophie Salutin, Mr. & Mrs. Gordon Ross.

LEE GOODLIN: Mr. & Mrs. Nat Waldman, Mr. & Mrs. Frank Lean.

RUTH SALES: Mr. & Mrs. Moe Kisin.

ELSIE RAFELMAN: Mr. & Mrs. Moe Kisin.

INSCRIBED PRAYER BOOK

IN MEMORY OF:

HENRY CHILCOTT: Mr. & Mrs. Ike Lapidus, Mr. & Mrs. Lou Stone.

CELIA SANDIG: Mr. & Mrs. M. Turk & Family.

JOHN DEVOR: Gloria, Eva & Susan Weihs.

Prayer of Thanks for the recovery of daughter:

BELLE KELMAN: Mr. Annie Baker.

INSCRIBED CHUMASH

IN MEMORY OF:

KARL COHL: Controller & Mrs. Irv. Paisley.

In Honour of the engagement of:

DEBBIE BLUESTEIN: Mr. & Mrs. Joe Berman.

STUDENT'S LIBRARY FUND

IN MEMORY OF:

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ABRAHAM SCHWARTZ: Mr. & Mrs. Norman Goodis.

In HONOUR OF:

Becoming grandparents:

MR. & MRS. IRVING MAGDER (Pensacola): Mr. & Mrs. Harvey Stein.

Birth of a granddaughter:

MR. & MRS. KENNETH KRAMER (Morsehead City, N.C.): Mr. & Mrs. H. Stein.

Graduation from Hebrew School:

FRANK LAYTNER: Mr. & Mrs. Sam Cass.

Marriage of:

BARBARA CASS: Mr. & Mrs. Chas. Goldsbie

Speedy Recovery to:

LEE GOODLIN: Mr. & Mrs. Sam Cass.

PRAYER BOOK FUND

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ALEC DUBINSKY: Mr. & Mrs. Chas. Goldsbie & Family.

FAY OSTER: Mr. & Mrs. Phil Ehrlich.

CELIA SANDIG: Mr. & Mrs. Milton Keshen.

MORRIS SOBERMAN: Mr. & Mrs. Milton Keshen.

Speedy Recovery to:

FREIDEL LEVITAN: Mr. & Mrs. Justin Loeb & Children.

STUDENTS BURSARY FUND

IN MEMORY OF:

HART GREEN: Mr. & Mrs. Norman Shnier.

Temple Sinai Congregation, 210 Wilson Ave., Toronto 3B0. Founded 1954. Affiliated with the Union of American Hebrew Congregations. The bulletin is published every week, Sept. to June. Telephone 487-4161. Jordan Pearlson, Rabbi; Severin Weingort, Cantor; Ben Steinberg, Director of Music; Edward Goldfarb, Director of Education; Sidney Freedman, President; Norma Loeb, Editor; Nelson Spector, Executive Director.

Cemetery arrangements, contact Chas. Goldsbie, 7B1-1730; Park Memorial Chapel, 922-6195.



United Farm Workers Organizing Committee/AFL-CIO

Cesar E. Chavez, Director Larry Itliong, Asst. Director

Post Office
Box 130

Delano, California 93215

ILLINOIS OFFICE
1300 South Wabash Avenue
Chicago, Illinois 60605
Office: 427-7078-81
Home: 421-1245

November 11, 1970

Rabbi Albert Vorspan
Union of American Hebrew Congregations
838 Fifth Ave.
New York, N.Y.

Dear Rabbi Vorspan:

The United Farm Workers Organizing Committee has always appreciated the assistance that the UAFC gave during the Grape Boycott. The Jewish community has always been the most sensitive to our pleas for assistance. Now the battle for justice has moved from the vineyards to the lettuce fields of California, Arizona, and New Mexico, and we again are asking for UAFC support.

The issue involved in the lettuce fields is simple: the right of farm workers to build a union for themselves. A massive walk-out of over 6,000 workers occurred in the lettuce fields of Salinas, California at the end of August when the growers refused to recognize the United Farm Workers Organizing Committee as the valid representative of the workers.

Although the strike was the most successful in the history of farm labor movements, we did not gain a decisive victory. We presently have contracts with four growers, representing 22% of all the lettuce grown in the country, and we are carrying on negotiations with several other large growers. But we are no longer able to carry on just a normal strike because of several restrictive court orders that prohibit any mass leafleting and picketing of the fields. When the permanent injunction was ordered against us on September 15th (ironically, also Mexican Independence Day), we had no choice but to call a boycott of all non-union lettuce from California, Arizona, and New Mexico (virtually all the head lettuce grown in the USA).

Deceptive labeling of non-union lettuce has made our job all the more difficult, and we have the difficult job of training people to look for the Aztec Eagle when they shop for their produce. The Eagle, as it appears on the letterhead of our stationary is stamped on all boxes of Union Lettuce and on the heads of lettuce that are pre-wrapped in the fields. The Eagle is the only assurance that the lettuce is Union.

I'm sure that this is not a very adequate explanation of all the facets of the situation, but it does contain some preliminary information on the strike and boycott. If you have any questions, please let us know, and we will be more than happy to fill you in.

Viva la Causa!

Eliseo

Eliseo Medina
Boycott Coordinator

EM:kk

Soviet Jewish Political Prisoners: A Background Survey
by Moshe Decter, Director, Jewish Minorities Research

The Soviet Government is cracking down on the many Jews who persist in an overt struggle to maintain their Jewish national-cultural identity and to leave the USSR for Israel. Through arrests, trials, imprisonments, interrogations, searches and seizures, the authorities are seeking to nip in the bud the nascent Jewish national consciousness of scores of thousands of Jews.

The arrests of young Russian Zionists began on June 15, 1970, but the new turn in official policy was made several months earlier, during the massive winter propaganda campaign, in January-March 1970, against Israel. What started out as a concerted, nationwide chorus of condemnation of Israeli policies, aimed at demonstrating Moscow's staunch backing for the Arabs and perhaps at shoring up domestic public support for an unpopular policy, swiftly degenerated into a hysterical anti-Jewish campaign.

Articles, editorials, pamphlets, letters to the editor, caricatures—publications in the thousands all over the country assumed an anti-Semitic tone and character. Actually, the campaign was an expanded, intensified version of the traditional Soviet line that views Judaism as the ideological progenitor of Zionism, and Zionism as the equivalent of Nazism, the whole amalgam being a key element in the doctrine of "International Zionism" as the Jewish ally and servant of Western imperialism—an updated and refurbished adaptation of the Tsarist "Protocols of the Elders of Zion."

A number of Jews, both prominent and obscure, were pressed into service in this campaign, to proclaim their undying loyalty, reiterate official apologetics about the euphoric condition of Soviet Jewry, sign attacks on Israel and world Jewry, and brand as betrayal the desire to leave for Israel. The crescendo was reached at a press conference in Moscow by 52 prominent Jews on March 4.

What must have shocked the authorities, however, was the instantaneous reaction of dozens of Soviet Jews, as individuals and in groups, in Moscow, Leningrad, Riga and elsewhere, repudiating the assertions of the "housebroken" Jews and their right to speak for all of Soviet Jewry. It was very likely in response to this audacity that the regime decided to turn the screw even tighter.

Of course, the regime has been aware for some time of the growing frustration and resentment of many Soviet Jews at the discrimination they face in higher education and employment, the anti-Jewish propaganda, the hostility they and their children frequently encounter in the streets, at school or at work, and, not least, at the deprivation of their cultural rights. In this last great center of East European Jewry, this remnant of the Holocaust with a population of three and a half million, it is forbidden to Jews to perpetuate their heritage and to maintain their group identity. They are not permitted to know the history of their people, to study either Hebrew or Yiddish, to learn any aspect of Jewish literature from the Bible to the present, to maintain educational, cultural, artistic and communal institutions at home or formal bonds with Jewish communities abroad. No other ethnic or religious minority in the USSR is subjected to such a policy of atomization.

Furious with official anti-Semitism and inspired by the spiritual self-regeneration which Israel represents to them, a rising generation of young Soviet Jews rejects this situation as intolerable. Tens of thousands have applied for exit permits to emigrate to Israel. With few exceptions, their applications have been turned down time and again. Several hundred of the more daring have circulated appeals and open letters—addressed to the Soviet leadership, to the UN Human Rights Commission, to the Secretary General U Thant, the International Red Cross, President Richard Nixon, Israel Premier Golda Meir—in effect, to the public opinion and conscience of the world. One of the most recent, signed by eighty-three Moscow Jews and reported in the *New York Times* on September 16, says in part:

We are the only people in the Soviet Union who are ordered openly, in plain terms, to assimilate, to dissolve, to disappear among other peoples.

We, the signers of this appeal, firmly declare that we shall never begin the tortuous and shameful road to national self-destruction; we declare that forced assimilation is the same thing as genocide.

Letters like this have been written by individuals and by groups in every major center—Moscow, Leningrad, Kiev, Odessa, Minsk, Riga, Vilna, Kharkov, Tbilisi. This wholly unanticipated upsurge of a new Zionism has manifestly so upset the regime that it has resorted to severely repressive measures. The striving for Jewish national identity has begun to be treated like a crime, with procedures of intimidation used against many who applied for exit permits: interrogation by the security police (KGB), expulsion from the Party, suspension from university, discharge from employment, general social hostility at work.

Until June 1970, there had been only two isolated cases of Jews tried and imprisoned on charges of "anti-Soviet slander." The first Jewish political prisoners were Boris Kochubiyevsky, a 33-year-old Kiev engineer who was sentenced in May 1969 to three years at hard labor because he defended Israel in 1967 and persisted in demands to be allowed to leave. The second was Lilya Ontman, a young woman of Chernowitz, in the Ukraine, who was sentenced in January 1970 to two and a half years in prison on similar charges.

The wave of arrests began on June 15 and has continued since then, thus far reaching a total of thirty-one arrested and held incommunicado and without charges formally levelled against them. It smacks of a carefully planned provocation linked with a nationally concerted KGB action flowing from a high-level policy decision.

At 8:30 A.M. on June 15, nine Riga Jews were apprehended at Leningrad's Smolny Airport as they were walking from the terminal to an airplane. They were charged with planning to hijack and divert the plane out of the country.

That very afternoon, *Vecherny Leningrad*, the main afternoon paper, carried a brief announcement of the action. The same item appeared next day in *Leningradskaya Pravda*, the main morning newspaper. Soviet papers never publish crime news until long after the event; the fact that these did so within less than twenty-four hours suggests that they were alerted in advance.

The probability of a police provocation is enhanced by the virtual simultaneity of further actions that day.

At about the identical hour of the arrests at Smolny Airport, eight Leningrad Jews, entirely unconnected with that incident, were arrested in a wide variety of places: at work in the city, at home in the city or in the suburbs, on assignment some distance from the city, on vacation as far away as Odessa.

Later that same day, searches were carried out in dozens of homes in Moscow, Leningrad, Riga and Kharkov; scores of people were detained for questioning and then released. Among the materials confiscated were Hebrew grammars, Jewish history books, tape recordings of Hebrew songs, copies of Jewish literary works, post cards and trinkets from Israel, venerable Jewish encyclopedias, copies of *Iskhod (Exodus)*, a Jewish underground newsletter, appeals to U Thant (who was then on the eve of his visit to the USSR).

Since June, there have been more arrests, and confiscations, in Tbilisi, Sukhumi, Riga, Kishinev and again in Leningrad, bringing the number of Jewish political prisoners to thirty-three. It is noteworthy that all the arrests and searches in all these cities were carried out under the cover of the same Criminal Code specification—Article 64-A in the RSFSR, and its equivalents in the other republics. This article deals with treason and carries a maximum penalty of death.

The man in charge of the Leningrad case is the chief city prosecutor, S. Ye. Soloviov, well-known to the Jews there as an anti-Semite. In 1961 he served as a judge in the city's criminal court and as such presided over two notorious trials involving Jews. In one case, he handed down a series of death sentences for alleged economic crimes to a group of Jews. In another, he sentenced Leningrad synagogue leaders, including an 84-year-old, to lengthy prison terms, on charges of subversion which actually reflected their determined efforts in behalf of Jewish religious observances and their active contacts with synagogue leaders in other cities.

All these arrests raise the alarming specter of future detentions of the several hundred Jews who have signed appeals. The object would be to crush the spirit of those who insist on their right to leave. As Victor Zorsa, the *Manchester Guardian's* authoritative Soviet specialist, wrote on June 23: "The Leningrad hijacking affair will obviously lead to a trial in which Jews who have been circulating petitions in an effort to secure exit permits would be classified with the 'criminals' and 'traitors' who attempted to seize a plane."

Within days after the June 15 KGB action, a young Leningrad Jew, Viktor Boguslavsky, wrote an eloquent, impassioned letter to the Soviet Prosecutor General, R.A. Rudenko, pleading the innocence of his arrested friends. "Their only crime," he wrote, "was that they were born Jews and they sought to remain Jews."

He declared: "A lively interest in the fate of one's people and love for one's people cannot be considered an offense." In July, Viktor Boguslavsky was arrested.

Evidently, for Soviet Jews, the desire for national identity has become a crime.

LET MY PEOPLE GO: POSTSCRIPT TO RUSS. JEWRY

Friends, at this season of the year when each Sabbath morning we read from the Book of Exodus and concern ourselves with the trials and tribulations of our ancestors as they stood before Pharaoh we ^{remember} ~~appreciate~~ all too well our long and ^{agonizing} ~~historic~~ association with tyrants. The example set so many thousands of years ago is all too obviously relevant in terms of our own day and age. ~~especially as one considers, once again,~~ The plight of our ^{is linked to the present as our} ~~people as they~~ confront the modern Pharaoh, the modern land of slavery, the modern parallel to oppression, ~~the taskmasters lash,~~ the cruel servitude of living in a house of bondage. The name of the modern country, Russia, is ^{instead} ~~different from that~~ of ~~ancient~~ Egypt but all other ingredients of the story are exactly alike. True, there may be no persons such as Moses and Aron standing before the contemporary leaders of the Soviet government but there is ^a ~~the modern~~ counterpart: the dynamic of world opinion, the protest of countless thousands, the cry for help which is heard in all civilized lands. [Whether this cry be in the sense of letters, of public defiance, of asking for an exit visa not by the hand of Moses but by braving the terrors and punitive procedures of the Russian bureaucracy.] Details may differ but the situation, the circumstance, the need for freedom are the same.

I am referring, ^{in particular} ~~of course,~~ to the recent trials in Leningrad ^{where} ~~concerning~~ several individuals ~~who~~ were accused of attempting to hijack an airplane; it is, of course, admitted by all, that the plotters never even reached the point of attempting the hijack but, still, the government based its case on the intent rather than on the actual fact. In the Soviet Union the penalty for hijacking an airplane is death. All of you, I am certain, have read enough of these trials to know their basic issue but far more vital: ~~that~~ this trial was used as a basis for anti-semitic propaganda, openly flaunted; ^{all this is} ~~and~~ very much against the freedom of religion, worship and cultural association officially permitted by the highest Soviet Law. ~~An~~ inordinately large number of individuals arrested at Leningrad and in other cities, either as participating directly in the hijack attempt or indirectly, were Jews. The lop-sided arrests

of Jews reminds one of the economic trials between 1961-65 where hundreds were executed but of those put to death more than 50% were Jews while Jews form only 1.09% of the population. In short, in these two instances a very definite, calculated anti-semitic, anti-zionist attitude made itself felt and the question takes on greatest urgency as we note that there are ^{still an} estimated ~~between 3 and 3½~~ ^{to} million Jews in Russia. ~~till.~~

The ~~first~~ question, therefore, is "why"; why these trials and their accompanying anti-Jewish publicity? Several answers suggest themselves and all on different levels of credibility. First, a most obvious answer to the arrests ~~and greatly publicized trials~~ is that these are to serve as propaganda tools. ^{The Russ. want} ~~in order~~ to impress the Arab nations ^{while} ~~with whom the Russians are~~ attempting to build a bridge to the Third World; it is axiomatic that the ^{more intense} ~~greater~~ the anti-Zionism, anti-Israeli ^{sentiment} ~~the Russians~~ the more pleased the Arabs, ~~and the more possible the chances for Russian presence on an ever greater scale in the Middle East, with other regions yet to come.~~ Secondly, a reason for these show trials might be to sway the emotions of the Russian people away from their own government's failures in economic and social improvements and turn the people's discontent and frustration against the Jew; it is the old "scapegoat" concept translated into a modern idiom. Finally, the third possibility for the trials is to set the stage within the Soviet Union for the expulsion of all "nationals" who, on a large scale, have been proven to be "disloyal". The expulsion of Jews from Russia is, of course, something to be desired so that they might emigrate to Israel but such a mass movement brings with it its own problems not the least of which is the thought that there are probably some Jews who would like to stay in their homeland, in Russia, if only they could live there in peace. But unfortunately they can not because prejudice, harassment and spiritual oppression of Jews is evident and obvious at every turn. Let me cite some ~~rather obvious~~ examples which in a sense do not touch the Jews physically but manage, with the same skill and degree of success, to annihilate them spiritually. For example, while every other religious ^{group} and national is allowed to function ~~even~~ with

a central coordinating body, this is a privilege not allowed to our people! Also, while other religious groups are permitted freedom of publication in terms of their religious needs Jews have been unable to publish periodicals and devotional literature, or manufacture ritual objects. Although Xian and Islamic churches have published editions of their Bibles by the thousands the government has not permitted the publication of a single Hebrew Bible since 1917. The same holds true for prayerbooks which were not printed for Jews between 1917 and 1956 and then only 3000 copies while in 1956 alone 25,000 copies of the Baptist Hymnal were printed. Furthermore ~~xxx~~ while the Orthodox Church has seven schools for the training of priests and the Moslems are able to send students to Cairo, the Jewish community has one seminary in Moscow from which 9 of the 13 students were banned in 1962 on the dubious grounds that they lacked proper residence permits. This leaves Soviet Jewry with about 60 elderly rabbis and with approximately the same number of Synagogues remaining open throughout the country.

One could go on and on citing examples of Jews being discriminated against in political as well as academic life. ~~and~~ ^{also} There is evidence, in newspapers and magazines, of Soviet attacks on Jewish customs, ~~and~~ ceremonies and practices all to indicate ^{that} the Jewish way of life as one of the worst examples of separatism. These are not empty words, of course; the equation which has been thrown most often and openly against our coreligionists is one with which we have suffered and wrestled since the Middle Ages. [It is not that we are surprised at the low caliber of accusation, or its virulence but that the nation which had the expertise to be first in space does not possess a ^{greater} degree of originality, to ^{say the} ~~least~~ ~~vary the frayed, flea bitten accusation.~~ As in the past, Judaism leads to Zionism, which leads to International Zionism which is the same as Imperialism which is the same as aggression and ^{as a special insult has been equated with the modern} ~~all of this places us into the same category as~~ Nazism. Although we are accused of being narrow, restricted and tribal we have discovered that "cosmopolitan" has become a euphemism for Jewry also. It is not only impossible to live with such contradictions but it is also impossible to answer them

for there is no logic, reason or common ground for understanding. It is in this context that we can readily appreciate the fact that Russia, for many but surely for the Jews, is basically a prison and that the assessment of Edmund Wilson, I believe, is as valid today as it was when he first made it : in terms of Russia there is no one with full understanding or knowledge, only varying degrees of ignorance.

And yet, with all of these restrictions, ~~inhibitions~~^{restrictions} imposed, and trials made public in order to intimidate it is remarkable that so many Soviet Jews are able to and do defy the authorities in many different and very dangerous ways. We know from Eli Wiesel and ~~from~~^{from} others that Simchas Torah is rapidly becoming a major Jewish festival observance in all of the leading cities; that thousands of Jews gather in and near the Synagogues on that day to sing songs, recite the blessings in unison and pledge renewed loyalty to Torah. It is a phenomenon which would have been unimaginable only a decade ago! Also, the number of Soviet citizens asking for exit visas is increasing all the time and this act ~~is~~^{involves} highly dangerous; ^{personal risks} the one who submits his request is in danger of losing his job which means that he can not earn the money to pay for his visa or transportation. ~~and~~ Even if he has money saved the procedure is so lengthy and complicated that many, because ~~of their inability to work~~^{they are quickly fired}, would starve were it not for the compassion of their fellow Jews who also risk their status by helping others. Finally, we know of the great outpouring of letters and documents which come from private individuals, from the underground, from the imprisoned and all asking for their rights, for equality, for the right to emigrate. These letters are not sent merely to relatives here or in Israel but to the leaders of ~~the world in~~ every major western nation. ~~Perhaps not they~~^{For example we can not help}, but ~~be~~^{are} deeply moved by a letter written by Boris Kochubiyevsky prior to his imprisonment: "I am a Jew. I want to live in the Jewish state. This is my right, just as it is the right of a Ukrainian to live in the Ukraine, the right of a Russian to live in Russia, the right of a Georgian to live in Georgia. I want to live in Israel...I am not asking for mercy. Listen to the voice of reason: Let me go! As long as I live, as

long as I am capable of feeling, I shall devote all of my strength to obtain an exit permit for Israel. And even if you should find it possible to sentence me for this, I shall anyway, ~~if~~ I live long enough to be freed, be prepared, even then, to make my way even on foot to the homeland of my ancestors".

It is with this kind of a message in mind that we ask you not to forget those still living and imprisoned behind the Iron Curtain. Remember them ~~not~~ ~~only~~ because so many of our people have suffered so much persecution within this last generation. ~~but~~ Remember them also as human beings who struggle to be free, who care for the land of Israel, who are linked with us in spirit. ~~At present they~~ ~~and who~~ can not help, but feel themselves alone, without friends, without a listening ear. ^{put} That is our task: to respond positively, to let them know we do care, to heed their cry before the world and before God. We ask you to write to the families of these imprisoned individuals with compassion, in kindness, with love for although we can not help them directly, it is possible for us to share their sorrow, their hurt, their burden if we but let them know that we are listening, that we ^{remember} ~~know~~, that they are not forgotten. ~~If you follow this path of sharing with your fellow Jews it will be a Mitzvoh~~ in the highest and most noble sense. ^{(2) This} With our thoughts and letters and concern we ^{will with them behind} ~~enter~~ their bars to bring them strength, faith and the brotherhood of Israel. ~~In this we find the path to our own self-esteem.~~

Amen.

Heb. Tab., Friday evening, February 5, 1971.

WRITE TO RUSSIAN JEWS NOW.

Following are the names and addresses of family members of 20 of those arrested, tried and convicted in the recent trials. We urge you to write to these families; your letters may buoy their spirits.

Letters should express sympathy for the plight of their loved ones and assurances of our determination to support their cause in every way possible. Letters should be personal, NON-political and should avoid attack upon the Soviet system.

Air mail letters to the Soviet Union cost 25¢. Write NOW.

LENINGRAD:

Boguslavskaya Rezina Ida Jakovlevna (Viktor's mother)
RSFSR, Leningrad K 112, Pr. Shaumiana 47-25
VIKTOR is 30 years old. Unmarried. Mother hospitalized.

Buman Eva Shmulievna (Grigory Ilya Butman's wife)
RSFSR, Leningrad M 211, Vitebskiy Pr. 23 Korpus 4 Kv. 33
GRIGORY is 37 years old. Engineer. Has child: 4 year old daughter.

Dreizner L. (Solomon Dreizner's wife)
RSFSR Leningrad P. 49, Ul. o. Koshevovo 19323
SOLOMON is 38 years old. Engineer. Wife hospitalized. 5-month old son.

Mogilever Julia Isaievna (Vladimir Mogilever's wife)
RSFSR Leningrad Ul. Tekmana 36, Korpus 1 kv. 209
VLADIMIR is 30 years old. Engineer. Wife: a 2-year old son.

Shimanovich Liya Samonovna (Anatoly Goldfeld's mother)
RSFSR Leningrad Pr. Shaumiana 58-18
ANATOLY is 24 years old. Engineer. Unmarried.

Jagman Musia Chaim Leibovna (Lev Yagman's wife)
RSFSR Leningrad Ok. 18, ul. Karbysheva 6 Korpus 1, kv. 80
LEV is 30 years old. Wife. Two children: 2 and 6 years old.

Lipina Roza Khtskelevna (Hillel Shur's mother)
RSFSR Leningrad K 221, ul. Tukhachevskovo 37-246

Kaminskaya Serafima Meerovna (Lassal Kaminsky's wife)
RSFSR Leningrad D 25, Ul. Vosstaniya 6-4

Korenblit Reveka Moisevna (Lev Korenblit's wife)
RSFSR Leningrad Ul. Vereiskayz 12-10

Veinger Berta Petrovna (David Chernoglaz' wife)
RSFSR, Leningrad PR Maklina 26/25

RIGA

Aleksandrovich Isaak Davidovich (Father of Ruth Aleksandrovich)
Latv. SSR Riga ul. Suvorova 16-120 (Ruth is 23 years old - a nurse)

Zelda Bodnia (Wife of Mendel Bodnia)
Latv SSR Riga Ul. Shkolnaya 7-2

Kuznetsov Zalmanson Eva Samuilovna (Mother of Silva, Isak & Wolf, Mother-in-law of Edvard)
Latv SSR Riga ul. Vaidenbauma 45-22

Maftser Frida Vulfovna (Mother of Boris)
Latv SSR Riga 24, ul. Siltsiema 15 Korpus 5 kv. 61

Mendelevich Mozes Aronovich (Father of Yosif and Mary Khanokh)
Latv. SSR Riga ul. Lenina 176-44

Khonoch Sarra Girshevna (Sister of Leib)
Latv. SSR Riga ul. Malienas 2-1

Liashevskaya Zinnida Abramovna (Mother of Mikhail Shepshelovich)
Latv SSR Riga 24, ul. Juglas 5-42

Shpilberg Margarita Mikhailovna (Wife of Arkady who is 32 yrs. old, Engineer, has a daughter)
Latv SSR Riga 39 ul. Lenina 205-6

KISHINEV

Galperina Makhlia Efimovna (Mother of Aleksander who is 24 yrs., unmarried)
Mold SSR Kishinev 37 ul. Teobashevskaya 11-13

Rabinovich Yakov Moiseevich (Father of David)
Mold SSR Kishinev Kostiuzhenskoje Shosse 30

Sat AM - 1/23/51 - RDR

Intro

A - General

- 1 - now coming into story of Egypt
- 2 - personality of Moses, established
- 3 - so is condition of slavery

B - Specific

- 1 - This week deal with 1st of 10 Plagues
- 2 - ultimately lead to d of 1st born
- 3 - consequence: Exodus.
- 4 - but much happens in meantime; many aspects to consider

BODV

A - River

- 1 - must understand, not by accident, that 1st 3 pl at side of Nile

- 2 - vital to eco, life, rel & society

- 3 - as Ganges, Amazon, River here

there not just water but life-living

- 4 - Nile was food - essential to life

& to attack it: blood, frogs, etc
a direct assault on Egypt!

- 5 - if Moses can do this in name of God Pharaoh does not even know, what does this say for power of River - food?

- 6 - no wonder basic premises shaken

B - Warnings

- 1 - good pt is made by rabbis: That whole story of plagues peculiar to Ed
- 2 - why? bec man would act diff!!
- 3 - How? Dan attacks, destroy, annihilates, whatever comes his way & does so quickly, surprise, cunningly
- 4 - with Ed different: discipline, chance to repeat, plenty of warnings
- 5 - no quick end; 10 warn, 10 times to repent, 10 chances for mercy
- 6 - see how diff again betw man & Ed & no empty lesson.

CONCLUSION

A - General

- 1 - Ten plagues just before but one consideration clear: They are in the hands of God!
- 2 - for reasons already given: of Riva deity of little worth despite its great influence & by no sudden ~~headstrong~~ punishment as man might lend but mercy

the ^{by no} excuse!

- B - Specific point
- 1 - perhaps then one needs to show
pl that God is 1, to enlarge
his horizon, to widen perspective,
to open eyes & then know God
 - 2 - vital too for us: to know Him
to see Him, to understand Him
in scheme of History & thus, in
scheme of life:
 - 3 - of life & universe as He was with
Israel, then & now.

/w r

Heb. Tab., Sat. AD - 5/23/71

Index

A - General

1 - new book: LINE

2 - deals with great events: slavery, god, Sinai, laws, Sinai, Golden Calf - whole system

3 - but 'basic indiv is Moses who will dom. Torah from now on.

B - Specific

1 - on other hand, still these specifics, the general tenor, mood reflects a different contrast

2 - between 2 giants, 2 super powers? No between 2 nations, rich & powerful + minority, Israel.

3 - examine basic contrast more closely

BODY

A - Body

1 - EGYPT: animals were gods: Crocodiles, Amenhotepis - Ikhnaton - 1 attempt at mono but sun! incantations, magical formulas

2 - Israel:

available, recognizable, inner. laws, rules, not arbitrary moral, spiritual level in heart & mouth for you & me

B - Ram

1 - Egypt -

in bridge, beast of burden
value of life meaningless
needed to build for others
Herodotus re Necho II (609 -
588 BC) 120,000 worked to d
construct. Canal Red Sea to Nile
weirfare, land, peasantry etc

2 - Israel

→ King Jehoiachin, contempt of
Necho - tried also to build
Jerusalem outrage while in
matter of course 22:13, 17 ff
with Dad. Vantner in Creation
③ Sinai, covenant, promise

C - Death

1 - Egypt

worship of dead = pyramids
sustenance of soul by sac
magic guides for after-life, river
guarantee safety for future
cult or religion were made in -
person - Thiers, robe in, to
steal, despoil, degrade

2 - Israel

: silence after death
"father and mother his fathers"

no get there, see ³ reward/punishment
accrue on this life

optimism, future, faith

Conclusion

A - General

- 1 - E a fit & powerful nation, Israel
a child
- 2 - but Isr withstood E & emerged
unscathed
- 3 - we built & prospered while E declined

B - Specific

- 1 - beginning of exile
- 2 - vital to future of Isr & mankind:
to be free, vital, forward-looking
- 3 - in this kind source of Torah.

ADBD

Heb. Tab - T/16/71 - Sat. AD7

X100

GENESIS—WHY WAS IT WRITTEN?

The Bible continues to be surrounded by paradox. It is perhaps the most bought, but the least read and understood book in all history. Conservative clergymen carry the Bible in super-patriotic rallies. Fundamentalist clergymen read into the Bible the confrontation between Russia and the United States. And all the while masses of people look on the Bible as antiquated, irrelevant, and superstition-laden.

In Jewish life we read the Bible, especially the Torah or Five Books of Moses, every week as our fathers have done it before us for some twenty-five hundred years. Is this tradition an exercise in futility, an obeisance to a dead past? Not if we regard the Bible as it must be seen, neither as the source of magic faith some claim it to be, nor as the repository of useless information. And no better illustration for this is to be found than the very first book of our Hebrew Bible, *Genesis*.

We must know why this portion of Scriptures was written to answer some very basic, puzzling and universal questions about life and the world: How did the universe come into being? How did life first begin? Why does man have to work so hard (by the sweat of his brow) to earn his bread? This, of course, before automation and the thirty hour work week. Why does woman have her children in pain? This before Easy or Natural Childbirth. Why does the serpent crawl on its belly instead of walk on legs as any respectable creature should? What is the significance of the rainbow? Why should there be so many different languages in the world instead of one that all men could speak and understand? And, not least of all, how did the Hebrew people emerge?

Are the answers to be found in *Genesis* all historically correct? In one sense, very much so. I mean in the sense that these answers have been a conscious and inspiring memory for some four thousand years.

For a millenium before *Genesis* was finally recorded and thereafter, it has been part of our heritage, part of our tradition, part of our spiritual and historic memory. Moreover, continued study—especially by way of archaeology—are proving more of *Genesis* (the early history of the Children of Israel) more rather than less accurate.

As for the chapters previous to Abraham, the appropriate question is rather, are the early chapters of the creation story scientifically valid? Some will insist that science repudiates the six days of creation notion, others will insist that one day was probably meant to suggest a million, or even a billion, years. And still others will suggest that chapter one of *Genesis* fits surprisingly well the evolutionary theory of modern science (conveniently ignoring the second chapter which reverses the order of creation).

All of these efforts are pointless and futile. The authors of early *Genesis* should not be expected to have known what we know about the universe today. The Bible is not a primer of science, it is rather a book of spiritual insight. And what is crucially important here is that the early Hebrews developed, refined, and initiated some very profound insights about man and his world. Their primary intention was to tell that there is a creative order and force to life, to nature and human nature. It was to indicate that the world must not be conceived as a jungle, that mankind must develop and live by the knowledge of good and evil. It was to show that there are a purpose and a direction to our existence on earth. Needless to say, these teachings of *Genesis* are still pertinent and, indeed, indispensable for our time.

There are many other treasures of wisdom to be found in the book. Here we learn, for example, that names bestowed on people were not done so according to style, but according to the conditions at birth. Abraham was so named because he was to be "the father of his people." Isaac was so named because the Hebrew means "laughter", referring to the fact that Sarah laughed when she was told that she would have a child in her old age; and so on. If only we might emulate this pattern today! Then, there are the wonderful, timeless phrases which tell so much: "Am I my brother's keeper?"; "The voice is the voice of Jacob but the hands are the hands of Esau; "The coat of many colors." Nor, finally, dare we forget what rabbis taught about *Genesis*. Such as: "The Torah begins with the second letter of the alphabet rather than the first because the second letter also suggests the word "blessed", while the first letter suggests the word "cursed."

Creation was given to man as a blessing. Can he once more bring it back to that state of being?

Joseph R. Picard

Hebrew, Persian, Greek, Latin, etc.

Temple Israel of Greater Miami



Volume 23

Miami, Florida, November 6, 1970

SABBATH EVE SERVICES

Friday Evening, November 6, 8:15 P.M.

DR. JOSEPH R. NAROT WILL DISCUSS

The Bible As Living Literature

2. EXODUS—THE ETERNAL MEMORY OF S

Following The Worship Service There Will

The Second Program Of Adult Studies

CANTOR JACOB BORNSTEIN: The Music Of Leo

RABBI BARRY TABACHNIKOFF: The Philosophy

DR. JOSEPH R. NAROT: The Poetry Of Chaim N

Cantor Bornstein and Choir Will Render Musical Porti

Mrs. Irving A. Greene Will Read the Candle Ligh

Sunday Morning, November 8, 10:00 A.M.

THE GREENFIELD LECTURE SERIES

RABBI JACOB NEUSNER, Brown Univer

"THE WAY FORWARD"

"LOOKING BACK TO THE BEGINNING"

Friends, some weeks ago we concluded the reading of the first of the five Books of Moses, Genesis; ~~and~~ such an historical as well as literary event ~~can~~ ^{should} not go by unnoticed. ~~We are somewhat late in our taking note of this change but the programs and plans for the past have kept us from the task at hand.~~ We know that the book of which we speak, Genesis in particular but the Bible in general, is perhaps the most bought ^{volume} ~~book~~ in the world and yet, without contradiction, it is also the least read, certainly in our time and era. We know that clergymen of the more fundamentalist persuasion carry ~~this book~~ ^{it} with them at all times, almost as a weapon against the evil of their day and it is this book which is ~~all~~ too often used as a flag in the hands of those who seek to prove their right and ~~their justice~~ ^{justify} and their degree of patriotism, all too often at the expense of another! And there is ~~still~~ the third group: the great majority perhaps, and not so silent at that, who see the Bible as an volume which is antiquated, irrelevant and held down by a crushing weight of superstition. This last group is, for the most part, the young of our time but it encompasses some of their elders as well. What is obviously the case, therefore, is the one fact common to all ~~of these groups~~: that the Bible elicits some sort of reaction ~~from~~ everyone, it does not leave you without ^{a response} ~~reaction~~, it is not the sort of book which can be ignored or to whose message we are or can become immune. The same, of course, is true for us in the most particular sense, as Jews. We not only belong to it, associate ~~your~~ life with it, were party to its authorship but we read from it each and every week, fifty-two weeks a year, ~~and~~ in an unending cycle which, hopefully, will never be interrupted. We too have our sceptics, our disbelievers, our rejectors ~~but~~ as we have those who love the Torah, ^{but} we abide by the tradition: to read and reread it, to turn and turn it again, for its ways are ways of pleasantness and all its paths lead ^{to peace} to peace.

Why is it so important to us, especially this Book of Genesis, which marks our beginning? Why do we look back to our origins so often and with such intensity? Is it a measure of awareness which belongs to other peoples

and nations and faiths as well? One can not be sure but the fact remains that for us, the Jews, the Torah is ~~the~~ [~]lifeline which links us to the past in the hope for a better future. Why? What is the fantastic association ² and We are not blind to the fact that this book is ~~so~~ many centuries old and many of its concepts are truly antiquated. After all, we are not orthodox, we do not believe literally in "Torah MⁱSinai"; what is it, then, that ~~ties~~ ^{links} us in such a degree of devotion to this Book of Books? The most obvious answer, ~~it seems to me~~ and the ~~answer~~ ^{one} which strikes closest to the truth ~~if we analyze the question somewhat more intensively~~, is that the Book of Genesis, of which we are a part at the very beginning, answers ^{for us} some very puzzling questions, those which are of a universal nature and ^{those} which deal with the question of life on earth; ~~and~~ ^{our} more specifically: ~~my~~ ^{the} place in ~~my~~ ^{the} scheme of things. ~~and~~ Nothing can be more vital ~~to me~~ than this. How did the Universe come into being? How did life begin? Why ~~do I~~ ^{less men} have to work, and so hard? What is the meaning of the rainbow? Why are there so many different languages in the world when it would be to everyones advantage to speak the same tongue? Why is there jealousy in our world? Why do brothers hate each other and was it really a Coat of many colors or is this just a symbolic garment? What ~~is~~ the relationship between father and son, mother and son, husband and wife, man and God; of what purpose is a sacrifice and who or what should this sacrifice be? Can I really argue with God? All of these questions are asked in Genesis as we look back to our beginnings. It is the most open, the most honest book we find in all of our ~~tradition~~ ^{books}. There are others which are deeper, more philosophical, more theological but Genesis is the most direct, the most human, the most ~~concerned~~ ^{involved} for while it delves into areas of concern which were of importance to those of our ancestors who lived ~~thousands~~ ^{up to} ~~and~~ thousands of years ago, they still are applicable to you and me, for today and even for tomorrow. Are all of these questions and their answers historically correct or scientifically valid? I am not at all sure that this is a subject worth discussing; of course, Genesis with its seven days of creation is not scientifically valid nor are many of its ~~other~~ beliefs and statements, given as if they were fact. But it

does not really matter for the moral qualities of the content supercede all else.

The same off-hand dismissal can not be made for historical accuracies. It is vital for us to understand that contrary to some popular notions, Genesis does not ^{merely} record ~~merely~~ some wanderings of Neanderthal man but, rather, archeological finds ~~and works~~ have discovered that more and more of what ~~is recorded and~~ ^{recorded} in Genesis, from the historical ^{point of view} ~~picture~~, is entirely valid, relevant and open to positive ^{identification} ~~association~~. Certain chapters in Genesis, especially after the early ones, when we come into contact with the Patriarchs are proving to be ~~very much~~ accurate, far more so than we had ever dreamed possible. We know today that there were wandering tribes, we know that plots of land were bought, sold and bartered as we have recorded in our Book, we know that the migrations went from north to south and then north again, we know the great influence of the Western Sea, known today as the Mediterranean, and we know also that there are similar stories of a flood, tower, family quarrel, patriarchal blessing in many other ancient mythologies. ~~and~~ All of them, to some degree, in some measure, are based on reality for people then, as people today, have the very same need: to explain to themselves, in rational terms, the events and experiences which affected their lives ^{and over which they felt they had little or no control.} Compare it, if you will, with the sketches and ideas of a Leonardo Di Vinci and a Jules Verne, themselves separated by centuries, and yet conscious of the techniques and technical expertise which we glibly associate only with the 20th century. They are as historically correct as the events of the patriarchs and we are the better because of them!

But, again, the ^{discussion} ~~matter~~ is really ^{a secondary nature} ~~an empty discussion~~, a useless concern with issues which are quite beyond our scope. The Bible did not intend to be a scientific volume nor even a historical text-book but, rather, the Torah is the record of a spiritual odyssey. It tells us the story of man with spiritual insight and it speaks of man's place in the scheme of things not only ^{on} the level of war, hurt, disease and heartache but in terms of ^{usefulness & sanctity} ~~the spirit~~ for "man was created in the image of God". That is the real cause and reason for us to look back to our ^{so much} ~~beginnings~~ for we are ^{association} ~~in need~~ of this ~~list~~ as ever.

What Genesis tells us on that lofty and new level of human understanding is, first, that the world just formed, is not and need not be conceived as a jungle. Of course, there is hurt and enmity, antagonism and terror but man is good, is wholesome and can be a source of blessing not only to others but to himself. There is more to this world than the self, there is more to this existence than merely to be, there is more to life than the ordinary, average or acceptable. This is the gist of the thought that this world need not be a jungle but that we can be civilized human beings as the first Book of the Torah teaches us. A second thought which comes forward is closely akin to the first: that there is in all of us the knowledge of both good and evil, of life and death, of blessing and the curse and that it is in our power to choose. It is no ~~man~~ ^{easy} task which has been placed upon us and ~~from~~ ⁱⁿ this obligation we find ~~x~~ satisfaction and fulfillment. ~~since~~ The choice is ours, whether for "yes or no" is up to us. We might not be liked for what we choose, others may scorn and scoff but it is the essence of freedom to be able to make the choice as long as we are willing to take and live with the consequences. Once this choice, this freedom is denied, man withers, crumbles and his spirit fades. Genesis tells us that man must live by the knowledge of good and evil. Finally, Genesis tells us as we look back to our beginnings that there must be, there is, reason and direction to our existence on earth. We do not live in vain, we do not live in a vacuum, we do not exist of and by ourselves alone, we are part of a great mass of humanity which can become personalized and humane because of how we see our goal in life. To lead, to build, to create, to make ones mark: all these help to place us into a setting of spirituality in terms of which we can not help but gain and prosper, and be at peace.

In these terms we see Genesis, the first book of the Torah. It answers our questions, it dares to ask them, it is on our level and parts of it are even accurate. Far more vital, however, for then and now: Bereishis teaches us about ourselves and we are the better: that life is good, that we can live the good and that this can be an aim. God has placed us here and we shall not go away unnoticed. "Behold, a good doctrine has been given unto you, forsake it not!"

Heb. Tab., Friday eve, January 22, 1971.

B - BLESSING

'n'1 - p. 2

- 1 - part of tool - by Jacob & Joseph
- 2 - Joseph & Jacob rec. pre-arranged promise bc they changed the most
- 3 - all set something - not mat. goods but of mind, spirit, emotion
- 4 - as such, bless a judgement, an evaluation, a weighing, a balance
- 5 - Thus, not merely for awesome moment in dying but living especially

C - Return

- 1 - bones back, carry them along
- 2 - association with homeland; gladder of Egypt of little worth
- 3 - believe not merely there come from but who you are, that it means, how one is to live!! this is all implied
- 4 - contempt. even in sense that since there we move with "Land", that prop not withstanding!

Camel

lessons for today
life/d; blessing for future; aspect of
Bible ^{past} not for yesterday but for tomorrow!

ADT BN

Act. Tab. Sat ADT - II 9/71 -

'01

Sat AD: '11 - II 9 111

Intro

A - General

- 1 - about to close 1st Bk
- 2 - met basic components of ancestry
- 3 - stories, trials, tribul which relate to 3 Patriarchs
Abel, Is. of 4 Patriarchs: Sarah, Reb, Leah & Rachel

B - Specific

- 1 - this week as Bk completed, end part of hist
- 2 - Jacob & Joseph die; period of patriarchs ends
- 3 - Egypt left behind by these generations as they
return to C. with remains
- 4 - only new gen, those who stayed in E, he stores
in EX & start next week

BODY

A - Death

- 1 - several elements to be noted in last chaps
- 2 - death is most obvious but vital
- 3 - simple, dignified, easy with a serenity
which was not accidental
- 4 - not easy personalities but made them
peace with life, with God, with death
- 5 - simple, almost 'ident.' statement for
Jacob, Joseph: "I die" - an acceptance
which speaks of strength, vision & calm
- 6 - great key word needed in our time for
the living - not to grieve of approaching
end.

1970 : THE MOOD OF AMERICA.

INTRODUCT

A GENERAL

- 1 the topic fr ths eves serm is "1970: The Mood of A" and the date is purposefully in retrospect
- 2 needless to say, far more glamorous to speak of mood of America for 1971 but then, as Amos already said: "I am not a prophet, nor the son of a prophet"
- 3 can not foretell the future, much as I would like to bt there is the opport to assess the past year especially as we enter 1971

B SPECIFIC

- 1 what are some of the events and experiences which have helped to set the mood, the tone, the "feel" of ths past year, ~~and then~~ only in America & not world
- 2 not seeking to count major events, in other words, which have shifted course of concern for people and administration; a mood can be set as much by what does not happen than by what transpires actually.
- 3 in short, setting aside such major traumatic events as Cambodia, Kent State, Agnew & the recession, what was it that shaped the mood of America in 1970? *in*

BODY *(which direction?)*

A SUPREME COURT

- 1 personally, I feel that the attempt to push us all into a set, bland and self-defeating mood of ~~bland~~ *blend* mediocrity was most obvious in Nix. appt. to S. Crt.
- 2 I found these two appointments, prior to Justice Blackwell, to be indicative, symptomatic of the mood of America in 1970. *Without class, vision, depth, knowledge*
- 3 we must understand the place of esteem, awe, respect which Court has in our country (which a S Crt has in almost every land) & yet here we have an instance where mediocrity was made synon with virtue!
- 4 the whole sorry episode reflected the bland personality of the D.C. decision-makers who equate conformity with the highest expression of Americanism
- 5 of course, this is contrary to the Am. spirit; contradiction, disagreement, protest have been and ~~is~~ *are* as patriotic as agreement and the Pres. personal pique notwithstanding, to have constructive controversy in the government, is all to the good
- 6 as a matter of fact, it is an essential to good gvt as the whole principle of *sep of legis, exect & jud branches* indicates.
- 7 it is all to the credit of the legis that they did not bow to the desire for mediocrity and in ths rebellious spirit there was a hopeful sign
- 8 for it indic, among many other things, that highest bench need not be compromised; but the orig. attempt

represents a def effort to shift mood, emphasis & orientation for America *in 1970.*

9 it was an attempt I did not welcome.
B BL/P

- 1 the second issue which appears to me to force a change in mood of America is something quite close to us but evident in other parts of US also
- 2 refer to minorities: Bl P, Yng L, Ind, Mexic, these the major groups. *pressure*
- 3 becomes more & more obv that ths not merely clash of conflict betw min/maj, priv/underpriv, haves/have-nts but that we are seeing a cultural conflict also
- 4 the diffc is that we do not understand these people & therefore can not sympathize; it is not only that they are basically rural oriented & we are urbanized
- 5 but that we live on totally different levels of existence; we are encountering a culture which has lvd by our side for all these yrs, altho hidden or repressed & is now coming to fore- *we never knew it existed*
- 6 what to do, how to understand, how to cope, how to learn the new language, how to reconcile, how to unite: these are basic problems which can not be resolved by more & more financial aid frm Fed Gvt.
- 7 we find living conditions, subsistence standards, health needs almost incomprehensible to us & as we peel off layer upon layer of sub-culture the shock waves engulf us & hopefully the security of our own small, private, little & often petty world is shaken
- 8 *in the interest of others* It is very much like boy never seen CPark or ocean but it is true! Therefore, a cultural clash of maj- or proportions far more serious than racial tensions

- C YOUTH *the mood of Am def affected re uneasiness, tension, crisis psych.*
- 1 ths brings us to last aspect of mood set in America ths past year: drugs & thr ramifications
 - 2 it is not a secret that among young people the drug taking is at epidemic proportions and there are all too many indications that same holds true, but to a lesser extent, of adults who have changed from drink and simple orgiastic release to drugs *in bus. & profess.*
 - 3 the epidemic proportions of this situation are seen by statistics & reports coming out of colleges & HB where admin claim that young people no longer function just as we have same situation in armed forces
 - 4 in another perspective, we can see seriousness of the situation: in ths decade where over half of our pop is under 30 & where of these more than half take some kind of drug the mood of America is anything but healthy, stable or promising; not to spk of "mature"
 - 5 *all this aggravated by the fact that youngsters now can vote in wth elections as 17 age 18 - while*

xxx very sim to J. Exp in 1967 vis-a-vis X
brothhd, same spirit, NCCJ etc but
no understanding of Israel's threats,
treatment of Holy Places, Jesus in our list!
nice, decent, quiet people but no
rel. to us, our needs, our visions

I approve of the priv if for no other reason that youngstrs asked to give thr lives as of the age, I always thought that those who vote are rational, aware & sensitive to the great privilege. *I doubt that this is the case*

CONCLUSION

A GENERAL

- 1 what we have, then, as far as the mood of America is concerned, at least as I understand it, is a desire to escape, to side-step the grt problems, to withdraw into a nameless, faceless void where we will not be recogn & therefore not be responsible. *It is a desire ingrained in us*
- 2 we find it especially among the young as seen by film such as "Five Easy Pieces" & earlier classic "E Rida" which glorify movement, looseness, personal withdrawal as vs permanence, stability, other-centeredness; also in communes which are a form of withdrawal and also the grt interest in eastern faiths with the emphasis on the self & ones attempts to gain pernl fulfillment
- 3 the mood of America, then, when one weighs these vital signs: Mediocrity ^{on} Court, cult collision, yth/ drug problems is anything but favorable and, in fact *elicits* is something akin to despair on part of ~~the young~~ *but* ~~also with~~ all those who are sensitive to needs of fut

B SPECIFIC

- 1 what does the future hold for us, in terms of 1971 & the mood of America? Said at beg: am not prophet
- 2 at same time: can not see increased strength in Am character, in renewal of person to social consciousness, to grter effort to solve problems of society for in our yr just passed, "do-gooders" & "liberals" passe!
- 3 not possible to be optim fr 1971 on natl scale bec, perhaps, indiv not secure or satisfied with his lot or his place in scheme of things. *in this lies the mood for the*
- 4 to resolve this situation spells the pos or neg prognosis of mood for America in 1971; whether man can lift himself above treadmill of his existence; whether man wants to lift himself to higher & more valid level
- 5 *or limit to own narrow circle of self* in the find crux of problem. We can't solve on natl scale; only in limited area of our own concern: at home, with fam, ^{way to} in community in the hope that from the small beg the ^{circle} of contentm & fulfill will radiate in ever greater & expand circles to encompass us all
- 6 we hope that with this there will be a better mood in America in 1971 & for the years to follow.

AMEN

Feb. Tab., Friday evening, January 8, 1971.

INTRODUCT

A GENERAL

- 1 this wk con't story of Joseph; how brothers come to him for food, that he reveals himself to them, that he is reunited with his father & finally how Jacob blesses Pharaoh
- 2 in essence a very simple chapter but one with deep ramifications for we see the change of an entire personality; that of Judah, the oldest brother, just as we saw change in Joseph last week.

B SPECIFIC

- 1 intricate story prior to this chapt. Joseph conspired to have his youngest brother Benj remain with him
- 2 when the brothers returned to thr father with grain he had a cup hid in Benj. saddle bag, had the broth pursued & the cup discovered
- 3 they were all brought back to Egypt to appear before Joseph; he meant to teach them a lesson & said that all could go home except Benj.
- 4 it was then that change in Judah personality obvious

BODY

A JUDAH

- 1 prior to this time, as we knew of him from earlier experiences, Judah was an evil man; he conspired, he was vindictive, he was jealous & narrow, certainly as far as his brother Joseph was concerned
- 2 he was one of those who helped to sell him into slavery; he was not an innocent by-stander but a key instigator
- 3 now with the prospect of having to appear before his father without Benj, as once he appeared without Joseph he appears as quite another type of man
- 4 he has begun to regret, to feel remorse; he represents an eloquent and truly emotional appeal to Joseph: he speaks of his father's love for the son, of the loneliness of old age, of memories, of true sorrow.
- 5 we don't know whether brothers change as well but he their spokesman & we presume they act with him
- 6 go further: not only words on part of Judah, for he offers himself freely to stay in prison in stead of Benjamin if only the youngest be allowed to return to thr father
- 7 in short, this offer to exchange himself for brother is a valid offer, comes from heart & indic a shift in personality, in accept. responsibility, in moral integrity. Judah is no longer the same.

B NEW YEAR

- 1 this lesson all the more valid and applicable for us today as we mark the onset of the new secular year
- 2 we can return to the premise of the Jewish N. Yr: that we have a chance to change, and in this we Jews have the double advantage of really two New Years!
- 3 we can give account to ourselves now, as we did to Gd then, whether or not we had a change of heart; ~~or~~ what this life has done to us, how we have responded, how we have conducted ourselves
- 4 whether we have been callous or feeling in terms of the past and how we view ourselves for the future; in other words: have ~~we~~ been at one with the personality of the earlier Judah or the later image and, perhaps more valid than ~~all~~ else, what has caused the change, if anything.
- 5 this is a question for us all, at this season of yr.

CONCLUSION

A GENERAL

- 1 the story of Joseph, ~~then~~, is one of personality ~~changes~~ and one which affects all major characters: Jacob, Joseph and Judah
- 2 in each and every instance there ~~has~~ been a vital break with the past and each one moves ~~the~~ people on the path toward a maturity which will ~~find~~ its full potential at Sinai

~~XXXXX~~

B SPECIFIC

- 1 we saw it ~~gain~~ this ~~AM~~: Judah the rough and insensitive who sold his brother into slavery becomes a new person who is willing to place himself into prison so that his father will be at peace
- 2 question remains: how far will we go to make peace for ourselves, for others, for ~~those~~ who come our way.
- 3 again: a lesson of an age so long ago, vital today.

AMEN.

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Heb. Tab., Sat. A.M., Jan. 2, 1971

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SERMONS

SEPT. 1971- JAN. 1972

ARCHIVES

Box #1

#1 9-20-71

VOLDER 19

for Rosh Hashono:

A call for meditation & reflection
in a confused world.

#2

9-21-71

Folder 19

2nd Day Rosh Hashono

Lights for a new machsor,
that reflects modern thought
& that takes cognizance of the
the Holocaust, the State of Israel
& the space-age.

High holidays

#3 Kol Nidre Sept. 1971.

Folder 19

Defines Religion as basic without ritual
trappings on this day. (condemns My Lai, Vietnam)
~~condemns~~ Show compassion ~~eventually~~ to your
enemy.

Religion

#4 Yom Kippur AM 9-29-71 Folder 19

He lists all possible reasons
for not attending except for Yom Kippur
He chastises man for being plain
self-centered

High holidays

#5

Yisroel 9-29-71

Folder 19

Don't bottle up your feelings.

social issue

#6 10-22-71

Book - Review

Folder 19

A review of a book by Malannd
"The Tenants"

A Jewish & a black writer tenants in
a room to be demolished house.

Their erstwhile friendship ends
in disaster. I, sees parallels between
the ~~characters~~ characters in the book and
relations betw. whites & blacks.

#7 12-17-71 | Chanukkah & 65th ANNIV.
Folder #19 | of this congregation.

Compares the founding of this congregation
to the call of Matathias the father of Judah
the Maccabee to be for the Lord.

Holiday

8

1-14-72

Folder 19

Annual Installation Serv.

L. picks up on an idea by a christian pastor of rating system for sermons.

Also mentions those that have given outstanding service to the congreg.

ROSH HASHONO: 1st Day

9-20-71 AM.

Friends, ~~this has been a tortuous year~~. The Chinese have the custom of giving a certain designation, a name, to their years; we would be hard pressed to find a name for the year just past~~er~~. Shall we call it the year of casual violence as people walk the streets with guns at the ready and shoot to kill ordinary citizens or policemen~~x~~ or rivals, on whatever level of human engagement, with an almost studied nonchalance. ~~It has been a year when not~~ ~~only the people are afraid to go out at night but the police as well.~~ We of our congregation have every right to be bitter and hostile on this level, although it is of little use, having lost one of our own members to such senseless violence. Or, shall we say it is the year of My Lai~~x~~; truly a moral battle ground for us as a nation. The question of guilt has already been established by the court but what remains for us to ponder is the outcry of compassion and patriotism which made of a convicted killer a national hero, to such an extent that the President of the United States felt it politically wise to intervene in his behalf. I stand totally ~~in~~ ^{ed} opposition to the President's position but perhaps he was again influenced by his friend, Rev. Billy Graham who, in his usual naive manner, solved the problem ~~at least for himself~~, with the words: "War is hell. I have never heard of a war where innocent people were not killed." What he says ~~is~~, of course, is true but it is just as wrong; ^{answers} ~~the simplistic approach~~ to questions of a ^{grand} ~~greater~~ national ^{purpose can} ~~scope~~ ^{be equaled with} ~~never solved by~~ simplistic pieties. The point at issue is that in a world such as ours, with all of its upheavals and trials and horrors, we will no longer accept this type of unctious righteousness, we will no longer allow atrocities to go unnoticed and we will no longer ^{grant} ~~allow~~ ~~immunity to such vicious acts just because they were committed by our~~ ~~a man to hide behind his uniform.~~ ~~Just because he is on our side no longer~~ ~~side.~~ ~~assures him immunity.~~ On the contrary, we demand that if the soldier fights for ideals and causes ~~and rights~~ that he lives and acts accordingly. ~~and~~ If the government, as an entity, can not convince the nation or the soldier that a cause is right ~~or just~~, ~~as it has been able to do in other times~~, then the reasons and ~~causes and~~ justifications must be examined in a critical

setting and long before almost 50,000 of our youngsters are killed ~~and~~ ^{or} hundreds of thousands ~~others~~ are maimed for the rest of their natural days. ^{Rev.}

Graham has overlooked an obvious truth: that often the best thing that can happen to a man is to be killed outright; to live as an invalid for the rest of his life can be far more devastating. Or, shall we say that this is the

year of ~~deceit~~ ^{subversion}? In my view, ~~it is~~ ^{invasion of privacy} one of the greatest dangers to face our

^{telling us that} nation in the 1970s. I recall an item in the N.Y. TIMES ~~here~~ Boy Scouts

were pressed into service to spy on their neighbors, ~~and~~ to make sure of their

~~patriotism~~ ^{proper Americanism} and, of course, the spying ^{by} of the CIA as well as the FBI

and the Army Intelligence units on private citizens ² has been all too well

documented ^{and we know the dangers involved from 1930s.} ~~for us to need further elaboration here and now.~~ Combine this

with the ^{son} revelations of the Ellsworth paper and the handwriting on the wall

becomes all too obvious. ~~As the risk of sounding elite,~~ ^{repeat} it has been a tor-

tuous year!

But all of these designations do not really accomplish the purpose of this day and this hour; what I am attempting to do is to set a tone, a mood, a characterization of a year just gone and I feel that I can not with the

examples already cited and the hundreds more readily available to us all.

^{my friends, in this context perhaps you can understand why} In the past year I often felt that I was walking the streets, and ^{living} my own

life, in a state of suspension, in limbo, with ever so many things happening

all around me but somehow all was removed from me and left me unaffected.

^{I was a spectator rather than a participant.} The whole world was unreal and while all of these specifics ~~happened~~ which

I already cited ^{happened} they did not chart a course for me but only brought me to

the point of unreasoned anger. The problem is, I think, that I ~~have~~ looked

for a key word, a designation, a description in ~~the wrong part of the line~~ ^{a setting which I could not}

^{grasp} ~~grasp~~ I am confused and at odds because there were no definite trends, no

one example which stands out, no specifics which could guide or sustain us.

^{Rather} It has been a year of contrasts, of ~~ironic~~ ^{looks} contrasts and while one ~~turns~~ to

the left or right for insight and guidance all one receives instead is be-

wilderment, incredulity and disbelief. For example, some months ago the

for that elusive "name"

city of New York was pleading poverty and ~~was~~ engaged in a running duel with the State Legislature, not in terms of the usual petty strife but for very real needs such as money for teachers, hospitals, ⁺uniformed services, ~~and the like~~. In the context of these negotiations, with absolutely no money to be found it was suddenly announced that the city would buy Yankee Stadium for \$24 million. I understand that the city needs its sports facilities but where is our sense of priorities? On the same level, there was a prize fight in Madison Square Garden some months ago which realized a gate of \$30 million. No small sum to be sure and one which could have sustained a college for 1 years to come, could have equipped a ghetto hospital, could have guaranteed better education, and could have spurred medical research far beyond ordinary expectations. Again, I am not opposed to prize fights but I wonder what the reaction would have been ~~had~~ ^{if} all of the spectators who saw the fight "live", ~~or~~ on closed TV ^{who had put together 30 million will have} or on movie screens ^{needed} been approached to make a specific contribution to the ~~same~~ causes which I have already listed. ~~I know that people would have resisted giving on that level with every resource at their command.~~ Or, a third example of such contrasts: ~~think~~ ^{think} of the movie ratings. An "X" rating is given to those ~~movies~~ ^{films in which} ~~where~~ the physical aspects of life are revealed, a setting which plays a rather obvious role in the lives of a good many normal Americans. On the other hand, ~~murder~~ ^{or movies} mysteries, westerns with shootings and scalpings and arrows through the heart, ~~pictures~~ featuring greed, thievery and vileness are graded on a level which permits youngsters to enter if parents grant permission. One wonders ~~just~~ ^{area of personal involvement} what Americans fear most and ~~the haunting~~ ^{incidentally,} ~~query persists:~~ why ~~are~~ the movies and shows on TV, ^{are} not rated, ~~which from that~~ ^{they bring violence to} ~~our youngsters beginning with their earliest years.~~ ^{earliest years bring violence to our youngsters.} Again, think in terms of ironic contrast: while a quarter of the world goes hungry daily we dump our surplus goods into the ocean to maintain the price of a commodity and we are the nation which ships food in a gesture of compassion to East Pakistan while we ship arms to West Pakistan. ^{we could go on from citing these examples -} The list is endless.

What leads me to this trend of thought is, of course, this season of the year, ~~and~~ ^{we} find ~~the study of~~ ironic contrast, in Judaism also, as well as in

other areas of religion. Here we are at the start of a New Year, ready to ask for blessings and life but I sense the very same ambiguity among our people as we find in the world at large. ^{"Can't get in the mood"} This season of religiosity and spirituality seems empty for I strongly suspect that people are merely mouthing the words, ^{are} ~~and~~ going through the motions, ^{as part of the ritual} ~~and facing the task~~ but are not really convinced of the essential nature of the hour. In former generations people used to come to the House of God with ^{reverence} ~~fear and awe~~ visible on their faces, ~~for~~ they ~~knew~~ that they were about to ^{face} ~~meet~~ their Maker. ~~face to face~~, Jews would physically tremble as they stood before the open Ark and hear the words of the "Unesaneh Tokeph", men would cover their faces with their Talleisim in a gesture of awe and ^{respect} ~~reverence~~, and when they would hear "bow the head and bend the knee" they would, more often than not, prostrate themselves ^{literally} ~~before Deity more often literally than figuratively~~ and they meant every word and appreciated every nuance of the prayers. But with the passage of years, as we have become more sophisticated, more modern, more emancipated, as we have elevated decorum and dignity to a science ~~and an art~~, the depth of feeling which was touched on a day such as this has been lost and has become totally foreign to the younger generation. The element of certainty, the knowledge of a belief, the realization of a Truth are simply no longer a part of this generation, neither in the world at large nor in terms of our religious orientation nor, of course, in terms of our own personal needs. ~~a subject to which I hope to return on another day~~

But what intrigues me, ^{what gives me hope,} ~~even more~~ is that on some outposts of life this sense of certainty and commitment ^{but} ~~is~~ visible, ~~and~~ in the strangest and most exotic circumstances. For example, who can not be appalled at the horror and strife of northern Ireland where the religious wars of the past are being reenacted, ^{live & in color on our TV screens every night!} Of course, as in earlier history, there are many factors involved of a political, ~~social~~ ^{economic} and economic nature but the fact, ^{remains} that these people are actually killing each other because the one is catholic and the other a protestant. ^{This sense of belief to Bel} seems absolutely unreal to us ~~in~~ ⁱⁿ a country ~~and faith~~ where religion plays less and less the dominant role. Can you imagine anyone getting so excited

about being a Jew ^{today} that he would go underground, or become a revolutionary or stake his life on his faith? Of course, we were quite capable of such dedication centuries ago, ^{but it was a submissive way of doing} we gave our lives Al Kiddush HaShem all too often, but who can place himself into such a ^{aggressive as a Jew} context ~~today~~, in the 20th century. ^{2/11} With men walking on the moon, with religion relegated to a negligible portion of our existence, and faith almost non-existent except for academic discussion ^{who still lives his Judaism today?} And yet in the midst of this horror we ~~in the nation's philosophy classes. We modern sophisticates and intellectuals~~ ^{learn have a sense of deed which can teach us some} would analyze, dramatize and theorize at the ~~very moment when all the world~~ ^{was as Sodom.} ~~very imp. lessons; lessons which the Israeli has~~ ^{misunderstood but which we as Jews have not yet realized.}

But there is another example which again shows the contrast, nearer to home and more exotic. Some weeks ago I read lengthy articles about the Chinese population both here and in San Francisco; the articles were about the bussing of their children. It was not that the Chinese were against this practice for ^{the} obvious reasons; rather, the extra time needed for transportation

would have to be taken away from the second schooling which these youngsters ^{receive} ~~enjoy~~: Chinese school with language and writing and history and tradition. These youngsters attend an extra three hours of instruction every day so as not to lose contact with their heritage ~~and tradition~~ and the values of their parents and grandparents. It was a revelation to me and I could not help but contrast it to what we are experiencing in our own religious life. ^{First of all,} ~~Not only~~ ^{our} ~~that religious~~ ^{educational} enrollment is dropping sharply in all ^{religious} schools. ^{Secondly,} ~~that the first~~ ^{the basic} questions of Jewish parents, concerning the number of extra hours, the amount of homework involved, and ^{whether} ~~that~~ ^{might} their child not be overburdened! To explain to some of our parents, as one would not have to explain to these Chinese families, that we teach of history and tradition in terms of our Jewish culture, ^{that this too is vital} would be inconceivable. Our parents would not even comprehend. ~~and would look at us as if we were living in another world, which we might well be.~~ I am certain that Chinese boys also like to play ball and that the girls also take ~~piano or dancing and all the other children's activities but~~ ^{dancing and singing} the tradition, the culture, the heritage comes first and this commitment is sadly lacking among our own. ^{Can we still learn from the devotion of others?}

This, then, is the problem of our time. Everything is vague, confused and ~~glaring~~ even unreal; ~~and~~ one can not find values and concepts and principlesⁿ which are ~~themselves~~ of a stable nature or help to steady the individual in his time of crisis and need. What kind of a world is it when Black Panthers demonstrate in Jerusalem! Who can explain it or make sense of it, or live with it? It is incongruous and a contradiction in terms. The confusion is everywhere and in almost every situation and therefore, of course, in us as well. That is why we need these days of prayer and meditation⁺ and reflection so desperately: to find in our tradition, in our faith, in our backgrounds no matter how little we observe ~~or relate~~ or accept, some measure of stability so that we can face the new day, the new year with life reconsecrated and ennobled. I have no magic answers; I am as confused and as unsteady as you. But I do feel that these days grant me a measure of peace, of contemplation, of realignment, and above all a degree of association with ^a ~~the~~ portion of my past which in retrospect, I know to have been good ~~and~~ In this setting there is ^{possibility} ~~measure~~ for renewal. That is what the New Year is all about, at least so far as I ^{have special knowledge} ~~can judge~~. I ~~make~~ no ~~great~~ ^{pretensions} of who and why and how one will be inscribed in the Book of Life; I have seen too many questions go unanswered. ~~and I can not live with them~~. But I do know that as others have found ~~varied~~ ^{even} and vague expressions of certainty in their faiths or people or backgrounds so can we find it in ours. It is a difficult and ^{perhaps} traumatic task, one which must engage the sensitivities of every one of us but I do firmly believe that to be a Jew ^{more than any other designation, gives life meaning in our day.} ~~in our day gives life more meaning than any other designation.~~ ^{The} ~~its~~ principles, values and teachings^{ings of Judaism} have been projected from this pulpit for almost 15 years but their reality must be experienced by ~~each one~~ ^{us} individually. May it, therefore, be a year of discovery and may the result lead you to certainties, to ^{feeling} ~~values~~, to ^{support} ~~commitment~~ so that we shall bless ^{sustain} one another in the new year now begun. May the Almighty grant us courage, insight and strength so that we shall be able to live in 5732, ~~and begin~~ ^{one} with the others in place. Amen.

Boy Scouts:

When Not Helping That Little Old Lady...

Trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty, brave, clean, reverent. And nose?

The question arose last week when another batch of those documents purportedly stolen from the Media, Pa., office of the F.B.I. came to light. Among the goodies was what appeared to be an F.B.I. manual for training police in "positive programs" of community relations.

Aside from the intriguing philosophy of the manual — "a thinking police department does not enter into a police-youth service program with completely altruistic motives. In other words, there has to be some sort of 'payoff' to the policing agency" — one of the approved positive programs seemed especially ripe for speculation.

The experimental program was called SAFE (Scout Awareness for Emergency). Those Rochester, N. Y., Boy Scouts who participated were urged to keep a sharp eye out for every kind of antisocial and "suspicious acts" in their neighborhoods — anything from shoplifting to "unusual activity or lack of activity" in homes. SAFE scouts carried wallet-size cards, listing emergency telephone numbers; one was the local F.B.I.'s.

When the documents were released by the clandestine Citizens Commission to Investigate the F.B.I. (the organization which claims to have been the burglars), officials at the na-

tional B.S.A. headquarters in North Brunswick, N.J., immediately pleaded innocent. None of the 4.6-million Boy Scouts, Cubs, and Explorer Scouts in this country, they insisted, are being trained as gumshoes. In Rochester or elsewhere — with the exception of the 8,000 high-school-age Explorer Scouts who think they want to be policemen and are in "law enforcement career - centered programs."

"We're pawns," protested a spokesman for national scout headquarters, "in somebody's effort to smear the F.B.I. The document released to the press does appear to be a directive that Boy Scouts can be used for this [surveillance] purpose. But they never have been."

His explanation: Back in 1969 the Metropolitan Emergency Services, a Rochester agency made up of police, fire, civil defense and other such groups, contacted the Otetiana Council of the scouts to urge some kind of a public service project. A scout show was upcoming, so some flyers and the wallet-size cards were made up and put in a "safety" display at the show.

SAFE, he added, merely wanted scouts to watch their neighbors in a neighborly way. "If

they knew a single lady lived next door and they didn't see any activity for a week, they'd begin to wonder. In fact, this did happen in Rochester a couple of weeks ago, where a Boy Scout did find that a lady had died in her house. And it was only because he had observed that there was no activity around."

In Washington, F.B.I. officials had nothing at all to say, publicly, about the latest revelations in the seemingly endless Xeroxed embarrassments rolling out of Pennsylvania.

Many critics of the F.B.I. found the idea of freelance kiddie cops only too believable. Last year, they pointed out, agents were seated in church business offices — at least, that was the charge of the head of the United Presbyterian Mission Board.

Moreover, there has been a long, and surely for the most part innocent, alliance between the F.B.I. and scouting. Every year J. Edgar Hoover invites the nation's best scouts to come visit him in Washington.

At any rate, nothing seemed more natural than that the Boy Scouts of America were once again in the middle of an ideological controversy. It happens

fairly regularly, and whether the fuss is over the refusal of a B.S.A. council to confer the Eagle rank on a Rhode Island youth because he claimed to be an athelst; or over the door-to-door distribution of antilabor leaflets as a Boy Scout "project" in Colorado; or a scout leader in Miami who passed out right-wing literature to his boys; or the B.S.A.'s awarding of its highest honor, the Silver Buffalo, to John Birch Society advocate (and former Agriculture Secretary) Ezra Taft Benson; or far-far rightwinger Robert Lefevre's damning the scouts' "Business Merit Badge" for showing what he considered to be signs of liberal softness; or the Russian newspaper Pravda's quoting from Mad Magazine to show that Boy Scouts are "hostile, war-mongering imperialists who are taught germ warfare from the age of eight" — all events which occurred during the past few years — it was clear that in the field of public relations, it has been almost impossible for B.S.A. executives to mind their motto, "Be Prepared."

So when the latest storm broke, about all they could do was yell foul and bow their heads to the buffeting of such critics as Congressman Henry Reuss — whose Swarthmore daughter, other stolen documents disclosed, had been under surveillance by the F.B.I.

Mr. Reuss, back in 1924, was the world's youngest Eagle Scout, winning that rank at the age of 12 years and 9 months, while a member of Troop 10, St. Mark's Church, Milwaukee.

When he read reports of the Rochester gambit, and its approving promotion in the F.B.I. manual, Mr. Reuss was shocked. "That," he said, "sounds more like the Hitler Jugend — Hitler's young spies — than the Boy Scouts I knew."

— ROBERT SHERRILL

Mr. Sherrill is a freelance writer based in Washington, D.C.



The New York Times

Was there a message for the F.B.I.? Last week came a report that Boy Scouts in Rochester, N. Y., were being used as informers by the Federal agency. Said Scout officials in denying the charge: "We're pawns in somebody's effort to smear the F.B.I."

2/23/71

Rosh HaShono; 2nd day A.M. 9-21-71 AM.

#2 Friends, it is good to see you and to worship with you on this sacred and very special occasion. May it be a good year for all of us and for all mankind. I must say that I always look forward to these holydays because I anticipate the mood of our gathering: the lovely music, the depth of devotion, the good feeling one gets when seeing a Temple which has all of its seats spoken for. But I must also confess that over the years one aspect of these Days of Awe has begun to aggravate me more and more and it is a feeling which has ^{accumulated} ~~risen~~ in me over these past 15 years; all the more so because of events which have touched our lives and which, aside from the sermons, ^{are} ~~is~~ not reflected in these solemn ^{rituals.} ~~observances.~~ I am referring, ~~of course,~~ to the prayerbook; it becomes more old-fashioned each year, its sentiments ~~are~~ often trite if not meaningless, ^{its} translation takes first prize only on the level of stilted and obsolete language. ^{In truth,} ~~and, of course,~~ such a traditional prayerbook really has no place in this liberal setting not to mention the fact that very few of us still adhere to the traditional modes of religious observance. We are used to it, I know; there is a history to our use of this prayerbook and it goes back perhaps forty years but this does not make the volume ^{better or} ~~immune~~ to criticism. ~~and I feel that even if you do not voice it, surely it must be part of your heart.~~ Of course, I do not wish to deny the need for certain forms and customs which one associates with these Days of Awe; I would no more think of cutting down on the number of times we blow the Shofar than to eliminate the "Oleinu" although the Amidah, for all of its relevance to us and our needs, could certainly be cut in half and no one would ever know the difference. In short, I agree that certain portions can not be eliminated or replaced and that one should dwell on eternal verities especially at this season of the year but when I think that ~~this~~ ^{in secular terms} is the year 5732, that we are moving toward the close of the 20th century, that we are living in a part of the world which was not even known when these prayers were written then I know that for me to use a Machzor which does not mention the existence of the State of Israel, does not take cognizance of the fact that men have walked another planet, ~~or does not mention or know~~

Intentional Second Exposure

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of the holocaust then something surely is not up to par. As a matter of fact, these incidents are in contradiction to the words of the prayers: on the one hand we pray for the speedy rebuilding of Zion and it is there; we ~~spea~~^k of day and night, stars and seasons but would a Jew pray the same on the moon; ~~which we see here whenever it is night~~; and what of Yiskor in its many forms on these Yomim Neroim, and all without special words for the six million! It is an untenable and unacceptable situation.

But I do not want to be unduly harsh and dwell on these modern elements alone; take the ~~prayers~~^{prayers} contained in our Machzor and we see how impossible the situation if we but ~~take notice~~^{listen to} of the words we mouth. In the R'tse, for example, we ask God to accept our "fire offerings"; Jews have not sacrificed for two thousand years and yet you ask this of God today. In the Al Chet we speak of the sins for which we are liable to the punishment of forty stripes; aside from the fact that no one is punished with the whip in our day what is most obvious is that we do not even know the sins which are involved. In the Ovinu Malkeinu we prayed with fervor and humility that God hear our voice, spare us and have mercy upon us, certainly a concept on a very high ~~and~~ moral plane. But just the sentence before ~~this~~, we asked God to "fill our storehouses with plenty", a less than noble thought. But my favorite passage comes during the Avos when some genius of the past translated "M'chaye Meisim", which refers to the theological, orthodox doctrine of the resurrection of the dead as "who quickenest the dead", whatever that may mean! ^{Before} ~~the~~ ~~examples~~ ~~could~~ ~~be~~ ~~multiplied~~ ~~ad~~ ~~infinitum~~; the prayers jar the mood of belief and keep me from the beauty of holiness. ~~For~~ ^{Even} the most orthodox among us would not claim beauty for such prayers as Kol Nidrei or Oshamnu; it is their music which keeps them alive and vital but surely not their poetic language of communion with God! What we have in our prayerbook is the language of faith appropriate for an entirely different Jew, in an entirely different world with entirely different sets of problems. I do not advocate that the old prayerbook should be abolished every few years but in the light of the three cataclysmic events I have already cited, ^{this} ~~our~~ prayerbook should

at the very least be revised. To be frank, if at the season of the year we should speak to God from the heart then we can not ^{properly} use these prayers for they do not, they can not, represent our lives, our needs, our states of mind. In sum, something must be done ^{about} ~~not~~ this intolerable situation.

The problem, it seems to me, lies with the place of the Synagogue in our lives. To say that it is no longer a relevant institution ~~in our lives~~ would be an understatement! It is obvious to all who are in the ~~field of Jewish~~ religious life that Synagogue affiliation is down, membership is off and attendance is deplorable. What we have done with these ^{sentiments} ~~statements~~ heretofore ~~is~~, of course, ^{was to find the} ~~the simple thing~~: blame the people for not coming. ^{Now, however, we are} ~~but what we are now~~ coming to realize ~~is~~ that the people are not always at fault, rather it ^{may} ~~is~~ be the Synagogue itself which has greatly contributed to the ^{Jewish} ~~malaise of our Jewish~~ ~~state of mind~~. It has become impersonal; ~~where~~ the members and friends are peripheral ^{as} ~~to~~ the Rabbi and Cantor ~~who~~ do all the work of prayer ^{ing}, marrying, burying and unveiling. ^{Therefore it becomes obvious that} ~~After all, what other need is there for the synagogue?~~ The need ~~is~~ for the Synagogue ^{is} to stop being merely a building and to become equated with people. I am proposing no less than that in order to solve the problem of our prayerbook ^{which is really a problem of our own sincerity} in terms of our Synagogue worship, we the people ~~write our own Machzor not today or tomorrow but~~ in the months to come. An ^{it revolutionary idea?} outrageous thought? ^{Not at all;} as a matter of fact, it is a way of Synagogue life which has ^{already} become part of the American Jewish scene in many areas of this land. Synagogues have cut down on their memberships, Synagogues have given up expensive and wasteful buildings usually devoid of congregants, Synagogues have cut back on their expenditures for social events and have concentrated instead ^{individual, spiritual needs} ~~merely on the religious for that, primarily, is the task to which the House of God should be dedicated.~~ Incidentally, I am not referring to a type of commune organization but as one of my colleagues has suggested, and in the long range planning for the years to come, I tend to agree with him, Synagogues should be composed not of masses of people who tend to pray in isolation of each other but of ^{Jewish} small compact groups who, in addition to being Jews, share a specific interest. For example, it might

be that these are people who really like to study Jewish history or theology or the origins of our customs and ceremonies. A group such as this might have no more than twenty people. ~~for the subject may not be of interest to many others.~~ Or, there might be a group which would only gather for prayer and in this area of thought find its satisfaction. A third group may help the neighborhood and base its social action concerns on the prophetic teachings of our tradition; again, something which may not appeal to many. In short, Jews might do any one of these things but not be forced to do ~~all three~~ ^{the other} they would not expect the social action people to be at study nor the study people necessarily at prayer. ^{At the same time,} ~~Also,~~ the rabbi and cantor might only have a handful of people for the worship service, ^{or another group they lead} but they would know that those who attend really come because of what they feel in their hearts. This orientation would call for small and manageable groups and all would exist under the umbrella name, facility and protection of the Synagogue: a vital, dynamic organization where ^{individuals would informally} ~~people, as Jews,~~ would follow the inclination of the spirit. On the other hand, those who would not want to participate in something, would not be welcome. This kind of a selective institution could exist in a rented facility, would have no need of catering establishments and would take the pressure off the American measuring rod ^{where} ~~of~~ success is equated with the number of people in attendance. Financial matters, therefore, would decrease in importance as properly motivated individuals would tend to support their own. Incidentally, no child would be accepted in religious school, for any reason, unless the parent engages in some ^{form} ~~sort~~ of ~~adult~~ participation at the same time.

All this might sound very idealistic and even unreasonable but, I assure you, it is a trend which is in evidence ^{everywhere} ~~already~~; as a matter of fact, we have already brought it into our own Temple, certainly in terms of this prayerbook.

^{For the holidays} We have ^{so far} ~~already~~ introduced our weekly Adoration and from the UPB we have taken the Service for the High Priest and last year I wrote a new Yiskor service for Yom Kippur. But the problem is that all this was done for us; ~~what~~ is wrong with the idea that the congregation write its own prayers, starting modestly, but reflecting some of the ideas of what the Kehiloh Kedoshah, in the traditional sense, believed. How do you feel about the New Year, what are your hopes and dreams and aspirations for yourself, your families, ^{are they reflected in these prayers?} ~~and this world?~~ Of what meaning is this season of the year to you? Do you feel yourself being judged ^{and inscribed} ~~at this sacred season~~ and if not, why are you mouthing the ancient words?

Of course, not everyone is interested in just this venture but that ^{should} not deter us from the task at hand. After all, it was Rabbi Tarphon who said: "It is not incumbent upon you to complete the task but neither are you free to desist from it altogether." And how right he was. ^{As} Why don't we have groups ^{rich} who would examine our prayerbook; Why not a group ^{for} "study" such as the twenty odd with whom I meet on alternate Tuesday evenings, ^{They} and who have not merely learned for the past three years but have also become good friends; Why not a group ^{rich} who would see to it that the mood of this religious service is captured on record or tape ^{2 It would be a D/3 or 4 for those} ~~cassette~~ for our own people who are becoming more advanced in years or who are ill or ^{are} shut-in and who can not attend; Why not a group to concern itself with what is going on in our neighborhood? It does not take ^{much} ~~genius~~ to see that problems of relationships exist but who is ~~there who is~~ willing to invest time and effort to help solve or at least grapple with them? ^{A few sincere, like-minded individuals is all we need. The rewards could be tremendous.} The list is unending and the tasks are unlimited and the cooperation is all too sparse. And that, I think, is the challenge for the ^{days} ~~year~~ before us: to enter the New Year with a newness of heart, with a ~~rededication~~ dedication of spirit, with a re-awakening of conscience. When we speak the words of our prayerbook we want to relate them to our needs, to our place as Jews, to our being in the House of a Living, real and personal God rather than that of an abstract, intangible Deity.

Who is there among us who is willing to help to restructure the Synagogue? We do not want an abdication of responsibility but greater participation, greater enthusiasm, more personal devotion. If you reach out your hand ⁱⁿ ~~to~~ support ^{want} and ^{to} be engaged you have already begun to help this Synagogue come spiritually alive. Let this be your resolution for the new year. And may it be a year of challenge and progress, a year of intellectual disturbance, a year of joyful participation for you and yours, for us and the whole household of Israel so that in the new year now begun we shall go from strength to strength.

Amen.

Heb. Tab., Sept. 21, 1971; 2nd day A.M., Tuesday

the chairs

#3

Friends, on this most solemn night of the Jewish year when we are gathered together ~~for no other reason but that we are of~~ ^{because of our elemental adherence to} the Jewish faith, ~~I must~~ ^{we} ~~ask~~ ^{face} the question: ~~before you to ask: just~~ what is "Religion"? How can one define or understand or comprehend this basic feeling within us, what is it that is part of our hearts and ^{spirit} ~~mind~~ perhaps even more so than in our minds and reason? Surely, you have already noticed that this is the one holyday when the entire emphasis is on the spirit, ^{not} when there are no objects, no rituals, no customs to be followed such as you find on every other holiday occasion, ~~even on Rosh HaShono~~ we have the sound of the Shofar, ~~while~~ ^{but} on the Day of Atonement there is nothing except man, of and by himself, standing in relationship to his fellow man and ultimately his God. There is no wine cup, no candelabra, no Lulov, no Seder, no cursing the name of Haman, and no Confirmation ceremony; just the plain ^{simple} ordinary, basic, confrontation, the meeting of "face to face". It is a holyday in the purest sense, much as the prophet already ~~explained~~ ^{specified} many centuries ago: "To what purpose is the multitude of your sacrifice unto Me, saith the Lord, I am full of the burnt offerings of rams and the fat of fed beasts, And I delight not in the blood of bullocks or of lambs or of hegoats. When you appear before Me, who has required this at your hand? ~~Bring no more vain oblations, new moon and sabbaths, the holding of convocations.. Your new moons and your appointed seasons My soul hateth; they are a burden unto Me and I am weary to bear them.~~" This, then, ^{in Isaiah's time} ~~many centuries ago~~ was the chastizement of Israel ~~be-~~ ^{cause of all} ~~against all of~~ the superficial trappings of religion; just like in those years, we of our own time tend to confuse ritual or ceremonial with religion. ~~and~~ We think that just because we have recited a brocho, or have attended a function or have not eaten something proscribed, ^{we have fulfilled our obligation but} this does not mean it is "Religion", as it was ~~intended to be observed as man's thoughts and feelings have evolved toward Deity over the course of time.~~ After all, while the discipline of ritual is still necessary, we have come a long way, I hope, ~~where~~ ^{since} the ritual ~~associated~~ at its earliest was associated with magical formula to influence the will of Deity in our behalf. ~~Our religion should not require this of us any longer.~~ ^{but while the discipline of ritual is still valid, I hope we} have come away from this ^{primitive} ~~lowest~~ ^{correlation.} Religion should be on a higher & more noble level.

What is it, then, that we need in terms of our faith especially on a night like this when religion confronts us and we are asked to experience, to live it, in its purest sense.² Let me illustrate on different levels of human encounter. I am thinking, for example, of the brothers Berrigan who, although of another faith, have begun to emphasize the scope of religion and its reality in terms of ^{a 20th} ~~their~~ century Church. They have helped to change the course of the priesthood in a manner which, I believe, will not be fully understood for a hundred years. In the non-Jewish faiths, of course, ritual is even more important than in ours and participation in one for ^{or} another, either by gestures of the hands or the bending of the knee, becomes a constant part of the service especially as one moves from the more liberal to the more catholic denominations of the Gentile world. But the Berrigans, rejecting violently the formal responses of the Church, as well as the rituals: the signs, crossings and ⁿ genuflections of the people, have emphasized in the teachings of their faith only the message: a message inherent in Religion but rarely affirmed because of the ^{next, political} vested interests of the past. They have taken the ideals to heart, ~~literally~~, and therefore, of necessity, have become ~~civil~~ activists. Their course of action and interpretation has caused them to see the world differently and, in a logical sequence, has led them from disobedience in Church to conflict with ~~civil~~ authorities and, consequently, to jail. In a situation where the local Cardinal is Vicar General for all the U.S. Armed Forces, the fact that some of his priests have invaded draft offices, burnt records, given ^{refuge} ~~help~~ to draftees and in general have helped to turn around the course of our engagement in war represents a spiritual commitment which is synonymous with the essence of religiosity. They have elevated the ⁿ sanctity of life to the point where they will give their life, and have already given their freedom, so that young men need no longer be killed in Viet Nam or in any other war! The sanctity of life, is synonymous with Rel also in Jud.

But let us examine the question further and answer it in terms closer to home. I am not certain how you feel about the matter but personally the revelations of My Lai were of a nature as to be truly shattering in their effect on

~~me.~~ After all, I am a product of the psychology of the second World War
 when American soldiers gave chocolates to the poor and starving children of
 Europe and ~~we are the ones who~~ ^{There were no came after us} build orphanages for Korean youths; if you be-
 lieved in "Mom", ~~in apple pie, in Kansas,~~ ^{in the 4 freedoms as we did} in the "good fight" then there was
 no question ^{but} that we would win this war ~~over there~~, would speedily return home
 and, with justification, be greeted with brass bands playing and flags flying.
 My Lai has dispelled ^{of an innocence} this illusion forever and, what is worse, Lt. Calley who
~~is~~ ^{himself} characterized as a "religious" man can not see the ~~error of his ways~~ ^{contradiction of this position. He} and can
 not understand why he was ~~so drastically~~ punished; what is more, a large pro-
 portion of the American public ~~agrees with~~ ^{shares} his confusion! My friends, this is
 NOT ~~the religion of which I am speaking.~~ ^{as I am trying to define it} Rather, I would urge you to read, if
 you have not already done so, the book published this year in English, entitled
 "The Seventh Day", a volume which anthologizes the conversations and reflect-
 ions of Israeli soldiers about the Six Day War in 1967. ~~(The book was first~~
~~published in Hebrew; that is why the long delay in reaching the American public)~~
 It is in this book that one finds the essence of Religion, in contrast to My
 Lai. The Israeli was also confronted with a life and death situation, ~~surely~~
~~more so than in that Vietnamese hamlet.~~ ^{prewamed of it} The population had ~~been destined for~~
 extermination and while the Israeli soldier was at the front he did not know
 how things might be going at his home where only the old and very young were
 left to defend the ~~home front.~~ ^{cities & kibbutzim.} And yet, a commanding Israeli general took a
 wounded Arab to a hospital, soldiers in the desert with the charred bodies of
 their comrades lying by their side, offered water to the parched enemy, the
 one time a ~~Arab~~ village was wiped out the reprisal against the commanding Is-
 raeli officer was swift and just, and in these conversations time and again
 the refrain runs through every move and nuance of the soldier-talk: how shall
 we react now as victors toward the defeated! It was ~~for them~~ ^{victorious} a terrible prob-
 lem ^{for them} for they neither felt superior, nor wanted to act that way; as a matter of ^{moral}
 fact, to have won imposed such terrible burdens upon them that they would rath-
 er ~~spare~~ ^{collapse} any and all Arab prisoners than be accused of violations of power.
 In this fear of being a victor we see the contrast to Lt. Calley at My Lai.
 It was Golda Meir who made the famous remark in London in 1968 that she and

her countrymen could always forgive the Arabs for shooting at them, even for wounding and killing and maiming her people but what she could never forgive is that they made the Israelis shoot back at them. That, my friends, is ^{the spirit of} true Religion!

Finally, let me give you another example, ^{This time is a letter found in a} ~~of Religion.~~ "In the name of God, ^{dead soldier of the 1967 Sinai campaign.} the merciful and all-compassionate!" To my dearest husband, whom I love and treasure in my heart, and whom I shall never forget; I am well and we are short of nothing except the sight of your dear face which we would wish to see with us now and forever. My dear husband, I send you my warmest greetings. I long for your dear presence as a sick man longs for health, as a student craves success, as the plants long for water, as a baby desires its mother's tender embrace. If one could send greetings on the waves of the sea, I would send a greeting on every wave, thousands and thousands of greetings and if I could send you peace with doves, I would send you millions of greetings with every feather of their plumage. My husband and my eternally beloved, beloved of my heart, when will I see you, my darling, light of my eyes and breath of my soul? May God preserve you, my darling husband, faithful and true, greetings to you. Please answer quickly and let me know how you are so that our minds may be set at rest here, and may peace come soon." This my friends is Religion also, a feeling which emanates from the heart and which speaks in such tender ways of love and feeling and peace that every human being can not help but be affected. It is the type of religion, my friends, which is of the essence on a night such as this. And I hope, good friends, that your appreciation of this ^{document} ~~letter~~ will not be lessened when I tell you, after the reading of it rather than before, that this ~~is the~~ letter of a soldier's wife, ~~found in the Sinai desert in 1967,~~ ^{was} ~~found~~ on the dead body of an Egyptian soldier. ^{!!} That is religion ^{especially} ~~particularly~~ that we can sense and feel and believe with someone else, even though we were on opposite sides of the conflict, ^{we} ~~and~~ began with an all-consuming hatred but ended with a feeling of compassion ~~and peace~~. Can't you just picture this woman writing out of the depths of her heart, can't she claim kinship with all who died on every battlefield in every age, can't you feel how great the loss

which really should be the
of life ~~when the sanctity of one's breath is~~ an overwhelming consideration for us
of all faiths, races, creeds and religions. If you can feel compassion for the
writer of this letter, then you know that true religion is in your heart.

That, my friends, is what this sacred service of atonement is all about; And
why, wisely I think, it is devoid of all superficial paraphernalia, ritualistic
trappings, and theological dogmatic needs. We pray, of course, and we sing but
only the essentials; the Religion which is vital this night is not to be found
here in large sound or in what we do but in the way we believe, in how we think
and in the manner in which we direct our hearts to God. It is religion on a
high and noble plane, it is religion pure and simple, it is religion in which
all of us can believe and, more than anything else, it is religion which all
of us can ^{live} practice. And is that not the basic purpose of Kol Nidrei night?
We need to find peace ^{within} ~~what~~ ourselves, we need to make peace with our fellow
man and we need to be at peace with God. And, significantly, in the words of
the title to Daniel Berrigan's book, all this ^{implies} ~~is~~ "No Bars to Manhood"; one
can still be vital and assertive and courageous and manly at the very moment
~~while~~ one allows emotion to overwhelm, even to rule, the stubborn traits of
our existence. The Berrigans transformed the views of a Universal Church, at
least the American ^{branch} ~~branch~~ of it; the Israeli soldier, far from classifying all
the enemy as one, lifted the principle of compassion to a new and ^{sacred level} ~~noble plane~~;
~~which is humanitarianism on its highest level~~ and we, as we take the first step
away from our own petty needs ~~and yearnings~~ and graspings to feel the ^{yearning} ~~needs~~
of others, ^{we} can hear their laughter and feel the hot tears course down their
cheeks. ^{The letter of the enemy makes the foe come alive & we join his widow in}
~~as we empathize with the dead of our own family as those of our neigh-~~
^{the grief of all mankind.}
~~bor and even our enemy, then we know that all of these are the real manifesta-~~
tions of Religion and these must be a part of us as well so that we might ~~not~~
not merely survive in the year to come but live our lives to the fullest. In
my view, you realize the place of religion ~~to the fullest~~ and live it in its
most intense form as you echo the words of this holyday/season; again, without
^{the heart turns simple, direct, face to face:}
form or ritual or gesture but only toward God; Our God and God of our fathers!
155 700, 15 111, 15 150
Forgive us, Pardon us and grant us atonement." Amen.

Friends, it is always good to see so many of you here, to have the knowledge that we worship as ^a ~~one united~~ family and that most ^{of} of our seats are spoken for. At the same time, ~~of course~~, we know that it is ^{only} ~~but~~ a once-a-year situation; ~~for throughout we know that~~ ^{at other times} most of the seats are empty, ~~that people do absent themselves in large numbers~~ ^{because} and that the devoted attendance ^{of} these ^{###} occasions is a unique experience within the ^{context} ~~realm~~ of the Jewish year. Those of us who are professionally involved in Jewish life know all too well that Judaism could not possibly sustain a Yom Kippur twice a year; aside from the fact that we would not fast, ^{maintain} ~~could not have~~ the ^{high} ~~proper~~ degree of devotion and would not take the time off from work, we surely would not come to the Temple in such large numbers ^{on a second} ~~more than on one~~ Yom Kippur! In the light of what we know of Jewish observance today we can only congratulate ^{(unparalleled} ~~the unbelievable~~ insight! ^{!)} the leaders of our faith in generations and centuries gone by ^{for their} ↓

Be that as it may on this one ~~sacred~~ occasion, throughout the year we are very much unlike the idealized ordinary mailman. He will make his appointed rounds no matter ^{the} rain nor sleet nor sun nor snow but with us it is just the opposite. We can find excuses for not coming to the Temple no matter what the weather; as a matter of fact, we find unanimity only in our dislike of all seasons of the year. Neither rain or snow or sleet will get us out of the house in the winter; neither heat nor humidity will drag us out of our airconditioned lair of security in the summertime. And who can find fault with our ~~best~~ ^{intentions} to come to services and pray if we are detoured by friends who drop in unexpectedly, ~~or~~ if we have a date to play cards on Friday night or ^{have} ~~accepted~~ a dinner invitation made many months ago for just this particular Sabbath eve. ^{You are excused bec. there are} Saturday night ~~we had~~ tickets to the theater and Sunday night would be too late because we all have to go to work the next day, so Friday night was chosen ^{for this dinner party} ~~if only~~ by default. "We know you understand, Rabbi". Of course, that is still one step above the level of those who will ~~tell~~ ^{ask} me of a certain invitation which has been extended to a group of our congregation for Erev Shabbos and then will say: "We really feel badly, Rabbi, that you can't attend!"

I might say, incidentally, that all of these excuses are examples ^{we ought} ~~of what~~ ^{to recognize} ~~we know~~; these are not imaginary ^{apologies} ~~incidents~~ but very real indeed. ^{Also,} ~~surely,~~ our members and friends do not come to the Temple because ^{they feel that} there is better entertainment on TV or because they are terribly tired from a long day at the office. Of course, I don't ^{sympathize because} ~~agree~~ because I feel that our Cantor sings quite ^{different} ~~innocent~~, it really is not a suitable parallel or basis for comparison. We offer ^{a bit better than many stars on television and I like to think that some of my} ~~something quite different and as far as being tired is concerned,~~ messages or sermons are of some worth and, of course, after having officiated at two funerals, on a Friday or after having spent all day driving around the city making hospital calls, ^{mom members} ~~I~~ too am pretty tired at the end of a day. ^{rest} ~~although~~ I find a measure of relaxation and peace in our Sanctuary. Then, of course, there are those who are orthodox and who do not come to us, on Shabbos or on the Yom Tovim, because they do not ride, ~~and~~ although they have a Synagogue next door to them they would not join it because they would not go anywhere but here. It's the old story of the Jew who does not affiliate himself but the Synagogue where he does not go must be orthodox! One could go on and on citing examples, both funny and sad and silly of why people don't come to Synagogue to pray ^{but} ~~you are all too familiar with them.~~ The real reason, of course, is not ~~in~~ the neighborhood; ^{that} ~~it~~ is merely a wonderful excuse ~~and one~~ which our ~~other~~ friends, who also do not attend, accept only too ^{readily} ~~willingly~~ for us ~~and~~ for themselves. The theaters are not in a good area and neither are Lincoln Center or the 92nd Street "Y" but their programs are well attended. After all, if there is safety in numbers we can solve that problem here very simply; ^{let} ~~as soon as~~ large numbers of Jews start coming to the Sanctuary on Friday or holiday evenings, ^{others too will be safe! TP} No, my friends, we have not been honest in our reasons; ~~for not coming to the religious service~~ and I think that the time has come for us to face up to our ^{misrepresentations} ~~responsibilities~~, our self-deception, and our basic hypocrisy. The reason why we do not come to the Synagogue is ^{that} ~~because~~ we don't believe in God! That is the ^{truth} ~~real reason~~, that is our great sin for this day of Atonement and the fact that we perpetrate ^{it} ~~this~~ sin with the greatest of ease, without a twinge of conscience, with no remorse whatever ^{is} ~~that is the reason why we do not come to the Synagogue.~~ It is an old psychological truth that the first violation of tradition is always hard ^{not} bringing

iii
guilt

with it a multitude of excuses and feelings ~~of guilt~~ but the second violation is ~~much~~ ^{already} easier and after the third it is no ~~X~~ problem at all. This applies to eating certain kinds of food, going away to the country on Rosh HaShono because it is a "long weekend", ~~or whether~~ [&] it applies to not attending the Synagogue on the Sabbath. And all of the reasons, all of the rationalizations, all of the excuses sound just "fine and dandy" but they are basically all fraudulent: we do not come to the Synagogue because we no longer believe in God.

~~Man~~, ^{man,} you see, ^{and fanatically} especially in our time, has become ^{overly} self-centered, ^{terribly} ~~confident~~ and above all, ^{desperately} independent of others. Man no longer ^{wants} ~~needs~~ the Synagogue or what it represents; ~~and~~ therefore he will make no contribution, will not participate in the Minyan, and has no faith. For the necessities he will find an officiant ^{- a} ~~but the~~ ^{who} clergyman, will not be a spiritual advisor but, rather, a functionary! And man has rejected ~~Deity~~, the concept of a personal God, because he is able to create on his own. He parlays the words of tradition: "by the work of my hands" into a personal philosophy not wanting to know that he has totally misunderstood the intent of this passage. Man believes that the world centers around him, a misconception which outranks even that of Galileo who, as I recall, for a much simpler hypothesis in a much earlier century, was put to the stake for heresy. Which man today would recant and ascribe the place of prominence to God? It reminds me of some of the socialist Zionists who emigrated to Palestine at the end of the last century; they were completely devoid of concern with God and went out of their way to show their ^{egotism} ~~independence~~ so much so that they would begin every Brocho with the words: פְּרַחֵנוּ יְיָ אֱלֹהֵינוּ

"Blessed art Thou, O Man..." That was carrying the ego ~~X~~ trip of man to its logical extreme.

But we also do not believe in God because man is almost fanatically independent. And this is a key point because Religion implies a dependency and therein lies the basic conflict. Man does not want to be dependent, it makes him feel inferior

ior; he is not master of his fate. Just the contrary, if this is what Religion brings with it, and Religion is a dependency on God and faith, then man shies away because he wants to rule himself and make his own way. He wishes to retain his feeling of independence, no matter how illusory, as long as possible, perhaps forever. Therefore, what we say and surmise and feel and subconsciously ascribe to Religion is basically negative. ^{But} Religion is God-centered, ~~and~~ that is at the core; ~~furthermore~~, we are dependent upon Him and this is essential to our understanding of Judaism. ^{Consequently} ~~Therefore~~, we can not be self-centered and independent and at the same time believe in God; on the contrary, because of our attitude we have rejected Him out of hand. [Since we feel no need to believe in Him, His relationship to us or His place in the scheme of things] we feel no need to visit that House of Prayer where His presence is consecrated by a particular faith.

But I say to you on this Day of Atonement, that we do have a need of

Him for very good and pertinent reasons: ^{Yes} the presence of God in our lives gives us a sense of reverence for the Universe. We realize that we are not alone and that there is something Higher and more noble than we, ~~that~~ ^{we} are not independent, ~~and that~~, as a matter of fact, we are but specks of dust in the Universe and need His protection very much indeed. Secondly, we acknowledge His presence because to do so brings with it a sense of the sanctity of life. We know all about the physical aspects of ~~reproduction and birth and~~ human relations but not one of us knows how the genius of a musician, artist, scientist or plain decent ^{moral} ~~normal~~ human being ~~can~~ evolve from the meeting of ~~one cell of~~ ^{cell} a male ^{but} with that of a female. ^{That} which brings spirit, sanctity, ^{soul} feeling to the physical ~~body~~, ^{yes} ~~and~~ the body we can create, is what we call God although ^{unless} we can not be touched, felt, seen or heard. ^{Unless} Of course, we touch Him as we touch our fellow man, ^{sense} ~~feel~~ His presence, see Him in the lives of our children and hear Him in the depths of our hearts. ^{There comes in time a} And, finally, as we know of Him and acknowledge His presence so do we believe in Him. ~~as we sense the~~ ^{above} ~~of the spirit~~ which uplifts and ennobles ~~us all~~ and raises us ~~from~~ the level

of the animal. The late Rabbi Leo Baeck was once asked what ~~he~~ would say is Buber: "A ~~God~~ ^{He} is truly ~~God~~ ^{He} can't be expressed. He can only be addressed."

the difference between a human being and an animal and he responded without a moment's hesitation: a human being knows his grandparent!, and I have always valued that answer. A man knows from where and from whom he comes, what values and ideals are to be espoused, what direction his life is meant to take, what place he ^{occupies} ~~has for good~~ in the scheme of things. ~~And~~ In this setting, God provides a view to "above". ^{Earthly} Organizations to which we belong, unite us for the here and now but Religion reminds us, makes us conscious, of who we ~~are~~ are and where we were in the past as we anticipate the future.

That ~~is~~ is, my friends, the lesson for this Day of Atonement; and the resolution of the most dire sin of all: ~~the fact~~ ^{no longer} that we ~~do not really~~ believe in God. For if we did, we would be here, ^{more often} we would not be so arrogant as to suppose that we can stand alone and we could not believe that independence is the ~~goal~~ ^{first} ~~of our stay on earth.~~ ^{goal} ~~er to our trials and tribulations.~~ I submit that Religion, Judaism, is God centered and that this is good; Judaism does declare a dependency on Him and this is meaningful and if we can ^{hand} ~~submit~~ our egos to this dual proposition then, it would seem to me, we might yet gain a greater measure of self-esteem, perspective ~~for our place in life,~~ and believe ^{also} in the worthiness of our existence - not just of and by ourselves but ~~how or function~~ in relation to others. Not to believe in Him is the despair of modern Judaism, it is the great sin of our generation and most of us stand before Him this day, guilty as charged. ^{7/10 11 12} We pray that He may grant us remission of our sin on this Atonement Day.

Amen.

Heb. Tab., Wednesday A.M., Sept. 29, 71; A.M. Service

YOM KIPPUR

^{background, history,}
* This too links us to Ad: ^{heritage, tradition, a covenant;} the Jew can not know his grand-father without taking cognizance of Exodus, Sinai, Abrahah, the words of the prophets & all the rest linked irrevocably with place of Ad in our lives, determining our destiny!

9-29-71

Friends, what does it mean to lose a loved one? It depends a great deal, of course, on how this dear one is taken from us. Let us say that ~~we have~~ ^{our} a father or mother ~~who in advanced age~~ dies because of advanced age; ~~as~~ that is in the nature of man, we are ~~not~~ ^{dismayed but not} greatly surprised and we can make our peace with the sadness of our loss. It is, after all, in the ~~nature~~ ^{order} of things that a child bids farewell to a parent. We can also understand that a person may have been ill for a long period of time, we know that there is very little hope for ~~the~~ ^{the patient's} future and when the inevitable finally occurs, again we can make our peace with death. In short, what I am trying to say, death can be seen and understood as a "normal" process and unless there is a psychosis, the individual can bury his dead, find his peace in mourning and resume life ^{again} the better for having lived in the presence of ~~his late dear one~~ ^{the deceased}. The problems arise and become agony when the situation of death is not as simple or as natural as I have drawn ⁱⁿ this earlier picture. For example, there is nothing more terrible than for a parent to lose a child; no amount of verbiage, not a degree of faith, not a nuance of belief can ever bring peace to a heart so bereaved. Similarly, it is impossible to find peace in a situation where a loved one was torn from our side suddenly, without warning, with no previous history of illness or hurt. The victim of a heart attack is dead but the survivors we know walk around ~~as if benumbed~~ ^{numb}, not fully comprehending that a person full of life was ~~present~~ ^{with us} at one moment and ~~is~~ ^{we are} totally devoid of ~~life~~ ^{his} ~~presence~~ at the very next. To our way of thinking, it is against the natural order of things and we can not easily accept, if at all. And, of course, violence is our final example for incomprehensible separation. We can understand violent death in terms of war because then, at least, it is in concert with other like-minded individuals but if such violence occurs right here, on the street, in a store, in an accident then we are bereft of feeling and emotions because ~~we are still living in~~ ^{with one portion of our mind} a world which was complete but ~~it is no longer the case~~ ^{in reality}. In other words, the entire concept, concern and way of death is not a simple matter at all; more and more books are being written about the procedures associated with the demise of a loved one ~~and~~ ^{since} we know that death is something

so special, so different, so unique! ~~because~~ ^{occurs} it ~~is~~ ^{then (one)} once in a lifetime; ~~that~~ it must be considered carefully in order to be understood on a human level.

I make mention of this because I have become more and more aware that in America especially the event of a death is consciously treated with ~~ease~~ ^{stoicism}, with nonchalance, with casualness. It is not that way in Europe and it certainly was not that way among ancient peoples, Jews included. While we in America try to hide our emotions and all signs associated with the process of death in Europe, for example, we noted many individuals wearing ~~broad~~ broad black arm bands ~~to~~ ⁱⁿ all public ~~occasions~~ ^{areas} and everyone respected the fact of their sorrow. In ancient times, ~~people were forced to witness a spectacle of~~ ^{as a matter of course there were} professional mourners who wept and wailed and beat the chest and tore the hair all to ~~drag out of~~ ^{touch in} the mourner ~~the~~ ^{then} very depth of ~~his~~ emotions so that he too could weep and cry and mourn and feel the sadness. ~~for then already they knew~~ ^{Earlier generations understood} that to give way to the ~~emotions~~ ^{senses}, to demonstrate ones grief, ~~in such a situation~~ ^{to show emotion} ~~was a~~ ^{were} distinct way of moving toward a ~~state~~ ^{acceptable} of mental health. I did not grow up in such a ~~tradition~~ ^{expressive} but I remember some years ago when I witnessed several professional women mourners ~~in action~~ at one of the local funeral establishments. It was a devastating experience but one had the feeling ~~after~~ ^{that} ~~that~~ the family of mourners had expressed their grief ~~and~~ ^{they} felt more at ease, ~~perhaps also having poured out their feelings of anger, grief and frustration.~~ This, it seems to me, is lacking among us in our time; we act in far too a sophisticated manner, we tend to be aloof, ~~the run of the mill~~, we do not want to show our emotions to the outside, we do not want to bare our soul before the guests and relatives and surely not before strangers. ~~so that~~ ^{but}, as a consequence, ~~we bottle up our feelings, within, suppress them, repress them and with a smile go again about our business.~~ ^{unnatural} ~~But, of course,~~ ^{in this setting} we are doing ourselves a grave wrong; that is not the way to mourn and it is not in the Jewish tradition.

It seems perfectly obvious to me, looking at it from a professional point of view as well as from ~~that of a human being~~ ^{the personal}, that if an individual loses a loved one, any loved one, under any circumstance, he can not resume his normal way of life within a matter of days. It is a psychological impossibility.

True, we can adjust more easily to an expected loss but the ^{separation} ~~issue~~ is as severe
 as ever: if a part of us is taken away, lies dead before us, is placed into the
 earth, no matter how many years pass ^{we will always be} ~~since that awesome event, we are~~ deeply
 affected. And, ^{at that} ~~then~~ we are ^{still} lucky for we saw the body, we were a part of the
 funeral procedures; these are privileges not ^{always} granted to those of our dear ones
 whom we lost as part of the European holocaust. We know it is not our fault
 but who can make peace with the thought that ^{some of our loved ones} ~~his parents~~ lie in unmarked graves
 untended, uncared for and unknown. It is part of the tragedy of our generation
 and no matter what ^{facade} ~~is maintained~~ ^{forward} on the outside, ~~the shell may smile even after~~
~~thirty years but~~ the memory of the past ^{within} can not be erased ~~and it will longer on.~~
 Therefore, to hide ones feelings, to keep them bottled up, to make believe that
 life goes on ^{with hardly a} ~~as it must with no~~ backward glance is not merely poor human rela-
 tions but an outright lie which the mourner projects while hiding his true feel-
 ings of hurt, despair, shame ^{sometimes} ~~or~~ even hate. In other words the process of death
 and dying is something so special, that it must be talked about and considered
 and accepted openly. ¶ And no one dies of and by himself. This past year has
 been one of repeated tragedy for our congregation and most of our members know
 of the good people we have lost, some in the most horrendous manner. We can
 not stand isolated from such death; to cluck the tongue and to mutter our des-
 pair is not enough. If we really and truly want to be a family of religious
 concern we must reach out in sympathy ^{to} ~~and~~ care and ^{feel} ~~concern~~ as the mourners
 indicate their grief in the hope, ~~even with the prayer,~~ that we will respond.
 I hope that you will cry this afternoon, I hope that your heart be ^{Sad} ~~hurt~~, I do
 think that it is important for us to feel again the pain of our loss for only
 in that ^{setting of memory} ~~position~~ can we learn to ^{adjust,} ~~go our way~~ balancing the past with the future.
 Think back ^{with us to} ~~of~~ the fathers and mothers who gave ^{us} ~~you~~ the very best of love and
 devotion and concern, who cared and loved you from the earliest moments of ~~your~~
 life, who sustained and nourished ^{us} ~~you~~ figurately and literally from the very
 depths of their bodies. ~~and~~ We can not help but cry as we call them back to be
 a part of our hearts and minds. ^{No son need be ashamed of his tears; no daughter need try to hide her swollen eyes.} ¶ Then there are the others who have lost hus-
 bands and wives and their lot is even more difficult; in the prime of life

they were torn from their life's partner, ~~more often than not~~ and always too soon. Here was a couple who had built up a ~~nice way of~~ ^{good} life, had been able to find peace with themselves, had established their mark and had rejoiced in the progress of their children; ~~and~~ suddenly, death overwhelms and negates and destroys all the good that had been a part of ~~life on earth~~ ^{their unfulfilled}. They too must learn to cry again, to loosen the fetters which bind their hearts in sadness and sorrow, to ~~find~~ ^{find} again an outlet for their emotions which may have been contained all too long. The same, of course, for brothers and sisters, loved ones and friends all of whom need to be mourned by us, fully and without restraint, ~~deserving of our full emotional reaction and not sparing at all the feelings of ourselves or of others~~ ^{a release}. To cry, to weep, to be unrestrained in our ~~feelings~~ ^{feelings} is acceptable, is respectable and surely is Jewish.

And that is the purpose of our being here for this occasion: to ~~give way~~ ^{open} to our ~~emotions~~ ^{heart}, to let go of that which is within, to cry unashamedly not in front of our fellow congregants but in the midst of our ~~congregational~~, religious "family". It is, it seems to me, a very warm and haunting feeling; we know each other and therefore we feel with each other. We believe in each other and therefore we ~~know~~ ^{trust} each other. We suffer with each other and therefore we feel the loss as well. That is why the purpose of this House of God must never be underestimated; it is not merely a House of Prayer or a House of Study, it is not merely a place for joyous occasions or for social gatherings but, also, it is a Sanctuary of the spirit! ~~where people can feel for one another and where~~ ^{here}, when all is said and done, we may yet find a measure of peace. It is in that context that I ask you to help us maintain our Synagogue with every resource at your command; ~~to help us provide a sanctuary of the spirit at the very moment that through our children we are building toward the future~~ ^{at the moment of memory} ~~for those whom we loved and when we may be remembered one day by our children or their descendants those who come after us.~~ Help us, then, to do our task, strengthen our hands in our endeavors, and may the tears you shed in behalf of your dear ones help you to live the better. ~~for~~ ^{Judaism teaches time again that} in the setting of deep mourning one can yet find the key to a meaningful existence and a fruitful life. ~~Death need not be our end, reality in your life is mine.~~ ^{May this teaching become a} ~~tears can help us to attain a worthy and noble beginning.~~

Amen.

Yom Kippur - Tishrei 29/71 - Yiskor

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400 seat

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fb Friends, Bernard Malamud is certainly one of ~~the~~ most interesting, Jewishly-motivated writers on the contemporary American literary scene. He is the author of 8 major books, plus innumerable short stories, ⁺ he has won many of the more prestigious literary awards. We have had occasion to review two of his earlier novels from this pulpit: "The Fixer" ^{which dealt with the blood-} accusation case in Russia and which depicted a slice of Jewish life there in the late 19th century, and "~~The~~ New Life" ^{which had to do with the move of a} New York teacher, a Jew, to the Pacific Northwest, in search of a new life. ^{both dealing with Jewish problems.} There is no doubt that Malamud is a fine writer and a thoughtful one but, at least in my view, he has never been able to reach the intellectual heights of a Saul Bellow in his "Herzog"! ^{also dealing with the central figure of a} Jewish teacher, this time in Chicago. I think that with his present volume "The Tenants", Malamud has written his most profound ~~work~~ ^{work} but, again, contrary to some popular reviewers who have grown ecstatic about the book, it is by no means something "superb" or outstanding as it has been characterized by others. What bothers me, on another level entirely, is the language used; the profanity is endless, the four letter words are constant and the imagery more often than not ~~is~~ simply obscene! I am fully aware, of course, that certain groups of people speak in certain terms and that often under conditions of stress one uses different language than at times of tranquility but while these have a ^{by legitimate} perfect place in any volume, it does not mean that profanity must be an adjunct of every conversation. People use certain words to accentuate a point of view or to emphasize an attitude or to gain attention by more colorful patterns of speech but if this is done on a regular basis it becomes an obnoxious pattern which turns off the reader who seeks at least a modicum of sensitivity. A good book can have colloquial speech patterns but a book which is strewn with common words need not necessarily be good. This is my principal objection to Malamud's ~~work~~ ^{work} for the language he uses degrades and even befouls the exceptional possibility of the book.

For no matter what my personal view might be of the language in "The Tenants",

^{wonderful}
 Malamud has used a fantastic idea to project his story, and he has done it on two levels simultaneously. On the surface, "The Tenants" are two men, one white and Jewish, ~~and~~ the other black, living in an old tenement building; they are the only tenants because the building has been designated for demolition ^{already} and all the other tenants have ^{been} relocated. ^{All,} except for Lesser, the Jewish writer. He has been working on a new book, on the subject of love, for the past ten years and feels that if he is relocated now he will never be able to finish his ~~work~~ ^{novel}. Consequently, despite the cash bribes and the emotional pleas of the landlord, he will not leave the deserted tenement and he has so far fought his eviction successfully in the courts. As he is writing his story ~~he~~ suddenly, one day, ^{he} hears the sounds of another typewriter and upon ^{lengthy} investigation ^{discovers} that a black ^{writer} ~~fellow~~, Willie, has moved into ~~an empty~~ ^{the empty} apartment ^{next door.} ~~and also will be his neighbor and a fellow writer.~~
 The two: Jew and black, white and black begin to inter-act first as professionals, then as persons, then as personalities for what they represent, all of which leads to disastrous results with the death of the black and the emasculation of the white. But what Malamud has done is ^{do} write more than a novel about two men living as writers in an old, almost abandoned house in New York City. The author, in an unusually skillful presentation, has made this house into a microcosm of society; this is not a house, this IS society and it is about to be demolished. The lower floors are already boarded up ^{just} as we closet ourselves behind chains and double locks in our own homes. And who moves into this neighborhood? The blacks, with all of the attendant problems and the one who remains behind is the Jew who used to live in this neighborhood when it was still "good". And ^{how} do these two get along in the house, this Jew and this black? Just as they get along in society at large? badly, because they follow in each others' footsteps ^{and} are in competition for the little living space available. ^{Also,} ~~and~~ while their history has shown ~~so~~ many similarities of persecution the white has now become a part of the Establishment but the black is in a mood of militant selfknowledge. Malamud carries the analogy so far as to have the black ^{aware}

take over the empty apartment of Holzheimer, formerly of Karlsruhe, an escapee from the camps of the holocaust. This, then, is the second level on which we must understand and learn to appreciate Malamud's work.

The Jew, Lesser, lives alone in his three rooms which he keeps locked, ~~and~~ ^{thus} ~~which~~, as a result, ^{they} are "safe and sane". He has had two novels published; one very good from which he still draws a small income because it was made into a movie, the other very bad and best forgotten. His ^{library} agent has forgotten him ^{also} ~~o~~.

~~over the past decade~~ ^{but} Lesser still sits and works diligently every day trying to finish his work. It is almost done, only a few chapters to go but it

looms as an impossible task. The black intruder comes ^{on} stealthily; ^{we see} ~~the sounds~~ ^{a bit more of him each day - he comes to the lonely Jew almost as a} ~~of the typewriter seem far away but upon investigation come from the very next~~

~~friend perhaps a fellow victim?~~ ~~apartment, formerly, Holzheimers~~ At first, there is a basic understanding:

they are both writers but later in a subtle shift of emphasis, the black asks

^{the white man} ~~Lesser~~ to read some of his writing, ~~and~~ ^{he} voice his opinion, and with this giving

of himself, of his work, the relationship between the two begins to de-

teriorate. It is as in our society: the black needs the white for progress

or for a sense of the values which are acceptable ^{to} ~~in~~ the Establishment but as

we freely and gladly give our advice and views and opinions which later turn

into judgements, / our attitude, mostly condescending, is rejected, resented and

challenged. The same with the tenants. Lesser tries to be a critic but

Willie resents it bitterly for he is writing about blacks and how can the Jew

understand this? "In cold and haughty anger the black replies: No whitey can

put himself in my place. This is a black book we talking about that you don't

understand at all. White fiction aint' the same as black. It can't be."

"You can't turn black experience into literature just by writing it down."

"Black aint white and never can be. It is once and for only black. It aint universal if thats what you hinting at. What I feel you feel different.

You can't write about black because you dont have the least idea what we are

and how we feel. Our feeling chemistry is different than yours. Dig that?

It has to be so. I'm writing the soul writing of black people crying out we

are still slaves in this country and we aint gonna stay slaves any longer.

How can you understand it, Lesser, if your brain is white?" This, then, the conflict on its most obvious terms.

But the conflict grows deeper and turns more viscious, from words to action. Lesser comes to know Willies' girlfriend who turns out to be white and Jewish, ~~to be~~. They greet each other, on a chance meeting, with "Shalom" and find that they have ties which bind them together; they sleep together in Willies bed, with a picture of a black Jesus hanging over them because Willie will not permit ~~any~~ picture of a white in his presence. Speaking of a mixed-up, fragmented, even shattered society about to be demolished! But this relationship between the two Jews ^{symbol in collusion with the black} is discovered and in a fury, Willie destroys ~~the~~ ^{Lesser's} manuscript ~~of Lesser~~, the most horrendous act which can be perpetrated on a writer. ^{The Jew starts (on book re love!)} ~~Lesser writes~~ again, writing extra hours, writing from memory while the black occasionally comes to write next door in a type of uneasy truce, as we in our contemporary world live side by side in hesitant fear. But the style and the content of the blacks' writing begins to undergo a major change: he now writes more of his early degrading experiences in the south, as a black, and he begins to ease up on the hours spent at the typewriter; he becomes an activist rather than a literateur. He moves from words to action as a militant while Lesser still writes endless hours on a book ^{centers on} which ~~deals with the theme of~~ love. The polarization has begun, the two are separated by physical, spiritual and mental walls, the doors are locked tight again for now the attacker whom Lesser fears is not some vague person "out there" but Willie, right next door. The same as you and I, as we walk the streets and live in our apartment houses; fear has become the unifying force and we can feel for Lesser shut up in his three room tenement apartment, in a building, society, about to be destroyed. As the Kerner report emphatically stated some years ago: ours is a society rapidly turning into two distinct groups: the one white and the other black and neither one will profit and who knows whether either one will survive.

The Jewish message comes through just as vividly, although from the negative point of view. Willie enters the phraseology of the New Left: Zionism

is the same as Judaism and both are evil; he even writes a sketch of the first pogrom in U.S.A. and it is a fearful document rewritten twelve times for conciseness and emphasis. Willie knows the subject well in ironic contrast to his having lived in Holzheimers flat. And the positive Jewishness comes only from these two people, male and female, who really skirt the outside of society. Why did he greet her with the word "Shalom"? "I meant don't be a stranger". "Be white, be Jewish?" "Be close is better". In other words, we need each other for protection, for survival, for warmth in a society almost at its terminal point.

The ~~end of the~~ book, as I have already indicated, ends in violence and all while Lesser is still looking for an ending to his ~~book~~ ^{subject:} on love! Perhaps this ~~too~~ is Malamuds warning to us: our society, as with the characters in my volume, are about to destroy each other because they can not ~~find an end to~~ ^{grasp an elusive} love, they can not define it, they can not understand or ~~grasp~~ ^{hold} and therefore, they certainly can not live it. Let this, then, be the moral of my story: learn to live in love and apply it man to man, writer to writer rather than in fragmented hurt of one toward the other. Have mercy on me, shouts the Jewish landlord at the end of the book, Have mercy, Rachmonos. He is the owner of the house, the keeper of society, he is us all witnessing a process of deterioration and demolition proceeding before our very eyes. ~~Have mercy~~, he is saying to us all, have mercy. Learn to live together in love or else the blood that will be shed will be your own. Not a very cheerful book by Malamud but a meaningful one and if you are not squeamish about the vocabulary, I would recommend that you read it. It is about our world, our society, our condition today! Have mercy upon us, have mercy.

Amen.

Heb. Tab., Friday evening, October 22, 1971.

Friends, Chanukoh is a rather strange and complex holiday for many of us. Over the years I have found that most individuals do not even know what the name means; Chanukoh does not refer to the ~~war~~ lighting of the candles but to the rededication of the Temple to the worship of our God. In our time, we also lose sight of other aspects connected with the holiday observance; we are so involved with the giving of gifts, the spinning of the dreidel, the eating of certain seasonal foods that the essential character of the holiday ~~is lost to us~~ ^{becomes blurred.} We tend to confuse the military aspects of the historical occurrence with its more sacred basis and this was a problem which was of grave concern to our ancestors; they wanted no confusion as to the basic meaning of the Chag. ^{The blue wine mentioned in the} Also, we commemorate a significant military victory which had long-range effect on the strategic plans of some ancient major powers and yet in the annals of the post-Alexandrian era our victory is barely noted.

^{vagueness} ed. And so the ~~confusion~~ continues to ^{confuse:} ~~reign~~: what is at the heart of the matter? The Military victory, the cleansing of the Temple, the strengthening of the faith of Judaism, the eventual establishment of a monarchy which was to last until Roman occupation? Does it matter whether the ^{dynasty} ~~lights~~ ^{lamp} burned for ^{one} ~~seven~~ or eight days ~~or how they are lit~~ and how many presents we receive? In the final analysis, it seems to me, the essence of the matter lies not with any of these although they are important; ^{rather, the heart of the} ~~the essential figure and act of this~~ holiday of Chanukoh ^{relates to} ~~lies with~~ Mattathias, the father of Judah the Maccabee.. It was ^{he} ~~the father~~ who, in a fit of anger and justifiable outrage, grasped the sword of the Seleucid ~~guard~~ and rather than bow down to idols ^{he} ~~and~~ killed the ~~foreign~~ ^{Seleucid} soldier. ^{At that point he} ~~and~~ issued the call for his time as well as for all ages. "Whosoever is for the Lord, let him follow me!" It was with this gesture of rebellion that Mattathias brought the issue into focus: here I stand, he said, this is what I believe and from this moment onward, the choice must be made by one and all, openly and meaningfully if our faith is to survive and prosper.

The point is worth noting for in 1906 our ancestors of more recent vintage made the same choice. Both on the national and international level it was not a very propitious year, ^{also} ~~and~~ from the Jewish point of view the ~~future~~ ^{future} was very much in question. Still, a group of our predecessors banded together ~~in~~ ^{up to 1906} ~~what was then known as Harlem~~ and founded this congregation not because they had great wealth or wanted to break off from another Kehiloh or attempt^{ed} to establish something unique in the annals of American Jewry. On the contrary, they were just as you and I, ^{decent} ~~ordinary~~, dedicated citizens who felt that there was a ^{general} ~~need~~ ^{to a need} ~~in them~~ to found a congregation and they ~~did~~ ^{did} it then with no ~~special~~ ^{special} thought of reward. They ~~said~~ ^{said}, as did Mattathias so many centuries before them, here we stand and let all those who are for the Lord, follow us. In so speaking, they founded a Synagogue family which has existed for these past 65 years in good times as well as in days of trial, ~~it has had its share of ups and downs~~ ^{experienced} it has ~~seen its~~ joys and tragedies and it has followed the trend of population movement until recent times, ^{as we} ~~when it~~ ^{we} journeyed from Harlem to Washington Heights, from a ^{little to a} house to a loft to the ^{lower} ~~bottom~~ area of this building until the present Sanctuary was completed some decades ago. It was a physical as well as a spiritual journey the end of which, hopefully, is not yet in sight. Again~~x~~, it was not a very propitious start for while a certain percentage of our earliest members had left the lower East Side behind in an attempt to better themselves in what was then known as "upper Manhattan", and the earlier immigrants were beginning to accumulate a few pennies, and the organizations and institutions of Jewish people in the new land were being strengthened and buttressed by concerned and interested individuals, the financial Panic of 1907 brought many of these organizations to the point of ruin and collapse. But we survived as we have done so often in the years since then and under the meaningful leadership of the congregation's officers and clergy we have progressed and ^{flourished} ~~prospered~~ unto this day. ~~when~~ ^{our} ~~our~~ position in ~~the~~ ^{our} community and in the areas of Jewish concern is stable, ^{responsible} ~~respected~~ and worthy of ^{respect} ~~admiration~~. Many good men have gone forth from this ^{family} ~~pulpit~~; many assumed mantles of great responsibility in all areas of life; many became rabbis and teachers in 1s-

rael and all have echoed the words of Mattathias, as well as those of the group² in 1906: let those who are for the Lord, follow me.

They of the past, if only 65 years ago, made their stand and the same obligation is incumbent upon us. As we come together on this Shabbos of Chanukah to mark the 65th anniversary of our founding, we too must ask ourselves, ~~as they did of the past~~, ^{they stood} Here ~~I stand~~, where do we stand? And that raises the entire matter of our usefulness as Jews in our time. On the most obvious level do we still have a stake as spiritual^{y motivated} beings in this world of which we are a part? A fact sheet prepared by Cornell University's Center for International Studies indicated that "Pentagon figures show that 552,292 tons of bombs were dropped from Jan through Aug 1971. Adding that amount to the 977,446 tons dropped in 1970 and the 1,387,259 tons dropped in 1969 gives a total of 2,916,997 tons under ^{Pres.} Nixon". Translate these melancholy statistics into the human wreckage they wrought: the dead, the maimed, the mutilated, the sundered families, the shattered minds, the homeless refugees, and you wonder if human evolution is regressing or progressing as advertised. Where do we fit into such a context on our 65th anniversary? Shall we say that there is no connection between the figures cited and our stand as a Synagogue family or shall we echo the words of Mattathias at this season of the year: ~~here I stand~~, let all those who are for the Lord, follow me! Here they stood, where do we stand? If we wish to add our ^{protest} ~~voice~~ to end this senseless violence, if we wish to raise our voice ^{against} ~~to protest~~ the arrogance of power, if we wish to be counted in opposition to war, to hurt, to anger, to violence then we of the Hebrew Tabernacle have a ^{obligation} ~~place~~, a reason, a viable commitment to stand ^{on principle} ~~not~~ just for this day and this occasion but also for the future and those who come after us.

And that is our task as an ongoing organization and institution of worth. We can not afford to stand alone; the needs of all our fellow men are and must be of concern to each one of us. We are not only ^{conscious of} ~~concerned with~~ the helpless thousands on whom bombs are being dropped in the name of "civilization" but also with the plight of those less fortunate than we, in every area of life on

earth. "ere they st^{and}, but where do we stand in relation to them? Are the words ~~spoken by~~ ^{of} Isaiah, Jeremiah, Amos, Micah merely empty phrases spoken with the mouth but not from the heart? We of this congregation have good reason to have feelings for the well-being of others ~~for~~ ^{since} those who preceded you and me into this Hebrew Tabernacle family were conscious also of our presence! When the earliest members of this congregation moved uptown, they knew what it was to be refugees from Poland, from Russia, from Central Europe and how hard it was to gain a hold here. And later, when those who escaped Hitler's venom came to these shores and settled in this part of the city, it was the then "old-timers" who extended the welcome to us and after the usual period of adjustment brought us into the family in the fulness of heart. I remember the migration well: from the time we sat in the balcony as newcomers to the time we took our rightful places as members and participants. Have we forgotten ~~how~~ ~~we~~ the need we felt then and are we ready to extend the same courtesies to others, whether they be Jews or not? It is our obligation to say, with Mattathias at Chanukoh and in remembrance of those who preceded us here: then we stood alone and dejected, exiled and forlorn, hoping for acceptance where do we stand now in relation to our fellow man? When so many of us come to these shores in the late 1930s and moved into this area and looked for a Sanctuary our predecessors said, if you are for the Lord, follow us! We ought to echo the message in the same spirit of helpfulness, of acceptance, of helping to satisfy those who are in need in our time. To those who accepted and encouraged us then we express our gratitude; shall others be able to say the same about us at the end of the second 65 years?

But enough of these questions and doubts and problems for it is Chanukoh, a most joyous season of the year. I remember Chanukoh when I was a child and it was for me a time of warmth, and contentment and gentleness. But I ~~was~~ also recall...

call that we were always somewhat afraid of the open flames and therefore kept the burning candles in the middle of a room, away from flammable ~~objects~~ ^{objects} such as curtains, and we kept the Menorahs on a type of metal tray so that the drippings or ^a ~~the~~ stray spark would cause no harm. We kept it to ourselves and we were warmed by the glow and the depth of feeling which accompanied it. But according to Jewish law what we did at home and what we do here, technically speaking, is not quite right for the Menorah is to be placed in such a way as to allow its light to be seen by all the world, by all who pass by, by all who see that ~~people~~ Jews, are living in that house, that apartment, that village, that city. For, again, it is not just a light, it is not just a miracle, it is not just a rededication, it is not just a victory even of the spirit; rather, it is a light of courage, and strength and conviction by which Mattathias said then, and we must say today: here I stand; where do you stand and if you are for the Lord, follow me. As long as that light shines and its visible glow ~~enlightens~~ ^{brightens} the lives of others the message shall be obvious to one and all; Jews do not celebrate and observe Chanukoh in isolation but in the context of the world at large and with the hope that all men shall be ennobled and sustained by the ~~bright glow of the candles,~~ ^{glow of even a single flickering light,}

But if the glow is not visible outside, then surely our influence must be felt ^{physically} beyond these walls; we must carry on the tradition of the past and we shall be the messengers of good tidings. ~~For~~ ^{As} the Law went forth from Zion so shall we, ^{as examples, represent go forth from here to represent} the decency of humanity, the worthiness of the Jew, the sanctity of our tradition. ^{I believe that} ~~go forth from here~~ ^{65th} and this anniversary celebration is ~~but~~ a beginning of the grandeur yet to come for our Temple, for our people, for all Israel.

In that spirit let us sing together ~~as we light~~ the Brochos and the Chanukoh hymn on pages ~~91~~ ⁹¹ and ~~92~~ ⁹² of our prayerbooks....

Heb. Tab., Friday, December 17, 1971; Shabbos Chanukoh

65th anniversary service.

#8
ANNUAL INSTALLATION SERVICE: 1972 1-14-72

Friends, some months ago, ^{The remarks of} a Baptist minister ^{were reprinted in} ~~made~~ some of our professional journals ~~which~~ with an idea which caught the fancy of many. He ^{had} preached a sermon in his town of Pocatello, Idaho ^{in which} ~~and~~ he asked that the members of his parish ~~rate his sermons, just as if they were movie critics; as a matter of~~ fact, he asked them to ^{in which} classify his sermons in the same way that motions pictures are rated nowadays. For example, the pastor said that the lowest and most obvious rating should be the letter "G", which would mean that the sermon is acceptable to everyone. It is the kind of Norman Vincent Peale sermon: full of innocuous remarks, replete with the standard platitudes, weighed heavily with the standard adjurations to love ones neighbor, or to smile and be pleasant, and to believe that God is in His Heaven and all's right with the world. This type of "G" rated sermon would be described as "wonderful" and "marvellous" and certainly not offensive to anyone; even children might be bored with its content.

But then we move to the next category and this sermon is rated "M", for a mature congregation. This is the type of presentation which attempts to link the teaching of the tradition to the needs of present day society and might even go so far as to ask for changes ~~in our ways and~~ in our ways of life. This is the sermon with which all of us are familiar; a great deal is asked by the preacher and the congregation describes it as "challenging" or "thought provoking" but rarely is anything ever done about the message or its intent. The rating "M" is reserved for the pulpit which is held in high esteem ^{but} ~~while~~ the congregation ^{chooses to} remain at the "G" level.

But then we move on to the highly disturbing and even controversial rating of "R", restricted by those who are upset ^{they} by the truth, ~~and who~~ will not ^{accept} ~~attend~~ anything which will motivate them to move off the center spot of the status quo. "R" is not only restricted but highly explosive and it has been charged, only half in jest, that this sermon is preached only by the kind of pastor who has an outside source of income, ~~for~~ the congregant who has ~~seen~~ ~~or~~ listened to the "R" sermon is ready to do battle: either with the world

at large or with the Board of Trustees in order to effect a recall of his minister! The pastor ^{balances on the razor's edge.} ~~stands at the edge of doom.~~

And then comes the sermon we have all been waiting for: rated "X". It is limited to those who can handle ~~the~~ loaded ideas, ~~the~~ concepts fraught with personal revaluation, ~~the~~ principles which will insist that a man examines himself not merely in relation to ~~the rest of~~ his peers but in terms of his own point of view as he stands looking into the mirror. It ~~is~~ the kind of sermon which landed Jeremiah in jail, ^{brought} ~~caused~~ untold anguish to Amos and Ezekiel and caused ~~the great~~ men of ideas ⁱⁿ all religions and generations to ^{rise above} ~~be banished from~~ their place, ~~of concern at best or to be burned at the stake at worst.~~ This is the sermon which the preacher fashions with a labor of love and which all too often is labelled not only as "X" but "in poor taste". It is the sermon which is shocking; it is the sermon which dares to disagree but it is also the sermon closest to the Trust of God and the Truth of Man.

Friends, the Rev. Wilbur Rees had a very good idea, a cute idea, ~~going for him~~ but what he plans for his congregants and his sermons, I think we could just as easily ^{apply to} ~~plan for~~ our officers, our members of the Board of Trustees, our members and ~~our~~ friends no matter what their organizations or the affiliate groups to which they belong. This congregation ^{is more than} ~~today is~~ 65 years old and it has seen a host of changes in its attitudes, its administration, its location and its religious orientation. ^{Truly,} ~~Only~~ a congregation and an administration which stands pat, which will not move off dead center, which does not realize the problems and difficulties of its time, will be rated "G" and, as with the film, ~~perhaps~~ not even children will be very long satisfied with this type of ^{a Synagogue} ~~an administrative~~ program. As a congregation we are faced with a dread disease and that is why, in many ways, we must rate ourselves only as "M", mature. Our illness is one of success ~~and fulfillment,~~ satisfaction and plenty can often be the source of ^{apathy & lethargy.} ~~great dissatisfaction.~~ We have more members now than ever before, we are financially stable, our people ^{come} ~~flock~~ to us (despite inconveniences) ^{most of the} ~~on special~~ holidays and special occasions ^{In addition,} ~~and~~ our affiliate groups are able to bring us programs of worth and obtain

the funds which are necessary for the continuance of our activities. You have heard of these programs at our congregational meeting just two weeks ago. But the ^{frankly the} ~~more~~ ^{active} satisfied, the more ^{liable we are to be lulled into false security,} ~~lethargic~~, the danger is ever-present that ^{our thought processes become dulled as we} ~~we become dulled in our thoughts as we~~ ^{for its own sake or} ~~seek to pursue success~~ without recognizing or dealing with the challenges of our specific situation. - - -

That point, of course, brings us closer to the truth and rates us "R", ^{our leaders who} ~~because those of us who are in charge and who~~ deal with the phenomenon of success must ^{also} understand that this congregation, as so many others in our city, is faced with mounting problems and we have not learned to cope with them fully. The administration, the presidents of our groups, the boards ^{function so that they are} must ~~be~~ thought-provoking, ~~they must be~~ disturbing, ~~they must be~~ dynamic and challenging ~~and~~ not just with words but with ideas that speculate into the future and program us for the ~~months and~~ years to come. Those of you who have read "Future Shock" know all too well that to plan for next year is an exercise in futility; tomorrow and next year ^{are} ~~is~~ already here and if we want to be on top of the situation we must ^{here is} ~~plan~~ ^{visions} for five years from now just to come out at par. Danger in the streets threatens us ~~also~~, transportation to and from the Synagogue is our basic problem, the dirt and chaos of our littered streets is a disgrace and a hurt to the sensitivities of many, our relations with our neighbors: blacks, Puerto Rican and Cuban are minimal as if we live in a world of our own, and ^{finally} there is no involvement and hardly a contact with the community of which our House of Worship is an integral part. I feel that only as we look to the future can we make our existence here justifiable!

And that, of course, brings us to the ~~"X-rated"~~ ^{we encourage them toward X-rated} presidents who are on our pulpit this Sabbath evening; ~~the~~ ^{the} ideas which are limited to those who can cope and grapple with them ~~and~~ who will not be satisfied with what has been accomplished to date. Our congregation has a distinguished and proud history in ^{the Jewish} ~~this~~ community and we have done worthwhile work over the past several decades but we cannot afford to become an ingrown, self-perpetuating institution if we want to be alive, ~~and~~ vital and energetic, with a valid purpose, on the occasion of our congregation's seventy-fifth anniversary, ten years hence.

The ~~"X"~~ rated officers, their representatives, their boards are being called to account on ^{this} a night ~~like this~~ ^{as} for we install ^{them} for the year to come but ~~our~~ ^{this X-rated} programs and ~~our~~ ^{explains, dynamic, vision} plans and ~~our~~ ^{which must} projections ~~should~~ bring us toward the future.

But before venturing ~~into the future~~ ^{forth} we want to publicly thank those who have done so much to bring us so far in the year and years just passed. We express our gratitude ~~(to both~~ ^{to} MRS. NORMAN EISNER AND MRS. KURT GUTMAN who as members of the PARENT'S ASSOCIATION presidium always kept the welfare of our congregation's children uppermost in their minds. They never wavered and never hesitated and gave of themselves unselfishly, often certainly at sacrifice to their families and we are truly grateful to them both. || Also leaving office ~~this~~ year, as president of our MEN'S CLUB, IS MR. RALPH JULIUS, resigning under the burden of his having moved to New Jersey. Nevertheless, he will remain with us as part of his larger family picture: his parents and his wife's family so that in ever so many ways we feel that he is always linked to us, especially with his children for whom we have such great affection. He has done well in the years gone by and for his every effort and concern we express our thanks. Finally, a ^{special} ~~special~~ word of gratitude to MRS. MAX HAMBURGH who retires this year as president of our SISTERHOOD. Under her administration this group has done ~~better than ever before~~ ^{exceptionally well} and we are truly appreciative of her many hours of labor and effort and heroic work on behalf of our Sisterhood and the Temple. Without her ^{true} love for this Sanctuary and what it represents, we ~~truly~~ would have been deprived of a spirit of good and kindness and genuine decency.

But we can not stand still. Our YOUTH GROUP with its president, MISS VIVIAN OPPENHEIM, shows us the way and it is in youngsters whom we are interested. This evening, this weekend, a group are away at a Kallah to study about Judaism, to worship with their own age group, to plan for their ~~dynamic~~ future and we welcome the Youth Group representative MR. and ask him

to convey to his membership our best wishes for a successful year. We welcome also our P.A. duo, the new presidium: MRS. ERNEST HARTOG, MRS. RUTH WERTH EIDER

We urge them to think big, to convey to our youngsters the urgency of our time, ^{to make them aware of} and their place as Jews in our society, ^{we hope they will} ~~to involve them as best as they can~~

^{we hope their}
~~manage in order to make~~ learning process ^{becomes} a meaningful experience and one which
^{will} touches them not ~~only~~ on Sunday mornings or on weekday afternoons but, through
their homes and their parents, at all hours and on every day of the week. ~~To~~
~~have asked the children to participate in our Sabbath morning service is but~~
~~the beginning of such a program of activity.~~ Next we extend the hand of friend-
ship to MR. FRITZ LOEB as ^{new} president of our MEN'S CLUB. We all know of his in-
terest in our congregation and we feel certain that a man of his devotion and
dedication, who lives and breathes ^{Judaism together with us,} Temple ^{can} but bring us a measure of leader-
ship which will ~~rejuvenate~~ ^{renew} our men to some of the tasks I have already out-
lined to them in private correspondence. ~~There~~ ^{And now} is a need here for their work
and the task is great; the reward will not go to the sluggard but to him who
is willing to grapple with ~~explosive~~ ^{new} and challenging ideas. ~~Lastly,~~ we say
welcome to MRS. ERIC FEDERMAN, the new president of our SISTERHOOD. She and
her husband are especially welcome because they attend our service every Fri-
day evening and worship full of devotion. They have both given untold hours of
labor and their concern for what we do here is unparalleled. We know that MRS
FEDERMAN with her understanding of the vital place Sisterhood occupies ^{in our Syn.} will
lead this group from ~~strength~~ ^{other ladies} to strength and we pledge her our support. ~~And~~
that brings us to the installation of ^{our Temple} ~~all~~ officers; most vital, of course, the
president of our congregation, MR. ERNEST W. STEIN. He has given of himself
fully, he is at the Temple day and night, he takes his position seriously and
he is fully aware of the needs of our ^{Heb. Tab} Temple and ^{that} ~~how~~ radically new ideas may
have to be implemented in order to assure the future. As in the past, we wish
him well ^{can grapple with people of the present. The challenges} and know that he ~~presents the worth~~ of the future. ~~All then we in-~~
^{Then all} stall this Sabbath evening: to mold and shape and work for the success of our
institution, ~~of Judaism~~, not success in the usual manner of speaking but a
success of the heart, soul and spirit of a ^{Jewish} people which needs to face the fu-
ture with confidence, ~~spirit~~ and belief in its own ability to progress. Into
your ^{hands} ~~hands~~ we commit the ^{future} ~~spirit~~ of this congregation as we place the reins of
leadership officially into your hands; for the blessing of installation, we
ask all assembled to rise...

Heb. Tab. - Friday - 7/18/72. Annual Install. Service. ^{7:10 - 7:15} ^{7:15 - 7:20} ^{7:20 - 7:25} ^{7:25 - 7:30} ^{7:30 - 7:35} ^{7:35 - 7:40} ^{7:40 - 7:45} ^{7:45 - 7:50} ^{7:50 - 7:55} ^{7:55 - 8:00}

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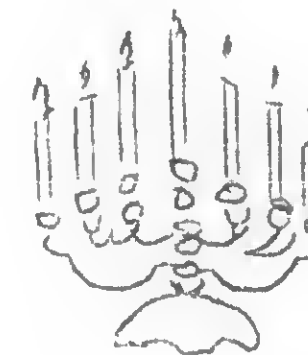
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HEBREW TABERNACLE CONGREGATION

ANNUAL INSTALLATION SERVICE



February 18th, 1972

Robert L. Lehman
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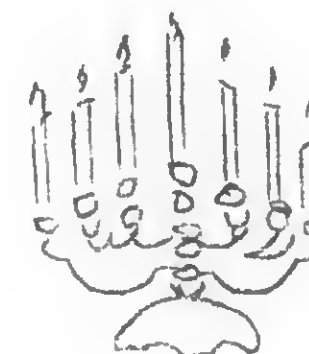
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SERMONS

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ARCHIVES

Identify Dead Israelis

Here are the names, according to the Associated Press, of the Israelis killed in Munich by Arab terrorists:

- Moshe Weinberg, 33, a former wrestling champion and the team's wrestling coach.
- Yosef Romano, 33, who had been a weightlifting champion in Israel for nine years.
- David Berger, 28, an American-born weightlifter who emigrated from Cleveland two years ago.
- Mark Slavin, 18, a wrestler who came to Israel from the Soviet Union three months ago.
- Yosef Gottfreund, 41, a wrestling referee.
- Eliezer Halfin, 28, a wrestler.
- Zeev Friedman, 28, a weightlifter and physical education teacher.
- Yacov Springer, 51, a weightlifting referee and teacher.
- Andrei Spitzer, 45, a fencing instructor and trainer.
- Kehat Shur, 53, coach of the rifle team.
- Amitzur Shapiro, 32, a trainer and physical education instructor.

Sh'ma

a journal of Jewish responsibility

2/36, SEPTEMBER 1, 1972

Nixon vs. mcgovern: what is your view?

An invitation from the editor

How shall we think about the Jewish issues in the Nixon-McGovern election?

Many see the central question as: who is better for the State of Israel? And the answer, according to the greatest experts on Israeli survival, the Israelis, is clearly: Richard Nixon. So for some months now, from Israeli government and military circles, as well as from less powerful centers in Israeli society, have come hints, suggestions and pressure urging American Jews to vote for Richard Nixon.

The issue arises because most American Jews vote Democratic—82% in the last presidential election. (About 8 times as many Jews are registered as Democrats rather than as Republicans.) Analysts have attributed this to their feeling that the general Democratic concern for the masses of the people—as exemplified by Social Security, civil rights efforts, economic legislation, etc.—was good for America and the Jews. Apparently many American Jews think George McGovern fits into that scheme for in the Democratic primaries he received a high proportion of the votes in the heavily Jewish areas of California and New York.

Hence the issue may be put this way, somewhat simplistically but not unreasonably so: shall American Jews vote for the candidate who is good for the State of Israel or for the candidate most of them would normally identify as good for the United States and the world?

Such a statement, by its very baldness, indicates that the matter is far more complex than stated.

Perhaps Jewish voters, concerned about the State of Israel, also think that President Nixon's domestic policies would be better than those of George McGovern. Though this would represent a substantial change of attitude, such shifts of political allegiance are not uncommon. Some observers feel that urban Jews may prefer Nixon because they think McGovern is too indebted to the Black community to be properly responsive to urban Jewish needs. Others say that the upper-middle or upper class suburban Jewish community has already identified with Republican policies and Nixon's beneficence to the Israelis is only an excuse to announce their change of allegiance.

On the international front, Sadat's ouster of the Russians has made the whole balance of Middle Eastern power quite unpredictable. Now instead of an anti-communist Nixon who might be relied on to arm the State of Israel so as to thwart Red power, the coming days may reveal Nixon the sponsor of the Rogers Plan, which the Israelis so recently had American Jews protesting. If McGovern were elected, he, unlike Nixon, would still need the Jewish votes for re-election in 1976. Hence in the next four years he may be the man Jews can better trust amidst the unexpected twists and turns of international politics.

As simple or as complex as the question of the candidates may be, it is complicated by the parallel issue: how far should American Jewish responsiveness to the needs of the State of Israel go? How does one gauge the limits of what are the legitimate Israeli claims upon their ethnic brothers?

Sh'ma is concerned with education, not politics. It exists to help Jews think through social problems on the basis of Jewish values. How may we best think about our current problems: the election and our relation to the Israelis? I invite your speedy reply.

(This letter was pre-circulated to our Contributing Editors and we begin our continuing discussion of this matter with the following two replies.)

The electoral priorities for a Jew

Eugene B. Borowitz

What America needs most today is more democracy. By that I mean we need to bring everyone, particularly the presently powerless and underprivileged—Jews most certainly included—into the fullest possible participation in our economic and political life. Without this, I do not see America attaining the social stability and maintaining the national power which permit us to exercise international leadership. George McGovern sees that as our central American problem and gives every evidence intellectually and personally that he will respond to it. By contrast the four years of Nixon rule have shown grudging and belated recognition of our political needs: withdrawal from Viet Nam; wage and price controls; recognition of Red China; detente with the Russians; to name a few. Moreover, Mr. Nixon has not effectively dealt with civil rights, crime, urban decay, unemployment or the need to bring our citizenry together. Hence I believe America needs George McGovern.

I think the Israelis have a right to indicate which candidate better suits their interests. At this point in history, the President of the United States is everyone's President. However, the heavy, unrelenting pressure the Israelis have put on American Jewry to vote for Richard Nixon is utterly inappropriate to the issue and thoroughly demeaning to American Jewry.

The Nixon-McGovern election will in no significant way effect the survival of the State of Israel. At best the choice of Nixon means some anticipated advantage. On the one hand, McGovern is thoroughly committed to the survival of the State of Israel. On the other hand, how certain can one be of Mr. Nixon's good graces when he is in the White House next November? He will then not need Jewish votes for re-election. Hence his anti-communism might easily take the form of replacing Russia as Egypt's friend by pressuring the Israelis to accept the Rogers Plan or worse. It is one thing to ask American Jews to see to it that there is no second Holocaust. It is quite another to see potential Holocausts where there are only political advantages. Involvement in the internal politics of another country is too serious a matter to be engaged in for so slight a gain.

There are limits to our love. Worse, one can only cry "Holocaust!" so often. A few years ago we were rallied to protest the Rogers Plan; then it was to get the Phantoms. This year it is changing our political preferences so as to vote for Nixon. American Jews are not the Israeli lobby. When Israelis act as if that were the case—and that is what, in effect, they are doing now—they take us as means to their political ends. To assume that what is better for the State of Israel is always good for the Jews—wherever they may be—is to misunderstand the ties of Jewish unity. Israel, the State, is far less than Israel, the Jewish people. We love the Israelis but these political demands are arrogant. They presume on our love and must be rejected.

Sh'ma

a journal of Jewish responsibility

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Sh'ma welcomes articles from diverse points of view. Hence articles present only the views of the author, not those of the editors. Send editorial material to: Box 959, Ansonia Station, New York, N.Y. 10023.

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2/36, September 1, 1972

I can understand this Israeli self-centeredness. Considering the threats they have lived under, their blunders out of over-reaction have been few indeed. What truly disturbs me is that American Jewish leadership will not tell them they are wrong. Many, having nothing to believe in but the State of Israel, are its willing lackeys. Others have been so co-opted by the Israelis that they will not risk alienating them.

Take our religious leadership for example. The mainline Israeli Orthodox are so eager to stay in the Government that they did not resign though the Government supported the anti-halachic clause in the Israeli immigration law. Can one then expect mainline American Orthodoxy to protest Israeli interference in America when it has its own problems with the Israeli Orthodox Establishment? The Conservative and Reform Jews, both seeking favors from the State of Israel so as to establish their movements there, are in no position to challenge those in power. So American Jewish leadership is largely "in the pocket" of the Israelis and they, in turn, are paying off their debts to Mr. Nixon. When, some years ago, L.B.J. threatened American Jewish leaders that he would withhold arms from Israel unless American Jews swung behind his Viet Nam policy, we were outraged. Nixon was shrewder; by paying in advance, he guaranteed delivery.

And underneath, there lurks the evil urge I am convinced that a good number of American Jews will respond to the promptings of their leadership not for the needs of the State of Israel but out of a shameful self-interest. Having acquired privilege—money and status—they prefer a legal structure that perpetuates it. When they were poor and struggling, they were strong partisans of equal opportunity and social welfare—and they cited Jewish ethics to support them. Now, instead, they will cite Jewish law which, created essentially in an economy of scarcity and geared to it, is highly protective of the rights of capital. Of course, Judaism is not synonymous with voting Democratic but it is sinful to pretend to the Jewish merit of loving the Israelis when one really is acting to safeguard one's riches.

From my point of view it has been one of the glories of the Jewish experience in America that—

until now—as we have become wealthier we have not become more reactionary. I think we have confounded Marx for good Jewish reasons—ethical ones, to be sure. And I hope that now, out of our anti-hierarchical traditions we will reject the urgings of the Israelis and our putative leadership. That will be the best thing we can do for our relationship with both of them and, in my opinion, will be in the best long-range interests of America and the Jews.

A vote for president nixon

Seymour Siegel

I have never voted for a Republican presidential candidate.

This year I shall vote for President Nixon. I have enlisted as an active worker in the campaign for his re-election.

How much of this decision is the result of Jewish issues? The question is almost impossible to answer since it assumes a compartmentalized mind partially activated at different times. The fact of the matter is, of course, that each of us makes decisions in response to the various factors that make up our personalities. Thus I vote in response to my social class, experiences, sex, income, and, last, but certainly not least, my Jewishness. I do take my Jewishness seriously and therefore I am sure that it is an important factor in deciding how to vote. It is, however, not the only factor.

My vote for the President is the result of weighing his approach to three different aspects of national life: foreign policy, the possibilities of an open society, and the values that form a national life-style.

President Nixon's foreign policy, by and large, has been spectacularly effective. He has managed to combine realism with flexibility and thus brought about a breakthrough in our relations with the other super powers. He has avoided total capitulation and illusion about the forces involved in today's world. He has also not been the prisoner of an inflexible attitude toward the powers which determine the course of world events. So far, these initiatives seem to hold out a great promise for the future.

The state of Israel is a legitimate issue. In the case of the Middle East, this stance of negotiating from strength has been especially effective. There is no doubt (and the Israelis seem the first to agree) that Israel is in a far better position today than it was four years ago. The strengthening of Israel's military position and the promise of American opposition against Soviet military threat has so changed the situation that the Russians had to withdraw from the area. There is now hope for real negotiations which can lead to peace. Such a record deserves the support of citizens, both Jews and non-Jews. As Jews we, of course, have a special interest in the events of the Middle East. There is no reason to hide such an interest. To most of us, the future of Judaism is now tied up inexorably with the future of the Jewish state. Thus we have as much interest in fostering Israel as do blacks in eliminating the ghettos or union members in maintaining the integrity of their unions. No one is upset when blacks announce their intention to vote for the candidate who best serves their interests; nor are there protests when labor supports only pro-labor candidates. Why then should there be opposition to Jews who assess candidates on the basis of Jewish interests? It seems clear to many that the kind of isolationism fostered by McGovern forces and the severe cutting down of military expenditure does not augur well for the continuation of the kind of policy which strengthens the security of the State of Israel. This in spite of the admittedly sincere statements by McGovern and the Democratic platform about Israel. Since these promises do not fit into the general world view which McGovern represents they are less than reassuring.

Who will give us a just social order? As important as foreign policy is for all of us, it is also vital to consider the kind of society envisioned by the leading candidates. Jews have always prospered in an open society. An open society, means an approximation of the ideal where individuals are judged by what they are, not by which group they belong to. It refers to a social system in which ingenuity, energy and native endowment are rewarded regardless of who possesses them. The two main threats to an open society are a caste system in which people are frozen into the condition into which they are born, and a quota society in which the rewards

of the community are apportioned according to some formula. Except for some of the oppressed racial groups in this country, it has been one of the glories of America that persons could rise above their position at birth. We are now well on the way in remedying the disabilities which have afflicted blacks and other minorities. It is a common part of the American story now for the children of poor share-croppers to become doctors and professors. The main threat to an open society today is the notion of quotas and percentage distribution of the rewards of our community. This kind of policy is not only ineffective it is also unjust. We are bidden of course to pursue justice. But we must pursue justice *justly*. It has been the experience of our society that all benefit from the freedom accorded to every one. It seems obvious that the kind of social policy Senator McGovern has espoused has the overtones of percentage distribution of the rewards of our society. He has already in the case of the democratic convention apportioned delegate seats on the basis of sex and race. He has already promised everything from cabinet posts to Supreme Court seats to the various minorities. Though there have been lapses in the present administration it is obvious that the President's policies have much better prospects in preserving the notion of merit and an open society. This is beneficial to Jews and other "high achievers." It is, in the long run, the best way for the groups within our society who have suffered disabilities to enter the mainstream of the American society.

Critical American values now are at stake. Equally important is the question of national lifestyle. It is apparent that the direction of a society is a reflection of the values espoused by the consensus of the community. Discerning commentators, by no means pro-Nixon, such as Garry Wills (see his book, *Nixon Agonistes*), have observed an underlying pattern in Nixon's approach to life and world-view. Wills sees him upholding the venerable liberal ideas of achievement through effort; restraint; a recognition of the importance of structure and tradition; and the value of giving everyone a chance to start at the same place without guaranteeing that they will end up in a dead heat. Mr. Nixon has tried to uphold these principles in his social policies. These are to be contrasted with those of Senator McGovern. McGovern's election would certainly

bring to power those whose morality and world-view would be very different than those now held by the majority of Americans. That is not to say that Senator McGovern himself favors looser sexual morality, more tolerance of the denigration of the work ethic, etc. But anyone who has watched the course of the campaign and observed the forces for whom the Democratic candidate speaks cannot help but come to the conclusion that those who favor an essential change in American life-style and world view see him as their champion. These who see life in different terms (and I am convinced that traditional Jews are among these) will favor the more traditional approach of President Nixon. It is good that the country will have a chance to choose between the two approaches. I, for one, opt for the more traditional view. I am convinced that so do a majority of Americans.

Therefore, because of the Nixon foreign policy, his upholding of the ideal of an open society, and his commitment to a value system closer to that of traditional Judaism, I favor the president's re-election. This does not mean that everything that the administration has done is above criticism. It does mean, however, that on balance he is to be favored over his opponent.

The vote for the Republican candidate does represent a change from the "traditional" Jewish allegiance to the Democratic party. I am convinced, however, that it does not mean a change in the "traditional" Jewish commitment to justice and constructive social change. Without the pursuit of justice and the practice of compassion there can be no Judaism. It is the conviction of many that the ideal of justice can in this decade be better furthered by the kind of pragmatic realism, commitment to ordered social change, and upholding of time-tested values which Mr. Nixon represents.

The orthodox silence on viet nam

Henry Siegman

The rabbi of the Orthodox synagogue at which I spoke on Vietnam, a subject he had managed to avoid entirely until then. However, he spoke about Vietnam only to castigate Jewish organizations who, he maintained,

were damaging Jewish interests by taking public stands on President Nixon's escalation of the war. *He insisted that no Jewish issues are involved in the Indochina conflict.* ✓

The attitude expressed by the rabbi is painfully representative of Orthodox leadership as a whole. Indeed, the closer Orthodox spokesmen stand to the religious right—which is to say, the closer they are to *halakhic* Judaism—the more indifferent they seem to be to anyone's hurt but their own. (As always, there are exceptions; in this case, two prominent *roshei yeshivah*. Again, as always, the exception "proves" the rule.) This conclusion is inescapable, and in turn leads to a veritable crisis of faith for any sensitive Orthodox Jew. For the record of Orthodox leadership—be it that of Orthodox religious organizations or of the *roshei yeshivah*—seems to give the lie to the claim that the *halakhic* discipline creates ethical and moral sensitivities.

The responsibilities of religious leadership
I often wonder what Orthodox leaders who have issued statements in support of President Nixon's Vietnam policy imagine happens to the men, women and children on the receiving end of American saturation bombings? There is no



evidence in any of their pronouncements that they have seriously dealt with this dilemma; if they have, as religious leaders, they have an obligation to tell us how they resolved it. Surely, challenges to President Nixon's definition of where the American interest and honor lie have been sufficiently widespread to make any person with claims to religious sensibilities tremble at the human carnage taking place in Vietnam. Some of the most conservative sectors of American society—many of whom, in finance, industry and the media, have not been known for their delicacy of conscience—have been shaken by the horrendous implications of what is being done in Vietnam in their name, but our *gedolim* apparently remain unruffled.

I wish to make it clear that I do not for a moment assume that someone who supports President Nixon's policy in South Vietnam is less moral than one who opposes it. However, from a religious perspective, there is a burden on the person who supports the war to demonstrate how he justifies the vast human suffering inflicted by us on the Vietnamese, both North and South.

There are morally sensitive people who are convinced that United States actions in Southeast Asia are preventing a far greater evil and far greater suffering. I think they are tragically wrong in their assessment, but it is an honest assessment. In the case of Orthodox Jewish leadership, what makes the situation so painful is that, for most of them, their support of President Nixon's policy is based *solely* on the calculation of the advantages of this support for Jewish interests; what happens to the Vietnamese never even enters into the moral equation.

The extent of Orthodox indifference
How does an Orthodox Jew cope with what this indifference on the part of his leaders says about Orthodoxy's most central affirmations? For the issue is not merely Vietnam. The record of Orthodox indifference to social concerns is shattering in its consistency. There was no Orthodox involvement to speak of in the civil rights struggle in the 50's and early 60's. If there was a *rosh yeshivah* who was deeply moved by the suffering of Blacks in America, he managed to keep such feelings well under control. (Whatever the moral implications of Black anti-

semitism, and they are serious indeed, this was not an issue in the 50's and the 60's.)

I find it particularly ironic that when Christians fail to respond to a Jewish concern, my Orthodox colleagues are among the first to take to their pulpits to charge Christians with callousness and anti-semitism. Large conclusions are drawn not only about their politics, but about their theology as well. (The frantic search for Christian statements—a demeaning enterprise at best—has become virtually a full-time preoccupation with a number of Jewish organizations.) And yet, the expectations that we have for others seem to find little resonance in the standards we set for ourselves.

It is embarrassing to see how little it takes to "make it" with Orthodox leadership. Has anyone forgotten in what angry contempt *Commentary* magazine was held in the Orthodox community for what it believed to be *Commentary's* failure to express Jewish values (whatever was meant by that)? Today, there isn't a meeting I attend at which my Orthodox colleagues do not make admiring remarks about Norman Podhoretz. How cheaply he has bought his way into their affections! I have not detected any fundamental change in the "Jewish values" espoused by *Commentary*—except, of course, the several recent editorials by Podhoretz championing "what is good for Jews." How sad that this is all it took to "kasher" *Commentary* in the Orthodox community.

Striving for moral balance

I suppose it is futile to point out that I am *not* arguing for submergence of the Jewish interest in some larger universal quest. It is futile, because those who will willfully distort my intentions will do so anyway. Nevertheless, let me say for the record that the question "Is it good for the Jews?" is not only legitimate but essential. It has a moral validity all its own. Indeed, a Jewish leader who does not make this the very *first* question he asks forfeits his right to Jewish leadership. I would insist, however, that the Jewish leader who asks *only* this question, and no other, equally forfeits his claim to Jewish leadership. What this means, concretely, is that whatever advantages accrue to Israel by a tough anti-communist posture in Indochina must be weighed carefully against the price being paid for that advantage in the daily devastation of human

lives. And let those who are prepared to say that the price is worth it bear in mind that at some other time and in some other place, the lives in question may be Jewish ones.

Some may argue that I am being unduly harsh, for what we have here is a question of priorities. Given limited Jewish energies and resources, they must be applied to Jewish concerns.

The answer to this argument is that the issue of ethics is joined precisely at the point where self-interest impinges on the interest of others. A morality that so narrowly calculates self-interest as to leave no compassion for the hurts of others does not deserve the name morality. More, it does not deserve the name Jewish. That it seems to deserve the name Orthodox is the heavy burden Orthodox leadership must bear.

We testify by our faithfulness

Michael Wyschogrod

Henry Siegman's remarks about Orthodoxy and the Vietnam war are far more important than the usual piece of political polemic because it is a profound expression of a crisis of faith. Because the author is honest enough to say so and because, therefore, his very continuation as an Orthodox Jew may be at stake, every effort must be made to meet this outcry with understanding. This is particularly difficult because there is so little understanding in Siegman's piece, particularly for his Orthodox colleagues whose point of view he makes very little effort to comprehend. But a person in deep anguish feels primarily his own pain which is what this article expresses. May God bring good out of its anger and distress.

The deepest sign of being a Jew is the trait of mercy. There simply are no human words which can describe the emotion that the Jew experiences when others suffer. The phrase that the Talmud uses to describe Jews, "merciful ones, the children of merciful ones," emphasizes the power of this hereditary passion. It is, in my view, the distinguishing characteristic of Jewish civilization possessed by no other on earth, past or present. When the Jew is overcome by it, there is simply nothing that can stand in its way. Except one: Israel's love of and obedience to



Everyone's hope on the road of American politics

God. Because God knew the people he chose as His own, he commanded that, at times, they must curb their mercy out of love for Him. For the people whose very being is mercy, this is perhaps the most difficult commandment of all. Abraham was commanded to show no mercy to his only son and his descendants were commanded to show no mercy to the inhabitants of Canaan. Only God who loved Isaac even more than Abraham did and who loves every human being, Jew or non-Jew, with a love greater than that of any man, may issue such a command. And still, there were times when Israel's mercy proved stronger than its obedience. It is difficult for a Jew to suppress mercy.

What is the business of Jews in this world?

No war has ever been fought that cannot drive a merciful person out of his mind. In all wars the innocent suffer and I say this not in the tone in which it is usually said, a tone of "therefore don't confuse the issue with such irrelevant considerations," but in a spirit of anguish approaching madness. And yet there were times when God permitted and commanded war. It is this much that we must love Him.

Now, as to the Orthodox rabbis. They know more than they say. How many wars have the nations of the world fought while the Ghetto went about its business, studying the Torah and raising Jewish children? The time of unredeemed history is simply not the time of Israel. The

59
ROBERT LEHMAN
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Ghetto reacted when the lunacies of the nations of the world interfered with the voice of Torah, not otherwise. This is what the Orthodox rabbis know. And Franz Rosenzweig knew it too. In the *Star of Redemption*, much of which was written on army post-cards while its author was serving on the Balkan front in World War I, there is not a mention of that war, of the incredible suffering that it caused. For Rosenzweig it apparently just wasn't Jewish business.

For a unique people, there must be unique standards
While this is true on the deepest level, because the Jewish people is in the world it also speaks in a penultimate way to the issues of the day when the fate of the Jewish people is at stake. Any group is entitled to consider its self-interest, which Siegman concedes, though he adds, correctly, that self-interest must not be the only consideration. But even this is not the point. The point is simply this: the self-interest of the Jewish people is not the self-interest of any other people. Nothing good has ever happened in world history which harmed Jews. The Jewish people is that people through whom God will redeem mankind. The safeguarding of its interests is therefore the safeguarding of God's plan of redemption. A nation's or movement's attitude to Jews is a barometer of its relations with God. It is this which condemned Nazism and which now condemns Communism. We would actually not have to know very much more about these movements other than their Jewish record to know what they are. Orthodox rabbis know all this in their bones. They know

that by this standard America passes the test and that those who write Amerika do not have the proper barometer reading. The voice of Torah is heard in this land, therefore it is not at war with God. The Jewish version of I think, therefore I am. And all this is not self-interest, it is the mystery that is Israel!

As I write this, I have before me the N.Y. Times account of the killings committed by the North Vietnamese in the areas under their control as a result of the recent invasion. I do not suppose much could be achieved by reopening the question of the morality of the Vietnamese situation at this stage, a question about which so many have so little doubt. For their part, Orthodox Jews believe Communism destructive of the Jewish people and therefore do not hope for its victory. It is an attitude that Henry Siegman should understand.

HENRY SIEGMAN *is an Orthodox rabbi who has given leadership to many community efforts.*

ALEXANDER GRAUBART, *who spent last year working with Jewish students at Harvard, now does so at Case Western Reserve.*

IRA S. YUODOVIN *serves as a rabbi at Temple Emanuel, Worcester, Massachusetts.*

We welcome three young associates to our mast-head this issue but they will not be participating in our work until after the Holy Days. May the new year, 5733, bring us all much blessing.

Sh'ma

a journal of Jewish responsibility

2/40, OCTOBER 27, 1972

The election: i had a dream

Gary Rosenblatt writes for

"Mr. Jewish week"
publ in NYC

✓ CROWN HEIGHTS, N.Y. — In what some political observers believe to be a "politically suspicious act," presidential candidate George McGovern and his Democratic vice-presidential running mate Sargent Shriver have converted to Judaism. At a press conference this morning at McGovern's new campaign headquarters here, the Senator from South Dakota said: "I am proud to announce that Shmuel Shriver (formerly Sarge) and I have completed the necessary conversion process and are now Jews according to the laws of Moses and of Israel." Senator McGovern, who now only answers to the name Gershon, said this step was "something I had been planning on for some time now and had just never gotten around to until now." He vigorously denied a charge that his and Shriver's conversion to Judaism was an act performed to appeal to the approximately three million Jewish voters in the upcoming Presidential election.

"Only a hopeless cynic could construe the facts to make them appear that our actions were anything but of a religious nature," said the angry McGovern. The minister's son also stated that he would emigrate to Israel should he lose the election. Shriver, smiling broadly, added that he had been interested in Judaism since childhood and he had secretly planned to change his last name back to "Schreiber" since he was a youngster. "I call on all of our recently acquired *lantzmen* in the Democratic Party to support our ticket," said Shriver, who also denied that the conversion was done for political reasons.

Asked by newsmen for details of the actual conversion, McGovern appeared slightly nervous and refused comment. But pointing to his black velvet skullcap, he asserted: "I swear by this, uh, *Halvah* on my head, that it was all kosher. We underwent

both circumcision and ritual immersion and believe me, the latter was easier than the former."

- ✓ CAMP DAVID, MD. — Sources at the Presidential retreat here report that, in response to the "Democratic conversion" made public today, President Nixon and Vice-President Agnew may make a similar conversion announcement at the special news conference they have called for tomorrow.

Several factors indicate such a move. Most recently, workmen and painters here were observed busily readying a large sign reading "NEWLY RENAMED: CAMP.STAR OF DAVID" which will soon be placed at the main entrance to the retreat.

Long-time friends of the vice-president have said that in recent days Mr. Agnew has been correcting their salutations, saying: "It's Shapiro, not Spiro." When told the news of the "Democratic conversion," Agnew, who had just played a round of golf, exclaimed: "It's a Portnoy-ish political ploy." He labeled McGovern a "pinko pawn of the Praying People."

Newsmen have been unable to reach the President, who has been meeting with adviser Henry Kissinger in private for three days at the Presidential retreat here. However, one reporter who managed to get into the retreat's private quarters claims to have heard Mr. Kissinger instructing Mr. Nixon to practice repeating the phrase "The Chrain (horseradish) in Spain on the Table Makes a Shtain."

- ✓ Mr. Nixon, who only last week became visibly angry when he overheard an aide remark that he had a "Jewish nose," has long maintained that "if I had any friends at all, at least one of them might very well be a Jew."

At a news conference at the Republican campaign headquarters in Washington, White House Communications Director Herbert Klein and Attorney General Richard Kliendienst, when asked if they were planning to convert to Judaism, said: "With names like ours, we're seriously considering it."

A late report from columnist Jack Anderson said that Sen. Edward Brooke (R-Mass.) called the President today and allegedly told him: "As long as you're going this far, why not have your pigments darkened and gain two minority groups in one shot." Although this conversation has not been confirmed, it has been learned that the President has placed a call to Hollywood and asked Sammy Davis Jr. to fly here immediately.

Mc govern in suburbia

Arnold Jacob Wolf

Some five years ago, Congregation Solel in Highland Park, Illinois, was prematurely concerned about the Viet Nam war. We made contact with the Senate Foreign Relations Committee through one of its consultants, an economist named Paul Cohen, who was an officer of our Congregation. A delegation of about thirty members went to Washington to listen to Everett Dirksen berate us for our ignorance, Chuck Percy promise us pie in the sky, and Eugene McCarthy announced his candidacy for the Presidency with a black-humor speech that quoted Kafka twice. We failed to stop the war that trip but we made contact with the State Department, the Pentagon and, if not the White House, at least with a Congress that was beginning to have its own doubts.

McGovern: a questionable political future
We wanted Senator McCarthy to come back to Illinois to present to our community his principled, unyielding opposition to the Johnson war policy, but he couldn't interrupt his campaigning. So, instead, we got as his substitute a much less visible Ph.D., the Junior Senator from South Dakota, who had just made a turning-point speech in the Senate, announcing his opposition on moral as well as political grounds to the Viet Nam war. He came to us on a Shabbat evening and spoke in that flat, unimpassioned way that America has since come to know and trust, but hardly to enjoy.

I felt sure that here was a man whose career was soon to be ended because he could not in conscience support his party or his country when he thought they were both profoundly guilty.

He made the proper disclaimers about not leaving America vulnerable, about our commitments to Israel (because he was in a synagogue?), about not romanticizing the Viet Cong or North Viet Nam. Everything he said then is just what he is still saying, so that now he seems to me a man who will shortly lose the presidency because he cannot defend American atrocities or American pretension. Still, I was wrong about his losing his Senate seat four years ago.

McGovern: an embarrassment

The McGovern appearance at Solel created a considerable storm of controversy. Not because of what he said (though many remained unconvinced for

years, and some still do), but because the congregation's activists followed his talk with stormy applause. Many felt that the dignity of Sabbath in the Temple had been violated and one or two resigned as members of the congregation.

When McGovern ran for re-election to the Senate, some of us supported him with modest fund-raising and endorsement. But when he announced for the Presidency, he seemed to most of us a less than inevitable candidate. It is not that he is unintelligent, or offensive to our cherished convictions. It is rather that we did not and still do not know what to make of such a man in American public life.

Perhaps Nixon is more like ourselves, more like what we want, more like what we deserve. And perhaps George McGovern is more anomalous in America today than he was in our suburban synagogue years ago. His success, his defeat — either will be an embarrassment. Even we who have been dazzled by his integrity may not be sorry to see him go.

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a journal of Jewish responsibility

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Issues

Between Nixon and the New Politics

Norman Podhoretz

ALTHOUGH Nathan Glazer (p. 43) is for McGovern and Milton Himmelfarb (p. 48) is against him, they both expect that Jews will give a smaller majority of their vote to the Democratic candidate this year than they have ever given to a Democratic candidate in any recent Presidential election. The normal pattern has been for Jews to give between 80 and 90 per cent of their vote to the Democratic Presidential candidate; this year the figure is widely expected to go below 70 per cent and could even, some say, go below 60. One also hears that a certain number of wealthy Jews who have contributed heavily to Democratic Presidential candidates in the past are either planning to sit this election out or to throw their financial support to Nixon.

Does all this mean that the Jews are beginning to move into the Republican party? I think not—or at least not necessarily. In my opinion, the turn away from McGovern has been caused not by a sudden access of Jewish enthusiasm for Nixon or his party, but by a steadily mounting Jewish uneasiness over McGovern. I think, moreover, that to understand this uneasiness fully, one has to look not only at the two issues of Israel and quotas which Mr. Glazer and Mr. Himmelfarb between them so exhaustively discuss, but also at the character of the "McGovern phenomenon" as a whole. For everything in this discussion depends on whether the forces led by McGovern will retain control of the Democratic party or whether they will indeed prove to be, as many people have predicted, the Goldwaterites of the Left.

THAT Richard Nixon inspires dislike among liberals and even hatred is hardly news, and it is

hardly necessary to show in detail that in the course of his pre-Presidential career he generally spoke and acted in such a way as to deserve this response. Even as President he has done many things calculated to infuriate liberals. He has unleashed Agnew, he has taken a tough line on civil disobedience and direct-action protest, he has invaded Cambodia, he has intensified the air war in North Vietnam, he has appointed conservatives to the Supreme Court, he has come out against busing.

Yet it is also true that in the course of his career as President he has done more and more to deserve, if not the affection of liberals, then at least a diminution of their dislike. He has proposed a guaranteed annual income, he has instituted wage-and-price controls, he has withdrawn half-a-million men from Vietnam, he has enunciated a foreign-policy doctrine involving a lesser degree of American intervention in international disputes, he has visited Communist China, he has negotiated an arms-limitation treaty with the Soviet Union and possibly also (if such surprising developments as the move toward unification of the two Koreas and the departure of Soviet troops from Egypt are anything more than coincidence) the beginnings of a long-range political settlement. On balance, surely, it makes more sense for Nixon's old supporters in the conservative camp like William F. Buckley, Jr. and Richard J. Whalen to feel betrayed (which indeed they seem to do) than it does for liberals to go on hating him as much as they seem to do. Nevertheless liberals do go on hating him, less perhaps than they used to but still much more than, on the record, they rationally should.

And if this is the case with lib-

erals in general, it is also the case with Jews, who are still one of the most liberal groups in the country (for even if the most wildly pessimistic forecasts from the Democratic point of view were to prove accurate, it would mean that "only" 60 per cent of Jewish voters were going for McGovern—a higher percentage than he is likely to get from any other group except perhaps the blacks). Jews as liberals share in the general liberal dislike of Nixon, and Jews as Jews, often with an even lesser degree of rationality, dislike him on their own. The Israelis say that Nixon has done more for them than any American President before him, and yet in speaking before Jewish audiences I have repeatedly been asked what I think makes the Nixon administration "anti-Israel." More Jews have been appointed to powerful positions within the Nixon administration—one has only to mention the names of Henry Kissinger, Arthur Burns, and Herbert Stein—than has probably ever happened before, and yet I have re-

peatedly been asked by these same Jewish audiences whether the "fact" that there are no Jews in the Nixon administration means that the President is anti-Semitic. For just as blacks seem not to realize that it is under the Nixon administration that the dual school systems of the South have finally been abolished, and that the concept of "affirmative action" has been turned into a means of instituting a quota system mainly in the black behalf, so Jews seem not to realize that the Nixon administration has been friendly in a variety of important ways to them.

To complicate matters even further, those Jews who worry about quotas and who oppose McGovern because he appears to favor them, seem not to realize that it is under the Nixon administration that quotas have become a threat. But this is only one of many indications that the Jewish uneasiness over McGovern is not to be fully explained with reference to specific issues, any more than the probable

loss he will suffer of normally Democratic Jewish votes is to be explained by a newfound Jewish fondness for Nixon. The specific issues are certainly real and the concern over them is certainly genuine, but there is, I believe, something larger and more difficult to define for which they serve as a manageably concrete, though not altogether satisfactory, stand-in. This something is the New Politics.

By the New Politics I mean the insurgency within the Democratic party which came out of the anti-war movement and which, having lost its chance to capture the party in 1968 either through Eugene McCarthy or through Robert Kennedy, found a second chance in the reforms developed by the McGovern Commission and then seized it through the candidacy of McGovern himself. The nature of the New-Politics movement is easy enough to describe in sociological terms. The movement is made up largely of educated, prosperous people, members of the professional and technical intelligentsia and their wives and children, academics and their students: the group, in short, as Michael Novak (p. 52) reminds us, that David T. Bazelon presciently identified as a New Class long before it came to consciousness of itself as a class and as a potential political force. Thus for all the self-gratulatory speeches about the unprecedented "representativeness" of the 1972 Democratic convention, a survey by Haynes Johnson of the *Washington Post* showed that fully 39 per cent of the delegates—as compared with 4 per cent of the population as a whole—held postgraduate degrees, and that 31 per cent had incomes of more than \$25,000 a year, whereas only 5 per cent of the population as a whole is in so high an economic bracket.

But if the sociological character of the New-Politics movement is clear, its political or ideological character has been obscured somewhat in the process of its transformation into the McGovern "populist" movement. Lately the talk has all been of tax reform and the redistribution of wealth, but this was not an issue indigenous to the New Politics or to the "McGovern phenomenon"; it was taken over



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from George Wallace, and the carelessness with which the McGovern proposals have been thought out is perhaps a sign of the fundamental indifference to such matters which the New-Politics movement until so recently felt. For what this movement really cares about is not the distribution of economic power but the distribution of political power. It wishes to "participate in the decisions that affect our lives" and it wishes to govern, but it has no clear idea of what, in addition to participating and governing, it wishes to do. Consequently it has *itself* become the issue. Why has the AFL-CIO, which until the nomination of McGovern obsessively kept declaring that its main political priority was the defeat of Nixon, refused to endorse McGovern? Asked this question, George Meany and I. W. Abel and the other anti-McGovern labor leaders fish for unconvincing explanations in McGovern's voting record, when what is actually bothering them is the hostility of the New Politics toward organized labor ("It isn't worth the powder it would take to blow it up," I once heard a leading McGovern strategist say of the labor movement) and the contempt of the New-Politics people for the ordinary workingman and the "racism" and vulgar materialism which allegedly define his character.

So too with those Jews who are bothered by McGovern. They are bothered in my judgment much more by the general attitudes of the New-Politics movement than by McGovern's stand on Israel—which, after all, as Nathan Glazer points out, is by now as fervent as any friend of Israel could wish—or by his stand on quotas: after all, the Nixon administration has done more to further quotas by deeds than McGovern could possibly yet have done by words. But the Jews who are bothered by McGovern sense that the movement of which he is presently the head represents the entry into the political main-

stream of that widespread antagonism toward the Center and its "middle-class" values which grew into so vivid a presence in American life and culture over the course of the 60's; and they see in that antagonism not only a denigration of them, of their achievements and their aspirations, but a threat to their future position.

This is why a relatively large number of Jews will almost certainly refuse to vote for McGovern, even if—as will surely happen in many instances—they should decide not to vote for Nixon either.

In other words, if there should be a large-scale defection of Jews from the Democratic ticket this year, it would not necessarily signify the birth of a permanently substantial Jewish Republican vote. If the McGovern candidacy should indeed turn out to be a counterpart of the Goldwater candidacy of 1964, with the electorate severely punishing the Democrats now for challenging the Centrist consensus from the Left as it punished the Republicans then for challenging it from the Right, the Democrats would no doubt do in their catastrophic defeat what the Republicans did after theirs in 1964. They would move once again toward the Center, politely overriding their now discredited and demoralized insurgents in the process (just as Nixon has quietly ignored the protests of the Goldwater Right against many of his foreign and domestic policies), and renewing their appeal to groups like the Jews whose repudiation of the insurgents would have contributed to the size of the defeat.

If, on the other hand, the projections of the McGovern strategists should be vindicated and McGovern, carried along by a new coalition of blacks, youth, and women, should win *despite* the defection of traditionally Democratic groups like the Jews, there might then very well come about one of those periodic realignments which C. Vann Woodward and other historians tell

us is long overdue, with a sizable number of Jews and other former Democrats now turning to the Republican party in the hope of finding or creating a reconstituted Center there. For if America should "come home" to the Democrats under McGovern, many whose home is the Center would no longer be at home with the Democrats.

In either case, we would all know better than anyone knows today where the country is, how it feels, what it wants. In the event of a McGovern victory, even a narrow one, we would know that the McGovernites are right when they say, in the words of Arthur Schlesinger, Jr., that "disgust with the way things have been recently managed in this country, the recoil against the Establishment, the pessimism about the national future, the desire for unspecified . . . change . . . infect every bloc in the nation." By contrast, in the event of a catastrophic McGovern defeat, we would know that the anti-McGovern forces, both Republican and Democratic, are right when they say that such feelings are still confined to an ideologically passionate minority (what the *Wall Street Journal* sometimes calls the "mass intelligentsia" and sometimes the "modernist-academic elite"); that most other people, if they are really infected with disgust, are disgusted not with the "Establishment" in general but precisely with that wing of it dominated by the New Class and the New Politics; and that the great majority of Americans believes the country is already "home," that the structure of the house is sound, and that what it mainly needs is patching and sprucing up to a greater (if they are liberals) or lesser (if they are conservatives) extent.

If, however, the Democrats under McGovern should neither win nor be decisively defeated—if, that is, Nixon should be re-elected by a very close margin—everything would remain uncertain, unsettled, and bitterly polarized, for the Jews and for everyone else.

McGovern and the Jews: A Debate

Nathan Glazer

Milton Himmelfarb

Because of the unusually intense concern evident everywhere with the question of whether and to what extent American Jews will depart from their customary allegiance to the Democratic party in the 1972 Presidential election, COMMENTARY invited two of its regular contributors, one a supporter and the other an opponent of Senator George McGovern, to debate the role that Jewish interests should and will play in the coming election. NATHAN GLAZER, Professor of Education and Social Structure at Harvard, is the author of American Judaism and (with Daniel P. Moynihan) Beyond the Melting Pot, as well as several other books. MILTON HIMMELFARB (who of course speaks here as an individual) is one of our contributing editors; his The Jews of Modernity is scheduled for publication in January 1973 by Basic Books.

Nathan Glazer

THIS will be the first electoral campaign in memory in which the question of specific Jewish interests may play a serious role in voting by American Jews. Of course there has been a "Jewish vote" in previous Presidential elections, but it has not been activated by any sense that one or the other candidate was unsympathetic to the special interests Jews have as Jews; rather it has responded to the degree of liberalism of the two candidates. Jews have for decades favored the candidate they perceived as the more liberal.

The situation in 1972 is quite different. The main reason, it seems clear, is that Senator McGovern in the past has expressed a more "even-handed" attitude toward the Arab-Israeli conflict than most liberal Senators—this is one sign that there are "radical" tendencies in his outlook. More significantly perhaps—since his recent statements in support of Israel go as far as anyone could expect, if not further—his general position in favor of the reduction of American military power and commitments abroad seriously raises the question of whether under a McGovern administration American aid would in a crisis actually be available to Israel.

There is a second reason for Jews to feel somewhat uneasy about a McGovern Presidency. McGovern seems committed, as the Democratic party reforms sponsored by a commission under

his chairmanship demonstrate, to the mechanical "representation" of what are considered "deprived" groups—in the case of the Democratic party, women, youth, and racial or quasi-racial minorities. McGovern supports quotas in party affairs; he probably supports them in employment and elsewhere. Three of his closer advisers, John Kenneth Galbraith, Edwin Kuh, and Lester C. Thurow collaborated on an article in the *New York Times Magazine* last year* that proposed, as a solution to the problem of small numbers of non-whites and women in well-paying jobs, that such jobs be reserved to these groups in proportion to their numbers in the population. As readers of COMMENTARY need no reminding, a policy like this, of replacing equal opportunity with equal representation, must inevitably entail a restriction on the opportunities of Jews.†

It is thus evident that Jewish interests may be affected by the outcome of the 1972 Presidential campaign. But should a Jew allow such considerations to affect his vote? Should not the general interest—the interest of all Americans in peace and in social and racial justice—transcend the particular interests of 3 per cent of the American people? This is not a

*August 22, 1971.

†See Paul Seabury's "HEW and the Universities" and Norman Podhoretz's "Is It Good for the Jews?," both in the February COMMENTARY, as well as the correspondence on these articles in the May, June, and July issues.

question that is ordinarily raised today, either by Jews or by anyone else. Group selfishness has been elevated to a paramount position, and it is almost universally assumed that everyone—business, labor, farmers, blacks, etc.—will vote his own special interests without reference to the general interest, which has in any case become a very murky concept. But I think this is still an important question and should not be ignored. If indeed the interests of Israel were in opposition to general American interests; if indeed the Jewish concern with the opportunities that were opened up to them in the 1940's and 1950's and are now declining—the opportunity to enter good schools, to compete fairly in civil-service and other examinations, to compete for good jobs in government and education and business on the basis of merit—if these interests contradicted a necessary and just policy to repair the unequal treatment of blacks and other minorities, then Jews might well have to consider whether it was not morally incumbent upon them to vote against their own interests.

LET us reflect on these matters for a moment. It may be that American support of Israel is detrimental to American interests more generally conceived. It may be more important for the United States to compete against Russia for alliances with countries representing scores of millions of Arabs and hundreds of millions of Muslims than to support the survival of Israel. On this issue, however, I feel that the weighing of a general national interest must simply be set aside by Jews: the survival of Israel is for Jews an interest that must transcend all other interests. In World War II the survival of Jews was an interest that, as against the United States' capacity to make war in the most efficient and effective way, should have been given priority. Tragically, it was not. Today, it is an interest that, as against the capacity of the United States to compete with Russia for influence in the Arab and Muslim world—and this seems to me the most that can be said for an American interest in favoring the Arab states—must, for Jews, come first.

Admittedly we cannot simply *assert* our overriding interest in the survival of Israel. We must also defend it rationally (though it does not necessarily rest on rational grounds). We must argue for it. We must be capable of arguing that the survival of Israel is morally right, despite the agonizing problem of the Arab refugees. (Their claims can after all be to some extent met within a framework in which Israel survives as a secure state.) Most Jews and many others would also argue that the survival of Israel is fully consistent with American interests: it is a more secure ally than the Arab states would be; it is a stronger state; our only Arab allies would invariably be the more backward despotisms.

We can make one more pragmatic argument for the survival of Israel in terms of general American interests: the destruction of Israel would be such a severe blow to the morale of American Jews that the role of this small but influential minority on American life would undoubtedly become less healthy than it has been. It must be remembered that American Jews have, with their money and energy and influence, supported the protection and expansion of civil rights and civil liberties, they have worked toward a greater equality in income distribution, they have played a large role in financing liberal causes and liberal candidates. One may well wonder what the influence of American Jews in American life would become if Israel were to be conquered by the Arabs and the Jews thrown out or slaughtered. This is something that must be taken into account in considering whether the support of Israel coincides with American interests in general.

For Jews, then, the survival of Israel is a transcendent interest. If the survival of Israel coincides with the larger American public interest, well and good. If it does not—well, the United States is a big and rich country, and the reduction of its influence in the Middle East, or the loss of a point to Russia, should not outweigh this transcendent Jewish interest.

The Jewish commitment to equality of opportunity—and the benefits this principle brings to Jews—are another matter. First of all, the battle is already in large measure, I believe, lost. Wherever ethnic and racial groups conflict, in a setting in which dominance by one is excluded, quotas seem to come in—this is, I am afraid, the logic of the glacial movement in all societies toward greater equality. Even under Nixon—though spokesmen for the minority groups seem unaware of the fact—the Equal Employment Opportunities Commission and the civil-rights arms of HEW and other government agencies have been imposing the requirement for equality of representation with steadily greater harshness on institutions of higher education and on other large employers. The guidelines which require record-keeping for what is in effect the imposition of quotas have been steadily expanded from blacks to "Spanish-surnamed Americans" (a category which apparently embraces the descendants of Spanish immigrants, Cubans, perhaps even the occasional Irishman with a Spanish name), American Indians, and Orientals; no doubt they will soon include Eastern- and Southern-European immigrants and their descendants. And the similar requirement for much larger proportions of women in better jobs is already law, or at any rate is incorporated in federal guidelines which have the power of law.

Obviously in this area, Jewish interests are still at stake and require attention. But in a world in which such considerations steadily decline in

response to the demands of equality, we cannot assign as much importance to the right of Jewish males to achieve good jobs on the basis of merit as we do to the Jewish interest in the survival of Israel.

UNDER these circumstances, can Jews—should Jews—support McGovern?

I believe they can; and on the basis of other, more general considerations, I also believe they should. Of course, individual Jews will balance general interests against Jewish interests in different ways. For myself, I believe Jewish political influence in this country is such that any American President must give some support to Israel; and I believe the American experience in Vietnam is such that no American President—unless he is someone we should distrust as adventurist or unbalanced—will risk war with Russia to save Israel.

Admittedly between these two extremes of some support to Israel and no risk of war with Russia, there is a wide range of possible policies. That Nixon has leaned more to the end of accepting risk than McGovern would, I do not doubt; and yet how far toward that end can he really lean? One recalls a poll in which only 8 per cent of the American people were willing to go to war to protect Israel, an even smaller proportion than was willing to go to war to protect India! (To be sure, that was before our improved relations with China.) It would not be a popular—or even a possible—policy for this country to send American troops or to risk nuclear war for Israel. I believe that Vietnam marks a watershed in many respects. I am amazed that President Nixon still acts as if American military power could be used in defense of our allies and that other countries act as if they credit this possibility. I do not. We will send arms, we will send economic aid, we will move aircraft carriers around—though to what purpose I do not understand, since it is perfectly clear that these carriers will not be used against Russia or the Arabs to protect Israel. As President, George McGovern might do almost as much—at least up to the movement of the aircraft carriers. More than that, I doubt that even Nixon would ever do.

It is pointed out that McGovern as President would cut the military budget: would that not weaken credibility in the American commitment to Israel? Since I do not agree that the effectiveness of this commitment is based on the belief that America would actually go to war, I think some reduction in American military expenditures—whether 10, 20, or 30 per cent—is quite consistent with such a commitment. One understands that a good part of the military budget is waste anyway. Very likely the waste and the non-waste would be cut at roughly the same rate—that is probably the best one can hope for in view of the nature of budget-making and of

bureaucratic power. We have spent billions on weapons that are useless, we are aware that the military keeps vast and unnecessary stores of goods, that it treats itself at the higher levels to lavish perquisites, that it maintains great numbers of unneeded bases in the United States itself which could be used to expand recreational facilities or for other civilian needs. We are aware of the fact that Congress, the military, and industry combine to insist on these wasteful expenditures. I myself would like to have in the White House a President who could stand against some of these expenditures and hold them to lower levels. And I do not see that the security of Israel would thereby be radically affected.

TO TAKE a larger perspective, I do not see that the security of Western Europe would necessarily be affected either. I have never understood why Western Europe, which is wealthier than Soviet Russia by far, requires an American military presence. East Germany and West Germany are settling the question of the two Germanies. We and our allies and the Russians are settling the status of West Berlin. Germany has accepted the frontiers with Poland and Russia. Why should not this approach to a permanent settlement be reflected in the reduction of our military presence in Europe? Who really believes that Western Europe is threatened by a Russian invasion? And if it is not, what is the purpose of the American army in Europe?

The purpose of American arms in the Far East is even more obscure. Most of the Japanese want us to leave. We should; the third most powerful economic state in the world is capable of managing its own defense. American bases and arms in the Far East permit us to pour bombs on Vietnam from Guam and Thailand and Okinawa. Yet can anyone say American security has been enhanced by the fact that we now maintain a military presence in Southeast Asia? I can think of only one good reason for holding onto bases in the Far East, and that is to keep American forces in South Korea. There they have truly maintained peace for twenty years against the bellicose North Koreans. But there have been recent indications that South Korea and North Korea themselves may come to some peaceful arrangement. We may thus in a few years be able to withdraw American troops even from Korea.

As for the rest of Asia: American bases are a disaster, for this country and the countries of Southeast Asia. American military support is a disaster. I do not believe for a moment that these countries would be less fortunate under the rule of Communist North Vietnam—and of course I fully expect that to be the fate of at least the area which formerly made up French Indochina—than they have been for the last seven years, suffering the effects of the horrible war that our

presence alone sustains. Our efforts to play a role on the South Indian subcontinent are pitiful. Our arms have enabled Pakistan to engage in the most terrible crimes any nation has committed since World War II and to fight pointless wars against India. Our arms indeed have contributed to the abysmal poverty of both nations. If other nations wish to provide arms to this end, let them. We have no national interests there, except an interest generally in peace and development. Undoubtedly the least defensible action of the Nixon administration has been its support of the butchers of Pakistan.

George McGovern wants to reduce the size of the military, its role in the world, and the scope and scale of American commitments around the world. I agree. He has said he will not reduce the American commitment to Israel. Inevitably this commitment, whether by McGovern or Nixon, cannot extend to the use of American troops or warships, or to a serious risk of war with Russia. That is reality. I believe our interests as Americans demand an immediate withdrawal from South Vietnam, Laos, and Cambodia. There is nothing we can do in those countries that can help them. This has now been demonstrated under both Johnson and Nixon. We can kill their people and destroy their land by our distinctively American ways of warfare, we can turn their daughters into prostitutes and their children into beggars, we can corrupt their rulers and their politics. This much we can do, and have. It is not clear that there is anything else we can do—at least we have not, under a number of administrations. Therefore we should leave, immediately. McGovern would leave.

This is the one and overwhelming reason why, as between Nixon and McGovern, I would stand for McGovern—having, however, also considered whether his election would represent an unacceptable danger to the survival of Israel and having concluded that it would not.

ON DOMESTIC issues, the balance between Nixon and McGovern is closer. Here my view of the specific Jewish interest and the larger American interest merge. I believe in equality of opportunity and the reward of merit, and not because they help Jews. I think these principles also help society. They make society more efficient and effective, they conform to a widespread sense of a proper moral order, they are necessary to help America compete with other countries—and it is perfectly clear from the balance of trade that America, with all its vast natural advantages, no longer competes very well with a country such as Japan which has none of these advantages. With equality of representation replacing equality of opportunity, I see America sinking—not rapidly, not insupportably, but inevitably. Nations do change in their capacity to produce and compete. Their

values change, and clearly American values are today in large measure antagonistic to production and competition, and it is these antagonistic values that are represented by McGovern. One recalls with surprise that after World War II, even with so much destroyed by war, England was still the richest country in Western Europe, and after 25 years of small differences in growth rates, it is now the poorest. And yet the massive gradual shift leading the United States in the same direction seems to be irreversible. One can only hope that Japan and Western Germany will be next—and well they may. It seems to me no solution to vote for a man who makes speeches against the tide rather than the man who is ready to drift with it. What can speeches change?

On the whole, I prefer the way Nixon—or his advisers—have talked about American social policy to the way McGovern has talked about it. And yet we should not exaggerate the differences. In comparison with Kennedy and Johnson, both Nixon and McGovern are men who want to do *less* in domestic policy rather than more. Neither Nixon nor McGovern wants to follow the pattern of the 60's in which for each problem and each subdivision of a problem we devised a special program—or two, or three, or more—and funded them all, to some extent, and saw most of them fail. What, after all, does McGovern's domestic program amount to? The greatest emphasis has been placed on the guaranteed annual income of \$1,000 for every American. In all the fuss about this proposal—which is crudely formulated and no doubt far too large—the similarities with the Nixon Family Assistance Plan have, surprisingly, been almost entirely overlooked. Both want to do away with a welfare system based in significant measure on social services to aid the poor and to institute instead a program to give money directly to the poor. Both wish to cover the working as well as the non-working poor. Both want to replace diverse state and local programs with a federal program, and state variations with a national minimum. Both try to deal—better than the present welfare system does—with the problem of work incentive, and it can be argued that the McGovern approach, in which the income guarantee is in no way affected by earnings, is the more effective in creating an incentive to work. It will be recalled that one of the contributing ideas to the Nixon FAP was the child allowance, which Daniel P. Moynihan championed vigorously. The child allowance too has the virtue of being unrelated to earnings and therefore does not undermine the incentive to work in the way a system does in which the income guarantee declines with earnings. The child allowance also goes to every family, rich or poor, just as the McGovern allowance does. Of course there are important differences between the Nixon and McGovern plans—yet as one is modified in Congress, and

the other is modified by political reality, they will come closer and closer to each other, even though the candidates will inevitably magnify the significance of the distinctions that remain.

THE interesting thing is that McGovern has talked about little else domestically. It is hard to know what he would do about housing, about urban renewal, about crime, about juvenile delinquency, about elementary education, about higher education, etc. McGovern apparently believes—if we are to take his relative indifference to specific domestic programs seriously—that the best way to solve the problem of the poor is to give them money. That is also what Daniel P. Moynihan believes, and what he apparently succeeded in getting President Nixon to believe. It is not only a Republican administration which no longer believes that we know how to solve specific problems with specific programs. The government-in-opposition at the Brookings Institution now also believes the same thing—and so, it would appear, do McGovern and his advisers. Certainly it would be naive to expect a President McGovern to act like President Johnson, even leaving aside the fact that he would come in with a narrow majority and probably also an antagonistic Congress. The age of poverty programs is over, and the age of income redistribution has begun. Amazingly, no one has noticed that Nixon and McGovern agree on this point—though Congress still seems to disagree with them both.

What else is there to say about McGovern domestically? Tax reform? Undoubtedly he would try to cut into the income of the well-to-do more sharply than Nixon has done. In this he would only be following the lead of most advanced nations with substantial social programs, and the inescapable arithmetic of the programs which both Democrats and Republicans, Left and Right, have already agreed on. The costs of giving subsidies for every student to every institution of higher education will be enormous—we are already committed to that by the higher education act. The costs of Medicare and Medicaid are already enormous, and there is no

conceivable reform in health care that can substantially reduce the huge rate of growth in these costs. Social Security will cost more. Revenue sharing with states and cities will cost more.

All these are programs which McGovern, I assume, would support; some he would expand—such as the public underwriting of health care. What McGovern as President would find—and what would introduce sobriety into his proposals—is that there is not enough money even for the programs already written into law, and whose principles he accepts, and hardly any for the new programs he would wish to introduce. The issue would resolve itself into a choice between new taxation and more inflation. All this is the *déjà vu* of all developed nations whose desire for social services outruns their capacity to provide enough through taxation, however much they soak the rich, to pay for them.

ONE comes back, then, to foreign affairs, and there the choice, for the Jewish voter, is between the man who acknowledges the moral and practical tragedy of Vietnam, and of American military policy in so many other places, and the man who makes no such acknowledgment but who has done more for Israel than any other American President. It will be a difficult decision for Jewish voters, and more of them are likely to vote for the Republican candidate than Jews have ever done before. For myself, I believe McGovern would do what an American President can do to ensure the survival of Israel. For just as no American President, even with all our arms and wealth, could ensure the survival of a non-Communist South Vietnam, there are limits to American power in the Middle East too. We must always live in fear and trembling when it comes to the survival of Israel, dependent as this survival is on Israel's own strength, on the financial and political aid of Jews in other countries, and on Israel's own good political sense. None of those things will change, whether Nixon or McGovern is President after 1972. And so, in the end, for me, Vietnam is decisive, and on that ground I support McGovern.

Milton Himmelfarb

IT WILL be better for the Jews if McGovern does not win. Whether he wins or loses, it will be better for us if this year we give the Democratic candidate less than our usual crushing majority.

The Jews' overriding foreign-policy interest is Israel. More accurately, our overriding interest of any kind is Israel. If—which God forbid—Israel should cease to exist, do we not know in our bones that the Jews would cease to exist? We have not in us the stuff of our *galut* ancestors, and what they were able to do in the absence of a Jewish state we and our descendants will be unable to do; for we are barely able to do it in the presence of a Jewish state.

American Jews and Israelis must agree with Ben-Gurion: It is not that the Jews are for the sake of Israel but that Israel is for the sake of the Jews.

For American Jews, therefore, the interest in Israel is not what the interest in Italy is for our Italian neighbors. When Italy and Yugoslavia disputed the possession of Trieste, Italian Americans naturally sided with Italy. But that was a marginal question. The existence of Italy and Italians and *italianità* was not at risk. What Jew would not pray for Israel's problems with the Arabs to be like Italy's with Yugoslavia? With Israel it is not a question of this city or that, these borders or those. Yugoslavia, and her friends, did not deny Italy's right to be Italy.

It is 3,750 years since Abraham began Jewish history, a history of some consequence. If Israel's friends do not worry about her, both Israel and that history will come to an end. And if the Jews do not worry about Israel, why in the world should anyone else?

For a Jew, accordingly, McGovern's inferiority to Nixon should be manifest. The case is not what it would be if, say, Humphrey were running against Nixon. Then a supporter of Nixon could argue that Nixon's deeds were more important than Humphrey's words, but he could hardly say that the words were not good words, or that they had not been good from the outset. With McGovern, on the other hand, even the words are recent, quite different from his former words, and therefore dubious. In the press of the campaign he is now saying to Jews things about Israel that are marked by all the fervor and sincerity of Governor Rockefeller's eating knishes in Jewish neighborhoods during his campaigns for office.

How reassuring can it be to Jews that the Arabists of the National Council of Churches (like the anti-Israel secular Left) were rapturous about McGovern's nomination? And though people like Senator Ribicoff tell us that Richard Stearns is not really all that close to McGovern,

should we be reassured when Stearns, with his anti-"Zionist" and pro-"Palestinian" record, is quoted (in *New York* magazine, July 3) as saying: "I would like to have the most responsible job in this Administration that I could have. I didn't go through this for the simple exercise of nominating and electing a President"? (In the press of the campaign a new Stearns now says he agrees with the new McGovern.) Or should we be reassured because McGovern has said that Senator Fulbright would make a good Secretary of State? Fulbright—whose coldness toward Israel chills us.

Nor will it do to say that we should listen to the present McGovern, rather than the McGovern of a few years ago. How seriously can we take the new pro-Israel statements and planks of a candidate whose policy is diplomatic and military withdrawal? Nixon has made his remarkable new approaches to the Soviet Union (and China), but the United States Sixth Fleet remains in the Mediterranean, a barrier for Israel against a Russian attack. Of what use will McGovern's new professions of friendship and support for Israel be when he recalls those carriers from the Mediterranean?

Much has been written about Israelis in high places telling American Jews that Nixon, unlike McGovern, is a proved friend, and therefore worthy of support. We hardly need Israelis to tell us something so obvious.

IN DOMESTIC matters the great question today is what equality and justice mean. McGovern and the McGovernites define equality and justice in a way that is bad for the Jews—and bad for America as well.

Their definition is the one that somehow, without real discussion and almost behind our backs, has come to be accepted by the Best People. Equality and justice used to mean No Discrimination (against individuals), now they tend to mean Fair Shares (for groups). How does one assure Fair Shares? By legislating proportionality, or quotas. Can anything be clearer than that a principle of group Fair Shares must be fatal for the Jews?

When we think of discrimination—unfairness, injustice—against Jews in the United States, the example that comes most readily to mind is that of the medical schools between, say, 1920 and 1950. It was not that the proportion of Jewish students in American medical schools was lower than the proportion of Jews in the American population, even in those bad old days. It was that many Jewish candidates for admission to medical school were kept out, though qualified, because they were Jews. For us the incontrovertible proof of injustice and unfairness, and of their especial wickedness in America, was that Fascist Italy—Fascist Italy!—opened the doors of its medical schools to Americans shut out as Jews by American medical schools. The discrimina-

tion was against qualified individuals, and by "qualified" we did not mean passable; in many cases we meant superior. (It was Jews who told the contemptuous joke about the stutterer who accused the radio station which had not hired him as an announcer of being anti-Semitic.)

No Jew agreed with the excluders' defense, that there was no discrimination, because the Jews, only x per cent of the American population, were $x + y$ per cent of medical students. How could percentages, or quotas, justify the injustice to *this* individual, excluded though meriting inclusion? Was it not self-evident to any rational person that trying to reconcile quotas with democracy was like trying to square the circle? Quotas were part of the feudal world of ascription, with the different estates having different privileges and duties, and estate deriving mostly from parentage. Were Americans proud of the Constitution's one lapse into that system of ascription—toleration of hereditary slavery?

To talk about these things today it is necessary to use the past tense. Today, and precisely among the advanced and educated—the successors to those whom a generation ago we could appeal to as rational—quotas no longer are self-evidently feudal, but seem to be of the essence of democracy. The Republican Mr. Pottinger of the Department of Health, Education, and Welfare has been bestowing the blessings of quotas on the universities; and the Democrat Mr. McGovern has been promising appointments, from the bottom to the top, by quota. (Except that "quota" is still felt to be an unattractive word, so its agents deny the word while doing the thing.) Though President Nixon cannot avoid the responsibility for Pottinger, Pottinger is not close to Nixon; but Senator McGovern is close to McGovern.

But it does not end there. McGovern's quota system applies to more than government jobs (and university admissions and appointments). Among his economic advisers are Edwin Kuh and Lester C. Thurow, co-authors, with John Kenneth Galbraith, of "The Galbraith Plan to Promote the Minorities," in the *New York Times Magazine* for August 22, 1971. That plan is quite simple—quotas in business and industry. (I envy the young, and the young in heart, who do not experience my occasional difficulties in grasping that while American women, who are more than 50 per cent, are a minority, American Jews, who are fewer than 3 per cent, are not a minority. Among others, Galbraith, Kuh, and Thurow explain it all to me, but I suppose I am a slow learner—just as I am slow to learn what everybody who is anybody knows about the Middle East: that Israel, with a Jewish population of 2½ million, is a Great Power.)

Whether tactically or because they themselves are not entirely happy about quotas, many argue for quotas—group Fair Shares—as only a tempor-

ary device, necessary now for undoing the effects of past injustice, but to be discarded as soon as they have served that purpose, in favor of a true, substantive and not merely formal, principle of individual No Discrimination. Anyone who believes that is allowing hope to triumph over experience: *rien ne dure que le provisoire*, nothing is so permanent as what is temporary. Once you give people a special privilege, you can as easily take it back from them as take back meat from a tiger. Have we been able to take back the depletion allowance from the petroleum industry, or agricultural subsidies from Senator Eastland?

Presidential candidate (eight years from now, or forty-eight): Group Fair Shares have done their job, and it is time to go on to individual No Discrimination.

Accredited minorities, HEW staff, deans of minority students, coordinators of Spanish-surname research: Male chauvinist pig! Racist! Fascist! Insensitive!

For Jews the outcome is unmistakable. Now we are lumped under "white," or "other." But as the white and other are subjected to their residual quotas, and as new whites and others, inevitably, come onto the scene to make their separate claims—Italians, Poles, Southerners—how long can it be before it occurs to those whites and others who are not Jews that the differentiations within "white and other" should in all fairness be reflected in subquotas? Manifestly, if fairness requires proportionality and quotas, it cannot be fair that the Jews, who are so few, should have so many good things and good jobs. Fair Shares—let the Jews' good things and jobs be in proportion to their numbers. (And how far are we from the time when "women" will discover that they are not a unitary, undifferentiated minority, so-called, but that some are black, and some are Jews, and so on; and that by the justice of Fair Shares, Jewish women are getting too much?) Concede the major premise, Fair Shares, and the conclusion is irrefutable.

BUT WHY concede that premise? Why, especially, should Jews concede it? Those Jews who refuse to concede it have been accused of engaging in mere, mean-spirited defense of their turf. Of course, when any other group defends its turf, everyone understands that to be, if not necessarily admirable, then at the very least natural. Apparently it is only the Jews' defense of their turf that is mere, and mean-spirited. But in fact we are not dealing here with a defense of turf, in anything like the sense of straightforward economic interest. The logic of proportionality does not, cannot, stop with vocation and job.

For a concrete illustration of what is at stake here, I wish I could incorporate the whole of Jerome Karabel's "Open Admissions: Toward

Meritocracy or Equality?" in *Change* for May 1972. Karabel is described as a researcher for the American Council on Education, the roof or umbrella organization of the American colleges and universities. No doubt he thinks of himself as nonconformist and anti-establishment, but in matters of this sort, can anything be more establishmentarian than an article by someone on the staff of his organization?

For our purposes, he says two things of interest. The first is that a generation ago the increasing reliance upon individual ability or merit for determining whom to admit and whom not to admit to colleges and universities, and the decreasing reliance upon ascription (birth, group), was a victory for democracy and equality; but that today—for reasons not explained very clearly—reliance upon individual merit or ability is undemocratic and unequalitarian. The second thing of interest he says is that it is not enough for everyone who wants a college education to be admitted to a college; as long as some colleges are academically more selective than others, there will be unjust inequality. In other words, the University of Chicago has no right to be fussier about its students—and presumably about its professors—than Podunk A. and M. In that view, distinctiveness/distinction is inherently and necessarily the enemy of democratic equality, and must be done away with. What of the academy as a community of scholars, a constituent of the international republic of learning, the place where Mycenaean studies can be cultivated, together with hopelessly impractical, pure mathematics? To ask that question is to show you believe—or, for motives not hard to divine, pretend to believe—in the discredited ivory-tower notion of the university. If this is the wisdom of people who are supposed to care about the universities as universities, why should we be surprised that it is also the wisdom of HEW "change agents"?

A letter in COMMENTARY (May 1972) has reported that when the chairman of a graduate department of religion in an Ivy League university said that a knowledge of Hebrew and Greek was prerequisite to admission, HEW representatives told him to "end those old-fashioned programs that require irrelevant languages and start programs on relevant things which minority-group students can study without learning languages."

If that frame of mind, the new treason of the clerisy, is made even more official than it already is, hard times will have arrived. Every ordinary Jew is dependent upon, is nourished by, learned Jews and the learned Jewish tradition. Jewish scholars have to know—in addition to the Jewish languages—Greek, Latin, and who knows how many modern European languages (for reading the scholarly literature). Some scholars also have to know Arabic, others Akkadian and Ugaritic. A

friend of mine teaches in that very department, in that university. He has had to learn Middle Persian.

From all of which it emerges that if we protect the Jewish interest—and this one, at least, surely is not very crass—we will also be protecting the American interest, against those who go lusting after relevance, and would use both the bureaucracy and the courts to impose it. (What would Edmund Wilson have said about government, and liberal Babbitts, decreeing that languages are irrelevant?) When classical and biblical studies had begun to decline among the Protestants, there were some among them who consoled themselves that the Catholics were carrying those studies forward. Now that the Catholics seem to be going the way of the Protestants, it may be the Jews—and precisely the most Jewish Jews—who are running with the torch. I am told that at Columbia a striking proportion of the young men who are studying Aeschylus and Lucretius sit in class with their heads covered by *kippot*, and are never there on a Jewish holy day, no matter how "minor."

Of more immediate, and practical, political consequence is it that some Jews, because of their Jewish experience and sensibility, are helping to remind America that individual No Discrimination, not group Fair Shares, is the good, authentic American idea.

A FEW observations remain to be made, of a more (or an even more) internal Jewish character. It has been said that American Jews are deserting the Democratic candidate because of economic conservatism—that is, because so many of us are rich, and McGovern has a soak-the-rich tax program. Whether so many of us are rich is questionable, despite all those Wall Street types the writers love to mention and quote; but certainly, on average, the Jews of Scarsdale are richer than the Jews of Congressman Celler's district in Brooklyn. I will bet that the Jews of Scarsdale go for McGovern more than the Jews of Celler's congressional district—an odd sort of economic conservatism.

It has also been said that middle-aged Jews should think twice about preferring Nixon to McGovern, for fear of further widening the already wide generation gap, and alienating the Jewish young even more. Nonsense. The radical children of conservative Jewish parents are anecdotes, not statistics. Radical Jewish sons and daughters have liberal-to-radical parents—who are apt to be more liberal-to-radical than they are Jewish, and who know that the current liberal-to-radical thing is to be for quotas, and McGovern. In the Florida Democratic primaries, while the elderly throughout the state voted for the victorious Wallace more than the young did, the Jewish elderly voted for Wallace not at all. They preferred Humphrey, giving him a larger margin

over McGovern than younger, more prosperous Jews did. (The evidence for Florida has been analyzed by Professors Lipman and Strauss of the University of Miami.) There are generation gaps, and generation gaps.

A certain amount of blackmail is being exercised here. I was in Israel during the Democratic convention, and in *Ma'ariv* for July 7 that great and good Jew Abbie Hoffman was quoted as saying:

Any Jew who supports Nixon is a Gentile [Hebrew: *goy*; or did Hoffman use the word "goy" himself?—MH], even Golda Meir. . . . I am pro-Jewish [that's nice—MH] but anti-Zionist [i.e., denying the right of a State of Israel to exist—MH].

How will the Jews vote? Everyone is agreed that in 1968 we gave Humphrey 80 per cent or a little more, and Nixon between 15 and 20 per cent. The projections of the Jewish vote for Nixon in 1972 that one sees in the papers range all the way to 50 per cent. But old habits die hard, and many a Jewish arm will be too paralyzed to pull the Republican lever in a Presidential election. Besides, by November the fudging and blurring of McGovern will have proceeded enough for most Jews to do what they want to do, and are comfortable doing—vote for the Democrat. The fore-

casts of people whose judgment I respect are between 25 and 35 per cent. My guess is 25 per cent.

More would be better, and less would be dangerous. It is good to have the politicians competing for our support; but why should they compete if we do not show we are prepared to reward friends and punish enemies? Even if McGovern is elected, it will do us no harm at all if he senses in us a certain coolness, or reserve. It was because the Jews, more than all other whites, supported Mayor Lindsay that he decided to reward us with his plan for Forest Hills and all the boons, internal and external, material and moral, that go with it. If there had been fewer Jewish votes for Lindsay—especially in Forest Hills—he would have treated the Jews more considerately, or at least circumspectly.

Is there any use fighting? Aren't quotas inevitable? Shouldn't we accommodate ourselves to the wave of the future? For instance, shouldn't we begin now to train our children for vocations less dependent on government and large organizations (and on a college education)? I have heard a professor at a rabbinical seminary speak in that vein to his students.

But I also remember what Isaiah Berlin said about twenty years ago in his lecture on *Historical Inevitability*: the irresistible, often, is only the unresisted.

McG - people he will bring in him.

Needing Niebuhr Again

Michael Novak

Realism means particularly one thing, that you establish the common good not purely by unselfishness but by the restraint of selfishness. That's realism.

—Reinhold Niebuhr, 1969

Many of the New Left find Niebuhr's theology a buttress to the liberal establishment and, as such, a prime ideological target.

—John C. Raines, in *Christianity and Crisis*, 1969

Nothing has happened to refute the realistic analysis of the stubbornness of evil in society or the tragic side of history. No return to a pre-Niebuhrian optimism is possible.

—John C. Bennett, "Christian Realism: A Symposium," 1968

IS IT only a year since Reinhold Niebuhr died? It seems like ten. His strong but broken body had not yet surrendered when "new historical situations" were being proclaimed and his work discounted as a period piece. Niebuhr's "Christian realism," Tom Driver said, "was essentially defensive or conservative."

Not long ago, Niebuhr towered over Christian political thinkers in the land. Now the new Movement—of moralism, hope, vision, and radical analysis—appears to have tumbled that once lofty tower or, far more sadly, to have wandered past it into a desert.

Undoubtedly, the structure of Niebuhr's thought must be enlarged, redirected, given a deeper and more accurate base. Yet it will be enough, in celebration of his memory, to apply the basic insights of his thought to those who so easily think to replace him. The new moralism we see all around us is all too like the old moralism, against which Niebuhr directed the central energies of his life. In many ways it is as if he had lived and worked in vain.

I

IN 1960, Reinhold Niebuhr wrote in the terse preface to the paperback edition of *Moral Man and Immoral Society*

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(1932): "I still believe that the central thesis of the book is important and I am still committed to it. The central thesis was, and is, that the Liberal Movement both religious and secular seemed to be unconscious of the basic difference between the morality of individuals and the morality of collectives, whether races, classes, or nations." And later: "This distinction justifies and necessitates political policies which a purely individualistic ethic must always find embarrassing."

Forty years ago, as now, many looked forward to "the greening of America"; it is our most ineradicable national fantasy. Niebuhr's polemic was explicitly addressed against those "who imagine that the egoism of individuals is being progressively checked by the development of rationality or the growth of religiously inspired goodwill and that nothing but the continuance of this process is necessary to establish social harmony between all the human societies and collectives." Niebuhr listed his foes: "social analyses and prophecies" based on "the natural bias of the educator" (that social conservatism is due mainly to ignorance); and the "middle-class prejudices" of social scientists and "modern religious idealists." He knew exactly what he opposed:

What is lacking among all these moralists, whether religious or rational, is an understanding of the brutal character of the behavior of all human collectives, and the power of self-interest and collective egoism in all inter-group relations . . . they do not see that the limitations of the human imagination, the easy subservience of reason to prejudice and passion, and the consequent persistence of irrational egoism, particularly in group behavior, make social conflict an inevitability in human history, probably to its very end.

Niebuhr then described what he took as the task of his entire life:

. . . the task of analyzing the moral resources and limitations of human nature, of tracing their consequences and cumulative effect in the life of human groups, and of weighing political strategies in the light of the ascertained facts. The ultimate purpose of this task is to find

Sh'ma

a journal of Jewish responsibility

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Jewish interests first—our right

Hannah Grad Goodman

The issue, perhaps, is not whether Jews should vote for Richard Nixon or George McGovern—their respective merits and weaknesses notwithstanding—but whether Jews have a right to put their own interests first when they go to the polls.

We seem to be the only people that questions that right. Every other group takes it for granted that it will cast its vote for those who will help their cause. Blacks, Catholics, ethnics, labor, farmers, big business, oil interests, southerners, MDs, school teachers, women's libbers, Gay Libs have no inhibitions about using their ballots to further their ends, or even about "shopping" for the best deal or playing one party against the other.

Why do Jews feel the need to put everyone else's interests ahead of their own? Are we trying to claim that we have no special problems, or that we are above self-interest? Must we endlessly prove how public-spirited we are? Is our lofty pose supposed to win us applause, toleration of our presence, reciprocal support?

Our sacrifices are unappreciated

I suspect that the rest of the American community is less impressed with our selflessness than we are—if it takes notice at all. Even if we voted against our own interests, the public is likely to be convinced that, like everyone else, we have done quite the opposite. If others did believe our noble motives, we might only look a trifle ridiculous to them.

I doubt if our virtue is appreciated any more than the sacrifices of Andrew Goodman and Mickey Schwerner are honored by the blacks they died for, or any more than the public feels grateful to the Jews for the use of Jewish hospitals and Jewish centers, or for the many art museums bearing Jewish names. We alone are persuaded of our magnanimity.

Our political naivete

We are very busy with public relations instead of politics, though politics is recognized as the legitimate means for working within our democracy. What little weight we do have, by virtue of our concentration in large urban centers, is dissipated by our automatic voting habits: only say the word "liberal" and we genuflect. We might ask ourselves whether some of the Liberal (with a capital L) positions are in fact progressive, whether they do not sometimes represent a fixed set of attitudes and thus are liberal in name only, whether injustices and irrationalities are not being perpetrated in the name of liberalism.

Last June one of *Sh'ma's* contributors made an urgent plea for the thesis that Jews progress when the total society progresses. The assumption is only partially true. In this country, for example, the Jews had to fight every inch of the way, from the day they landed, for rights that were accorded everyone else. They battled staunchly and openly for their interests—for rights we seem to assume were always ours. The battle is never over: sometimes we even lose ground.

Are we being disloyal to our country if we put our interests above those of others? Are we sure that our interests are not in the general welfare? Don't we sincerely believe that a society in which Jews are secure and Israel survives is a good and just one?

Jews cannot afford a mistake

We are not making our decision in a light cause: no less than Israel's existence is at stake, and with it the future of all Jewry. The United States has had poor administrations, many with which we did not agree: it survived eight years of Eisenhower, for example. The U.S. will survive a mistake; Israel will not. Our enemies have repeatedly made their objectives clear—to anyone who chooses to hear. It is a favorite saying among Arabs today that Israel can win many wars, but it can lose only once. Are we going to continue to play our little public relations games and go through the rituals in sportsmanship while a grim battle is being waged against us in earnest?

Or do we have a "right" to fight for what we see as our own interests?

The election: a view from england

Louis Jacobs

It would be a gross impertinence for one who is not an American citizen and ignorant of the American

political scene to offer opinions on the specific problems raised by the Nixon vs. McGovern issue. But may I offer some thoughts on the more general issues involved in discussions of this kind, which take place naturally among Jews in Great Britain too? Certain basic principles can, it seems to me, be stated, though men of good will may differ as to how these principles are to be applied.

There must be limits to altruism

1) It is perfectly legitimate for individuals and groups to cast their vote for the candidate or party of their choice in the belief that this will be best for them, even though they might recognize that the rival candidate or party will be better for other individuals or groups. Excessive altruism in politics usually has the effect of promoting the welfare not of the community as a whole but of those sections within it whose interests are hostile to one's own. To favor these at the expense of one's own is to attempt to love the neighbor more than oneself, which neither the Jewish tradition nor modern democratic procedures consider viable. Any full-scale adoption of such a rule would mean that everyone is busy working perversely for others by harming himself. Kant's categorical imperative operates here. And while Ahad Ha-Am's dictum that altruism is only an inverted form of egotism is not necessarily correct in all circumstances it is applicable to the realities of political life.

Ethics for voting

2) It is also legitimate for the citizen of a country, when assessing his own interests, to allow his decision to be influenced by his concern for the policies of his country vis-a-vis other countries with which he has strong emotional and other ties. This would not, of course, apply where the interests of the other countries are detrimental to those of his own country. Here, quite clearly, his obligation is to the country of which he is a citizen. But where there is no enmity between the two countries, he is entitled to wish to be governed by the party which favors not alone his interests in the country in which he resides but also his wider interests on the international scene. Every voter rightly takes into account a party's foreign policy as well as its record in dealing with internal affairs.

The ethical imperatives of Jewish voting

3) In the very rare instances in which a man's own interests or the interests of his group are clearly opposed to the well-being of the community as a whole, and he knows this to be so, there can be no doubt that it is his painful duty to vote for the can-

didate or party that favors the general good. The alternative is the evil doctrine of each man for himself and devil take the hindmost. The whole Jewish tradition of social righteousness and just communal legislation is based solidly on the injunction against separating oneself from the community. The High Priest in the Holy of Holies on Yom Kippur prayed, it is said, that the entreaties of the few merchant travellers, who required fine weather when the community as a whole needed rain, should not be allowed to enter into God's presence.

It would seem to follow that the Jew is entitled to ask: "Is it good for the Jews?" before casting his vote. Indeed, it would seem that he is morally bound to do so. Included is the further question: "Is it good for Israel?" since Jewry has an obvious stake in Israel's future and the most powerful brotherly concern for the safety and prosperity of Israel's citizens. For the Jew to show his "fairness" and "detachment" by voting against a policy *because* it is good for the Jews (or for Israel) is to show

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The Jewish Vote

By ANTHONY LEWIS

One troubling aspect of the 1972 campaign is the vulgar courting of the "Jewish vote." President Nixon's strategists say happily that many more Jews will vote Republican this year, and the pro-Nixon announcements of some Jewish leaders support that claim. Senator McGovern, for his part, has countered by telling Jewish audiences that he can do better for them.

No people should feel altogether comfortable with political appeals implying that they think and act as a bloc. Jews least of all. The idea has sinister anti-Semitic overtones in history. And in fact Jews are the least sheeplike of people, stubbornly individualistic in religion and life.

Still, there are themes in the Jewish consciousness that help to shape general political outlook. It would be surprising if people with such a tormented history were to forget its significance, and Jews on the whole certainly do not. Indeed, remembrance is one note in the observance of the High Holydays now taking place.

Three themes in particular can be identified: A respect for scholarship and intellect, a concern for justice, compassion. The first not only from the long Jewish scholarly tradition but because of the contemporary lesson that anti-intellectualism accompanies tyranny. The second because those who have experienced injustice and persecution will naturally fear what Felix Frankfurter called "the knock at the door." The last because those who have lived a minority for generations have a reason for sympathy with all minorities, with the poor and the weak and the alien.

Those beliefs have affected American Jewish voting patterns. Jews tend to vote Republican more often as they become more affluent—but not so much as other groups. As the Ameri-

ABROAD AT HOME

can Jewish Committee's Institute of Human Relations said in a recent analysis, "Jews have yielded less than others to present economic status." They have leaned toward liberal candidates, likely to be identified with intellect, justice and compassion.

But this year, we are told, Jews are being moved from these general instincts by two particular concerns: Israel and black-white relations in America. Pat Buchanan, a White House assistant, put it frankly if crudely that Jews are feeling more like other ethnics: "They're protective of their turf."

There are reasons for those concerns. Most Jews understand now that their own survival is tied to Israel's, and the Arab terror at Munich re-emphasizes the need for vigilance. And Jews living in cities do feel a threat, economic and physical, from the growing militance of the black community.

The question is whether those immediate feelings should deflect the deeper currents in Jewish thought. The answer for me is no.

Consider Israel. Is it in her long-run interest to be regarded primarily in military terms, as one element in an American balance of world power? Israel was founded to be a rock not only of Jewish strength but of Jewish idealism. It must not be just another small state, an American ally like the colonels' Greece or General Thieu's South Vietnam.

Nor should excesses in the name of the black cause make Jews forget that no society can be healthy while a substantial minority suffers and feels terrible grievances. Negroes in America start with psychological and social disabilities greater than other minorities', and the rest of us will have to help overcome them for our own sake. Least of all should Jews approve President Nixon's use of busing and other racial issues to arouse fear among whites for political purposes.

But the notion of a large Jewish turn to Mr. Nixon this November becomes really astonishing when his Administration is measured against the historic ideals of intellect, compassion and justice.

Not since Harding has there been a Government so devoid of intellectual content. The Wall Street Journal spoke of it as "by and large inhospitable to men of vision and intellect."

In the world, America's name once stood for compassion; this Administration has made it increasingly synonymous with inhumanity. Mr. Nixon stood by while his Pakistani allies raped the women and slaughtered the intellectuals of Bengal. Mr. Nixon has bombed and is bombing Indochina at a rate never before known in any war.

At home, by far the most menacing aspect of the Nixon Administration has been its subversion of the ideal of justice. It has brought a succession of political prosecutions; it has been caught out wiretapping again and again; it has tried to suppress newspapers and books; it is attempting to laugh off the extremely grave action of spying on the opposition party. And the President has made clear his intention to remake the Supreme Court in his image of freedom.

Many consider Louis Brandeis the outstanding intellect among all Supreme Court Justices. He was also a great Jew, a man of burning idealism and a Zionist when not everyone was. It was no accident that Justice Brandeis was at his most passionate in warning against officials who twist the law for their purposes, the "men of zeal" who follow the "pernicious doctrine" that the end justifies the means.

1972 The American Issue

By WILLIAM V. SHANNON

WASHINGTON, Sept. 7—The current issue of Commentary contains a debate between two leading intellectuals, Nathan Glazer and Milton Himmelfarb, on "McGovern, Nixon, and the Jews." The issue is whether and to what extent Jews should depart in November from their traditional allegiance to the Democratic party.

Normally, Democratic candidates for the Presidency obtain 80 per cent or more of Jewish votes. Percentages in state and local contests vary widely from this norm depending upon the issues and the candidates.

Both writers agree that President Nixon may make inroads among Democratic Jewish voters because of his friendly policy toward Israel and because some of Senator McGovern's supporters have identified him in the public mind with racial quotas in government and education.

With regard to Israel, Professor Glazer makes a convincing argument that there is little to choose between the two candidates. In my own view, Mr. Nixon regards the Middle East as part of the cold war chessboard. If he thought it would advance the global strategy he is pursuing, the President would sacrifice some of Israel's interests as coolly as he did those of the Nationalist Chinese on Formosa when he made his move to Peking.

With regard to quotas, both writers agree — as Norman Podhoretz, the Commentary editor points out—that "those Jews who worry about quotas and who oppose McGovern because he appears to favor them, seem not to realize that it is under the Nixon Administration that quotas have become a threat." It is Mr. Nixon's Department of Labor that promoted the Philadelphia Plan in the construction industry from which it is now backing away. It is Mr. Nixon's Department of Health, Education and Welfare which has been pushing colleges—on implicit threat of withholding Federal financial aid—to hire on their faculties and admit as students specific numbers of blacks and "Spanish-surnamed Americans."

Yet Senator McGovern bears a greater political burden on this issue because he is associated with the Democratic party reform which brought more young, black and women delegates to this year's national convention. Moreover, when he makes the customary assurances of patronage to a group like the Black Caucus, he is suspected of meaning what he says

while everything Mr. Nixon says is subjected to an automatic discount.

Thus, Mr. Himmelfarb makes the revealing comment: "Though President Nixon cannot avoid responsibility for Pottinger [H.E.W.'s civil rights chief], Pottinger is not close to Nixon; but . . . McGovern is close to McGovern."

In other words, everyone knows that Mr. Nixon would be for quotas if he thought that would help him win the election and is against them only because opposition seems politically more advantageous, while with Senator McGovern there is the risk that he may actually believe in something—in this case, some of the wilder ambitions of the Women's Caucus or the Black Caucus or a whimsical plan of J. K. Galbraith for choosing corporate executives by the quota system. So much for the value of sincerity in Presidential politics.

Yet sincerity is at the heart of this problem in a way that neither Mr. Himmelfarb nor Mr. Podhoretz seems to appreciate. Quotas disappear as a partisan issue when the actual record of the Administration and the words of the two candidates are analyzed. But the fundamental problem remains of protecting advancement by individual merit and at the same time achieving justice for severely deprived, historically maltreated groups. That is not even a "Jewish issue." It is an issue that should be of concern to all Americans.

There can be conservative as well as liberal or radical approaches to the easing of this dilemma. But in this election the voters are not being offered a conservative alternative. Mr. Nixon has been on both sides of the racial quota issue. He has silently acquiesced in the imposition of sexual quotas in higher education. He has proposed welfare reform to stabilize low-income families and is now backing away from it. He has demagogued the busing issue for more than it is worth but has given no leadership in bringing special help to slum schools.

Mr. Nixon is fundamentally uninterested in housing, manpower training, juvenile delinquency, slum schools, welfare and all the rest. Except when they can be used for quick political exploitation, he forgets them as he jets off to his foreign affairs parleys.

Only if the country has a President who cares about these problems can it make headway in solving them. His initial beliefs would matter less than his sincerity and intelligent concern. It is those latter qualities that are lacking in Washington now.

By Carl Gershman

The Jews and the Elections

THE DAY after Senator George McGovern's nomination in Miami, his forces called together a meeting of Jewish delegates for the purpose of preventing "polarization among Jewish voters" over the issue of American-Israel relations. What came out of the meeting was not what its organizers intended. The heated debates that ensued between supporters of McGovern on the one side and Humphrey and Jackson on the other only dramatized the divisions that exist in the Jewish community over Israel and other issues.

Senator Abraham Ribicoff, who nominated McGovern the night before and who is leading the effort to mobilize Jewish support for his candidate, spoke at the meeting and used the occasion more for recrimination than for reconciliation. He attacked Senator Humphrey for the criticism made of McGovern's Israel record during the California primary. "Humphrey did a dastardly job on the Jews," Ribicoff charged, "and owes McGovern an apology. I know the men who manipulated that operation — to their everlasting disgrace."

No one, Ribicoff said, could question his own dedication to Israel, and thus the fact that he was for McGovern indicated that Israel had a good friend in the South Dakotan. Yet at the same time Ribicoff said that Israel wasn't really the issue. He charged that the anti-McGovern Jews were all wealthy people who were using Israel as a smoke-screen to cover up their opposition to his tax reform proposals. But he also said that "Nothing could be more disastrous for Israel and the six million Jews in the United States if the President of the United States were elected on what is good for Israel." Thus did the Friend of Israel sweep aside the Israel issue, declaring that those who voiced concern about the matter were either not telling the truth or, if they were, doing more harm than good. The moral of the story is that we help Israel by ignoring her.

Carl Gershman is Executive Director of the Youth Committee for Peace and Democracy in the Middle East. He contributed "Senator Jackson and the Jews" to our February, 1972 issue.

SEPTEMBER 1972

Ribicoff and McGovern came under heated attack from some of the participants at the meeting. Even some McGovern delegates admonished Ribicoff for his recriminating remarks, apparently aware that McGovern would lose tens of thousands of Jewish votes if the "polarization" was not overcome. One of the speakers from the audience was Elizabeth Holtzman, the young woman who recently defeated Emanuel Celler in a Brooklyn Democratic Congressional primary. "I'm terribly concerned about the campaign, and I hope you will transmit that concern to McGovern. The Jews are a legitimate minority group and they have their fears. The fate of Israel is a major concern among the average people of my district. They wonder whether he has a real commitment, because he has flip-flopped on the issue. They want to see something from the heart." Elizabeth Holtzman's reference to the "average people" in her district was an implicit rejection of Ribicoff's charge that it is the elite Jews who don't like McGovern because of his tax proposals. Not only did Ribicoff insult thousands of Jews who are concerned about McGovern's Mideast position, but he also demonstrated his failure to understand the Jewish community. If there is any pattern, it is that the wealthier Jews tend to be for McGovern. The poorer ones, the so-called "ethnic Jews" — are most distressed about his positions.

They are concerned about his pre-primary record on Israel, his weak defense posture, his support for the ethnic quota concept, and his general insensitivity to the problems of many Jews. Sara Ehrman, a McGovern legislative aide who chaired the Jewish seminar meeting in Miami, admitted that the McGovern people "were surprised at the depth of feeling" about his views on Jewish issues. She said they intended "to transmit that depth directly to the Senator." But there's an enormous amount of ground to be made up. As one Midwestern Senator said at the Convention, "They can kiss the Jewish vote goodbye. They couldn't get it in California and they can't get it in November."

Certainly the Jewish vote as a whole won't go to Nixon, but there undoubtedly will be a substantial

shift toward him. In 1968 17% of American Jews voted for Nixon, and this year the figure could be twice that, or even higher. If it is, McGovern has little chance of winning New York State, and he will be badly hurt in California also.

The Israel issue has a lot to do with this shift. President Nixon is now quite popular among Israelis, and this will tend to influence some Jews as much as their distrust of McGovern. Unfortunately, the Israel debate so far has not been well focused on the crucial issues. McGovern has been attacked for adopting an "even-handed" approach to the Arab-Israeli conflict as late as March 2, 1971 when he endorsed the Rogers Plan. He has been criticized for voting against a military appropriations bill which included vital aid to Israel (his reason is that the bill also contained aid for Laos and Cambodia which he is against); for having as one of his most important aides Richard Stearns whose name has been affixed to several pro-Arab advertisements; for saying that Senator Frank Church, who voted against legislation providing military credits for Israel in both 1970 and 1971, would "make a great Secretary of State"; and for other things as well. McGovern has charged that his views on the Middle East have been distorted, and in the past few months he has spoken warmly of Israel. Some people have been convinced of his sincerity, while others suspect that his statements are only politically motivated.

While concern over McGovern's position on Israel is legitimate, it is also true that too much attention can be devoted to the question of Israel *per se*. In an election year it is inevitable that candidates will say the things that will get them votes, and no serious candidate would say anything but the best about Israel. This is one of the less fortunate aspects of American politics, for candidates are least frank when voters are most in need of the truth. Moreover, what is controversial about the Middle East conflict today is not whether Israel should be supported — most public figures are agreed that it should — but *how* it should be.

One view is that Israel needs military aid and nothing more. That by itself will guarantee her security. Another view, identified with Senator Henry Jackson, is that military aid to Israel must be part of a broader defense strategy, aimed at deterring the Soviet Union, which must include a strong American presence in the Mediterranean and Western Europe. While McGovern has accepted the second view in recent weeks, he still stands by his

defense proposals which constitute a rejection of the deterrent concept. His program for unilateral troop cuts in Europe and a sharp reduction in American defense would make the American deterrent in the Mediterranean virtually meaningless. Under McGovern's plan, America would be compelled to rely on a dubious nuclear deterrent at a time when the Soviet Union was building up both its conventional and strategic forces. The Israelis have understandably not been as enthusiastic about McGovern's proposals as have some of his student followers.

President Nixon has certainly not been faultless on the Middle East either. The Rogers Plan is, after all, the creation of the Nixon Administration, but now it seems to have found its place in the dustbin of history. Moreover, Senator Henry Jackson has raised serious questions about the SALT agreements Nixon recently signed in Moscow. It is possible that in a few years a new John F. Kennedy will come along charging that the Republicans have let the Russians open up a dangerous "missile gap." Possible, but not relevant, because if military insufficiency were the issue, McGovern hardly offers a more sturdy alternative.

A WORD of caution should be added at this point: Israel is not the most important issue for many and perhaps most Jewish voters. It's fortunate for Israel that many politicians think that it is, but Jews are preoccupied with the same variety of issues that concern most Americans. If the current polls are correct, there will be an unusually heavy Catholic vote for Nixon this year. Middle America in general is not too enthusiastic about many of McGovern's positions, and there are many Jews who are part of Middle America. They're concerned about crime and especially about the new push for ethnic and racial quotas in employment and education. The McGovern reforms of the Democratic Party have made a fetish of quotas (for everybody but Middle Americans), and his recent pledge to grant blacks 10% of Federal job patronage within the states is another demonstration of his support for the quota concept. At the Jewish seminar in Miami, Howard Metzenbaum of Ohio said in defense of McGovern that quotas are "totally offensive to us. We checked it out at the source and it's our understanding that it is not McGovern's position." However, Congressman Louis Stokes, a member of the black delegation that met with McGovern and received the quota

pledge, said that "We feel that we have an honest, sincere commitment from him."

What has become increasingly clear during this election year is that there is no longer such a thing as "the Jewish vote." Jews are as divided as other groups in the society, and Jews are more divided today than ever before in American history. The division is both political and socioeconomic. Excluding for the moment that minority in the Jewish community that has been Republican in the past, American Jews are now divided between McGovern supporters on the one hand and Humphrey-Jackson supporters on the other.

The McGovern Jews are partisans of the "new politics." They tend to be affluent, suburban, and highly assimilated. They are generally professional people who have had considerable formal education. While concerned about Israel and Soviet Jewry, their main preoccupation over the past years has been the war in Vietnam. Like Senator McGovern, they are fed up with "Cold War paranoia" and fully endorse his isolationist campaign slogan, "Come home, America." On domestic issues they tend to be highly sympathetic to "affirmative action" programs to do away with inequalities between blacks and whites in jobs and schooling. They're also secure enough economically not to be affected by such "affirmative action."

The Humphrey-Jackson Jews tend to be less affluent residents of the inner cities, more traditional, and older. Jewish issues are foremost in their minds. Indeed, if there is a Jewish vote at all, it is here, not among the McGovern Jews. The Humphrey-Jackson Jews are troubled by McGovern's foreign policy, and though they probably have no love for Nixon, it's important to them that he's popular in Israel. On domestic issues they're part of Middle America and are very worried about McGovern's so-called radicalism on the social issues, especially crime and quotas. If there is going to be a shift in the Jewish vote this year to the Republicans, it will come primarily from this segment of the Jewish community.

There are few signs that this division in the Jewish community will disappear in the near future. If the warring "new politics" and labor factions of the Democratic Party can work out some kind of compromise over the next four years, then a similar accommodation might be made in the Jewish community as well. But even if it is, the ideological divisions will remain.

One of the dangers is that this fight, given the tense political mood of the nation, could arouse latent anti-Semitism on both the Right and the

Left. Right-wing anti-Semitism has always been a problem, and it is especially dangerous during a period of national frustration and nativist isolationism which Vietnam has stimulated. The Right-wing line that "The 'radical' Jews stabbed us in the back on Vietnam and now they want us to risk world war over Israel" could find an audience among Middle Americans who do not draw sharp distinctions between Vietnam and Israel and resent the fact that so many Jews do.

The emergence of the New Left and black extremism in the 1960's made Jews aware that there is also a danger at the other end of the political spectrum. These far Left political tendencies have now become absorbed into the broader "new politics" movement. If there are large defections of Jews to Nixon over McGovern's record on Israel, there would probably be a reservoir of resentment against Israel within the "new politics" movement which could be exploited by extremist elements. We've already seen some signs of this. For example, columnist Nicholas von Hoffman, resentful over Ambassador Yitzhak Rabin's favorable remarks about Nixon, wrote a vicious article attacking Israel as "the Prussia of the Middle East," "blitzkriegers who drive Palestinian Arab guerrillas into Lebanon," expansionists with a "combative desire for *lebensraum*."

The obvious yet formidable solution to these problems is to strengthen the center of American politics — the progressive, vital center which has been eroded this year by both the Wallace and the McGovern successes. But if the McGovern nomination does, in fact, signal the triumph of new forces in the Democratic Party, then we can expect a realignment of both parties that could produce a political majority for the Republicans.

The likelihood is that nothing so momentous has yet taken place. Neither party now holds a secure majority, nor does a "permanent" majority for either party seem to be in the offing. We are likely to see a shifting center with political power going to that party which can appeal to it most successfully.

A large part of the Jewish community is part of this center, and like other Middle Americans, these Jews are unsure of their political future. They have not been listened to much in the past, but they had better be listened to in the future, for they and their non-Jewish counterparts — shaken loose from old loyalties by the turbulent events of the past decade, anxious about the threat to many things they hold dear, and uncertain about where to turn for help — hold the key to the future of America.

By Cyrus H. Gordon

Before Columbus and the Vikings

COLUMBUS was the first to link the Eastern and Western Hemispheres into a permanent global unit. The European colonists soon after imposed their rule on the New World, and even though they eventually liberated about three fourths of the territory from the kingdoms of Europe, the races, languages and cultures of the Old World have displaced most of the New World races, languages and cultures. But Columbus was not even the first Roman Catholic European to reach America.

His trip to Iceland before his more famous first voyage to America exposed him to the reports of Viking voyages to Vinland and elsewhere in America, beginning about 1000 A.D. and continuing to at least 1362 A.D. — the date of the latest known runic inscription in America. The Norse explorations in America were thus in progress to within 130 years of Columbus' epoch-making voyage.

Though Columbus was a Roman Catholic, there is every reason to believe that his family were converts from Judaism. He concealed his background in a way typical of the *Conversos* or "New Christians" and his circle of supporters consisted mainly of the same type. His initial Atlantic crossing could not be put off beyond 1492, the year of the expulsion of Jews from Spain. He and his allies had to find a refuge *for their kind*. The Inquisition may have started against Jews, Muslims, Protestants and other "heretics," but it finally turned against the "New Christians," especially after the last of the non-Catholics were expelled in 1492. The reason is clear: the "New Christians" — notably those converted from Sephardic Jewry — inherited the talents and intellectual qualities of their forebears, so that they were attaining by their merits the highest positions in the land, including

the posts of bishop and archbishop. The Inquisition had therefore become the weapon of the Old Christians against the New Christians. It has been estimated that about 50% of the Spanish Conquistadores in Mexico and Central America around 1550 A.D. were New Christians, Marranos and Sephardim seeking a haven from Old World persecution.

The Viking penetrations of America are documented in Old Icelandic literature (notably the *Flateybok*), in Vatican and other Latin documents and in many runestones. The Latin text and the American chart known as the *Vinland Map* is extant in a manuscript dated 1440 A.D. in the Yale University Library. The map is accompanied by a Latin declaration that Bishop Henricus (whose Old Norse name is Eirik Gnupson) was dispatched to Greenland *and beyond*, by Pope Pascal in the latter's last year, which was 1117 A.D. Henricus fulfilled his mission in Vinland which embraces New England. The northern and southern limits of Vinland are vague, but it certainly included Maine. On 27 May 1971 three runestones (one of which includes a local map), were discovered by Mr. Walter Eliott near Prophan Beach where the Kennebec flows into the Atlantic. While the texts refer back to earlier dates such as 1010 A.D., they contain cryptograms with the name of Henricus and the date 1123 A.D. according to Mr. Alf Monge — a trained cryptanalyst who has made an unassailable and important discovery in the *Vinland Map* text. Using the number of words in each of the eight lines of the introduction, as the key for that line, Monge counted in that number of letters from the beginning and end of each line. He noted that the series near the end of the lines was an anagram of the letters that spell "Henricus," who is named in the plaintext. By rearranging the letters (designated by the key) near the beginning of the eight lines *in the same order* that yielded "Henricus", Monge got Henricus' motto of faith (*et spe ero*) "and in hope I shall be = I shall live in hope." Monge had no means of knowing that the *Vinland Map* perpetuated ancient Near East cryptograms transmitted by the Greeks and Romans to Medieval Europe — cryptograms that would verify the authenticity of the earliest precise-

Dr. Cyrus H. Gordon is Head of the Department of Mediterranean Studies at Brandeis University. An internationally respected scholar, Dr. Gordon is the author of some thirteen books, all of which are still in print. The present essay provides a summary of Dr. Gordon's thesis, elaborated in his most recent book (*BEFORE COLUMBUS*. Crown Publishers. 224 pp. \$6.50), that there were contacts between ancient Israel and the New World.

MENDELSSOHN REVIEW

INTRODUCT

A General

- 1 last eve concl series of disc on Mendelssohn fam;
a series we began on Sat AM some weeks ago
- 2 in meantime had opport to meet wth one of most fasc
fam of our recent trad & last eve to hear music of H

B SPECIFIC

- 1 of course, these nt merely indiv bt point to a lesson
bec do not live in a vacuum
- 2 we can learn frm life of each of them & while may
have lvd 200 ~~years ago~~ to 150 yrs ago, concerns &
vitality not impaired; relevant still today. *summary this HJ*

BODY

A MOSES

- 1 each indiv has something to teach, to indicate fr ~~us~~
- 2 from the first, MOSES, who became founder of modern
branch, to Felix with whom spirit of fam ended
- 3 we learn from Moses that society makes an individ
in large sense bt that indiv can also make or shape
society
- 4 Moses in diff time fr the Jew; subtle persecution,
time of intellect darkness, confinement on phys &
spiritual level; ghetto only symbolic
- 5 bt he, by force of his personality, turned Jewish
society around, taught them ways of modern world,
introduced them to intellect adventures & began Hask
- 6 he then responsib fr spirit of liberty; he-beg of
modernity & accompl almost singlehandedly.

B ABRAHAM

- 1 son, one of six children, labored under shadow of
father all his life and later under shadow of his
famous son
- 2 Abraham never a dynamic figure, never could equal
stature of his father, never live up to expectation
- 3 bt this not story of consequence; rather: that he
sought entry to society for himself & children nt
by ways endorsed by his father bt by conversion
- 4 he became symbol of uprooted & divisive Jew; he the
symbol of a lack of confidence in oneself, lack of
confidence in tradition, confusion of purpose which
characterized all too many Jews of his era when con
verts rate one of highest. *premises of secular world.*
- 5 bt tragedy could not be denied: surrender of past
fr present advantage &, as we know frm Hitler time,
advantage gained us nothing.
- 6 only 2 of six children of MM remained J till death!

Intentional Second Exposure

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C FELIX

- 1 also affected by ways of his father re conversion altho in terms of personality & interest he most like grandfather
- 2 never took his X seriously and was always pursued by his Jud; he never denied his origins and was never allowed to ~~forget~~ it either *England, Rome*
- 3 know he thought in Jewish terms often; music part of J themes: Psalms, Elijah, influence on Lewand so that conversion of little consequence
- 4 one wonders if he had had a choice, whether he would have accept conv on his own; also refused name of Bartholdy altho father wished it bec Mend. too "jewish?" also in terms of its assoc wth Moses
- 5 he moved in high socety bth in Europe & England bt always as ~~aborn~~ Jew, however in time which was favorably disposed to Jud & in Parliament just gave legal rights, on which Felix commented
- 6 that it is good for "our people".

CONCLUSION

A GENERAL

- 1 diff family but inspiring one as well bec genius on all levels
- 2 basic theme was nt Enlightenment or music or fam structure but their relation to & reaction to Jud.

B SPECIFIC

- 1 we can learn frm life of each; urge u to read bk by Herbert Kupferberg "The MEnd": A Fam of Genias"
- 2 bec it will be of interest to u &, as I indicated once before, what more interest fam with which to spend some time.
- 3 nt always gd for us but of consequence to our need & ths already is a source of gd & blessing.

AMEN. .

Heb. Tab., Sat. A.M., Nov. 18, 1972

THE MENDELSSOHN: PART III: FELIX.

INTRODUCT

A GENERAL

- 1 we come to last of our disc on Mendels fam, all basd on bk by Herbert Kupferberg: "The M - A Fam of Geniuses"
- 2 25 yr inervl between d of Moses & b of Felix, 1786 to 1809, & many events dur that time; Fr Rev'n^{in Napoleon} & least while in the arts: Beeth in music & Goethe in Lit.;
- 3 during Felix life: Rossini, Berlioz & Heine; quite a range

B SPECIFIC

- 1 parents of Felix, Abe & Leah of whom last Frid eve, bth musically incl & amat musicians
- 2 bt, intellectually, f more like gr-f: inquis, letter-writer, linguist; Engl, Fr, It, Gr, Lat; travel
- 3 in own right, Felix started playing piano at age 4 togeth wth older sist; he was accomp child prodigy & in many ways there existd a similarity to Mozart in terms of thr early years & fam relationships.
- 4 was painter; transl sonnets of Dante into German! ^{scope}

BODY

A Conversion

- 1 Felix conv by fathr in 1816 when he was 7; same fr sister, bt bth parents not conv till six yrs later
- 2 trouble also re name; did not care for Bartholdy bt fathr insisted bec Mend = Jewish & he now X! But F did not listen, never changed his name & always usd Mend., even over specific protestation of his fathr.
- 3 he was troubl'd & botherd by J ramifications all his life, ~~even after death~~, [despite fact he m d of a Cap vinist minister to whom Rel vital & such a marriage could not have been easy for wfe's side of family!]
- 4 ~~animosity & enmity~~ ^{ambivalence} could be seen, for example, re Myerbeer & Mend &/or Heine & Mendel all of whom cme togethr in Paris; Myerbeer never converted & no love lost between the two musicians, while H. M. modest & other.

B JEWISHNESS

- 1 matter went further; altho conv at early age, Felix nt allowed to forget his Jewishness!
- 2 position was offerd him in 1832 as conductor of th Vocal-Academie in Berlin; among other reasons: ths a "X institution" & nt right to foist a Jew conduct.
- 3 and yet, ^{he & family, friends, upst} he conducted & arr a performance of Bach's St. M passion that so exciting, that comment: "to thn that Jew should give back to the people the grtest Xian music of the world".
- 4 celebr Nrs in Rome in 1831 bt dismayed by revelry; back to Jewish memories?: should be occasions of reverence, of real atonement, when one must/ought to be alone wth oneself.

5 similarity to our concept of RH & YK obvious.
C LONDON

- 1 grt musical capital at beg of 19th cent, favored 3 German composers especially: Handel, Haydn & Mend Mend appeared there as performer & espec: conductor
- 2 he the grt attraction and we know that he spent some of the happiest times of his life there; he even went so far as to give private performance for Queen Vict & Prince Albert, her husband!
- 3 Time, of course, cordial to Jews in Engl then; in 1833, when Mend active, debate flourishing re Jews eliminating legal restrict as vs Edicts of Poses in Germ which restrict emancip to upper classes.
- 4 Felix sat in on debate in Commons & wrote to a frnd that it is much better "for us" in Engl than elsewh
- 5 also where Disraeli coming into vogue, Rothschild; Thankery: "his face is like what I imagine our Savrs to have been!" - F.M.
- 6 in short, was talk of era, grt & popular music bt Jewishness of his origin never denied; could not even had he wanted to.

MUSIC

- 1 of course, he is known best for his compositions & in large measure linked to his sister Fanny who accomp pianist in her own right; like Clara Schumann
- 2 his grt Oratorio, of which several selections this eve, for other love: Jenny Lind, a singer bt she nt at premier & sang part only after his d.
- 3 at premier of Elia⁸⁴⁶ in England, he conducted; had 125 instrumentalists, 271 choristers & 4 soloists! ~~Elijah premier was in 1846~~ ^{contradiction!} _{PSALMS} theme but not for Syn; infl. toward.
- 4 following year in May, at age 41, Fanny was conduct one of Felix works, & she collapsed to die. The same yr, 1/2 yr later, Felix d age 38 at pinnacle of success.
- 5 more sadness & outpouring of mourning than at d of Beethoven, 20 years earlier. Queen Vict wrote as did Kings of Saxony & Prussia; Church bells tolled & deep mourning everywhere.

CONCLUSION

A GENERAL

- 1 Jewishness & its implications not over, ^{even} after his d. Critic GBSHaw (a music critic for six yrs) allied himself with Wagners criticism (toward end of 19th cent)
- 2 who wrote just 3 yrs after Mend d "Judaism in Music" in which stated that "all Jews enemies of true art"; incapable of true creativity, etc.
- 3 all this when he did not hesitate to use a Jew as

conductor for first performance of his Parsifal, of all things.

4 Germans reacted negatively to the pamphlet & critic bt: Mendels. on downgrade at time of Wagner upsurge.

B5 SPECIFIC

5 many things which could be said re: Felix Mend, of his grt music, of his person, of his many gifts

2 much like his grand-father; ^{he} one of grt men of our heritage & so Felix; altho X, really a Jew, as he was born.

3 could not forget, ~~was~~ not permitted to forget, did not want to forget & not really active in X circles

4 family basically lost to us; entered diff professions enterprises, places & no unifying link. Some ^{branches} ~~ent~~ ^{cont} to the present and in responsible positions as Kupferbergs book points out

5 bt Felix music most enduring & "Jewishly" so ~~as well~~, even in indirect manner: Elijah, music to 9 Psalms; one we heard this ^{Ps 9} eve, & Ps 114 "When Israel out of E came" considered a masterpiece of music & feeling!

6 "It is in music like this that F & M M come together at the last. For they belong together, these two - grandfather & grandson, /philo, music, /18th cent & 19 cent romantic. Each transl the Psalms his own way into his own language. It was M who created a world in which it was possible for F to live & work. Today, as in their own times, their name, their fam, & their heritage all are one".

Amen.

Heb. Tab., Friday Eve., November 17, 1972

HERBERT KUPFERBERG'S "THE MENDELSSOHNs": A FAMILY OF GENIUS." Part III FELIX MENDELSSOHN.

B. 96
part 720 x 127

CONCERNING OUR JEWISH YOUTH.

INTRODUCT

A General

- 1 ours a diffic & complex era; the problems are all too obv & familiar to be repeated here
- 2 suffice it to say, there is more anger, frustration and inner hurt evident now than ever before
- 3 even when we follow the old advice of writing our hurt to persons in authority we feel, already ahead of time, that we will get nowhere; no one listens!
- 4 our indig & frustr incr; our hurt is internlized & we spend our time in anger; we a nation of dissatisfied & dismayed people & we all suffer.

B Specific

- 1 if ths true of adults, & I believe it is, how much the more so of yth who can not express themselves as well or as meaningfully as we can; if no one listens to us, who will listen to them?
- 2 what is worse, ~~they feel no one listens & as we internalize our anger, so do they; or, if they lash out it is only a more obvious way of expressing their anger, de, par, humil~~
- 3 the probl is that we adults, so involvd with our own hurt & frust, no strength to deal wth tantrms of yt
- 4 fr ths reason, Comm on Syn Rel of Fed asked 3 Psych. to disc matter ~~7/7/72~~ Result publ in Am Journal of Pscfy in Nov 1972; would like to share thoughts wth you.

BODY

A PSYCHIATRISTS

- 1 when probl of J yth about to be disc & J yth interviewed, probl arose at once wth psychiatrists: who would do the case work?
- 2 some said: any psych would do; others: only Jewish psych bec they can relate better to issues which plague young. (shades of bl teacher to bl student)!
- 3 on other hand, many Jew Psych not overly Jewish; in some instances, feel threatened bec of thr Jewishness & thus have situation where diffic on both sides
- 4 result: 2 of 3 def Jewish; 1 in doubt; bt two Jews assoc wth JTS & thus relate very positively to J yth
- 5 before going deeply into J yth's psyche, the men established three criteria fr J living and these, whether recog or not, have profound effect:
 - a: fr past 2000 yrs, J lvd in countries other than thr own bt only as tolerated guests
 - b: rebirth of Israel as State affectd all wth pride mixed wth measure of defensiveness as war stance
 - c: cycle of persec threatens every Jew bec don't know when, where, how it will come; bt it comes

6 ths frmd basis of discussions & insights.

B J LIFE & SECURITY

- 1 what people look for in our society then, as Jews, is first & foremost: security!
- 2 ths diffc on many counts bec J life in US a very loose, disorganized, independent concern; there is no hierarchy of power, no central authority & while many bless ths as an adv, others see its disadvantg
- 3 we are, & child grow up in, comm which is isolated frm gen society by virtue of its hist & differences; our elite found by such criteria as intellect & philanthropic achievement *not school or WASP but*
- 4 all that ties us togethr is "feeling"; we are, in the best & worst of times, no more & no less than an extended family & all share nt bec we want to but bec we can not escape conseq of J, even if we wanted to.
- 5 fr adult to be a J at beg of 20th cent bad enough; to be a Jew aftr Holo is a dilemma of horror & obli and altho child nt part of this, world knows of it & so does he, if only subconsciously: *see also in doubt!*

C PARENT

- 1 into this complex, if not conflicting, pattern comes immed, physical family. The parent is at a loss to explain, comprehend, cope
- 2 first, fam no longer rooted in native locale; lower East side lives only in nostalgia. Fam more mobile, more secular, smaller in size & no longer offers the resources to its members as did once upon a time.
- 3 furthermore, change in outlook: parents were liberal in thr youth bec of persec & despair they observd or suffered; now as they grow older, more conserv bec. Want to hold on to what they have earnd, achievd
- 4 bt at ths very moment, yth more liberal & rebels vs values espoused by parent. Not gen gap; value gap! *my time can bridge it.*
- 5 parent spks of "reverence fr learning" bt yth not at all convinced bec attainment of parent, not his will

D CHILD

- 1 youngster, as all his age, seek autonomy bt J yth th more so. Parent emphatic in hs views bec bears burden of his past ~~to~~ yth in lib society reacts negatively.
- 2 he rebels against it all: family & what they rep, conservatism of parents, school bec of rev of parent it is a manner of expressing his hurt, his frustratn his anger at all that is wrong with the world of whi his parents a part & which he decries but can't *change*
- 3 the psyh would say it is an adolesc acting out; one side of sadistic/masochistic syndrome bt whatever "name" it is present in grt force.

- 4 many psych feel that ⁱⁱⁱ it is no accident that so many
J kids in forefront of rebell vs schools; it was
a reaction nt vs schools alone bt fr what parents
told them re schooling & all it implies fr the Jew
5 & same, of course, fr religion per se; in a time
when adults equated rel wth money whether fr Israe
or fr Temple, when ritual diminished & aculturation
dominant: what can one expect of Jewish youth?
6 fr even when he went to South dur days of Civ Righ
struggle went as wh nt as Jew; again, rebellion vs
ideals of heritage which his own not observing.

CONCLUSION

A General

- 1 diffie to draw ~~concl~~usions frm all ths re J Youth
either frm psych pt of view or general orientation
- 2 can only conclude ~~that~~ ^{rec} evidence all too obvious: tht
J youth nt finding its vital expression in avenues
open to it, & parents can't or did not either
- 3 yth today finds answer in Hari Krishna, in Lubavitch
and today seeks a Gd in these forms whereas five yr
ago, He declared dead! The "guru" is everywhere bt
where the past said he was.

B Specific

- 1 there are no answers, of course, except fr fact tht
things nt well wth ~~us~~ ^{me} nor ~~were~~ they with us adults
as I mentioned already at very beginning.
 - 2 perhaps we can find measure of peace here bt they
seem not able to do so; new ways explored & tried
bt measure of success doubtful.
 - 3 I have no answers, only despair ~~of~~ ⁱⁿ Establishment;
alternate life-styles fr rel mood possible bt yet
to be proven
 - 4 that is, in large sense, pict of J youth & upon re-
flection I find they not much diff frm J adults. A
generation in transition, no longer in phys bt in
spiritual sense & end of journey not in sight.
 - 5 I can only symp wth J youth & try to understand;
hopefully, you will do the same fr yng of yr own.
- Amen. *in that way, gain greater und. of yourselves!*

Heb. Tab., Friday Eve., Feb. 23, 1973

Ernst
Lasse

The Jewishness of Jewish Young People: A Symposium

BY MORTIMER OSTOW, M.D., MORTIMER J. BLUMENTHAL, M.D.,
JACOB A. ARLOW, M.D., AND PETER B. NEUBAUER, M.D.

THE COMMISSION on Synagogue Relations, an organ of New York City's Federation of Jewish Philanthropies, maintains a Committee on Judaism and Mental Health. Recently this committee addressed itself to the fact that social and family implications of being Jewish are generally ignored in the psychiatric treatment of Jewish patients. This neglect was more understandable in a period when social and individual differences were played down than it is in the present era of concern with ethnicity and community. Thus it was thought that the reasons for the minimizing of Jewishness as a source of pathogenic conflict by both Jewish and non-Jewish psychiatrists deserved some study. In an initial effort to encourage their colleagues to review their attitudes on the issue, four members of the committee volunteered to prepare brief presentations for the purpose of exchanging views.

Each of the four is active in private practice and institutional psychiatry and participates as a psychiatrist in Jewish communal affairs.

Mortimer Ostow, M.D., is Chairman of the Department of Pastoral Psychiatry, Jewish Theological Seminary of America, Preceptor at the Mount Sinai College of Medicine, City University of New York, and Cochairman, Committee on Judaism and Mental Health. His paper is titled "The Jewishness of Contemporary Jewish Youth."

Mortimer J. Blumenthal, M.D., is Director of Child Psychiatry, Outpatient Services, Mount Sinai Hospital, New York City, and a member of the faculty of the Jewish Theological Seminary of America. His paper is titled "Jewish Identity and the Adolescent."

Jacob A. Arlow, M.D., is Clinical Professor of Psychiatry at the State University of New York and a member of the New York Board of Jewish Education. His paper is titled "Ego Ideal, Identity, and Tradition."

Peter B. Neubauer, M.D., is Director of the Child Development Center, Federation of Jewish Philanthropies, a member of the faculty of the Jewish Theological Seminary of America, and Clinical Professor of Psychiatry, State University of New York. His paper is titled "The Jewish Identity of Jewish Adolescents."

Their papers are abstracted below.

Mortimer Ostow, M.D.

Because many psychiatrists fail to understand the experience of being Jewish, they are handicapped in their clinical assessment of certain symptoms and acting-out activities of their Jewish patients. The problem is more urgent in the case of young Jews. Few non-Jewish psychiatrists, despite their friendly curiosity, comprehend the nature of the communal pulls, their pervasiveness and depth, and the strength of the historical forces to which young Jews are willy-nilly subject. Therefore it is difficult for them to see behavior relating to Jewishness as anything other than parent-oriented obedience on the one hand or protest on the other. *Indro*

Among Jewish psychiatrists one finds a large number who have adopted an indifferent position vis-à-vis the Jewish community and who have opted to view themselves as citizens of the world. The positive expression of Jewishness by their patients threatens this view and encourages them to see manifestations of Jewishness as symptomatic or unwholesome.

To consider being Jewish a matter of religion, in the sense that an American may be Jewish or Catholic or Protestant, is to miss the point. The nonreligious Jew is as much a Jew as the observant Jew, and his Jewishness is likely to exert a strong influence on his be-

Journal of
Psychiatry

havior. The nonpracticing Protestant, on the other hand, may be minimally influenced by that status. To consider being Jewish a matter of being a member of a social minority is equally misleading. The relevant qualities of being Jewish exist in Israel where the Jews are a majority; similar qualities do not exist in other minorities in this country.

Though he did not write about it, Freud indicated in at least two places the pervasive influence of being Jewish. In a proposed Hebrew translation of "Totem and Taboo" in 1930, he wrote of an "essence of being Jewish," which would some day "become accessible to the scientific mind" (1). In 1926, in an address to the Society of B'nai Brith, he wrote that his attraction to Jewry was irresistible and was motivated by "many obscure emotional forces, which were the more powerful the less they could be expressed in words, as well as a clear consciousness of inner identity, the safe privacy of a common mental construction" (2).

Special Features of Jewish Living

There are three features of Jewish living that play a significant role in every Jew's view of his relation to the world around him. The first is the fact that for the past 2,000 years (until the rebirth of the Jewish state), Jews have lived in countries other than their own, as guests who were welcomed, tolerated, or abused, depending upon the temporary mood of their hosts. Second, the rebirth of the State of Israel imparts a measure of pride and self-respect in every Jew, no matter where he lives, and seems to represent a magical fulfillment of the longing of every Jew who has lived during the past two millennia and who has been exposed to even minimal religious tradition. It creates a powerful impression of an uncanny return to the infancy of the group. Third, the perennial recurrence of persecution threatens every Jew, no matter where or when he lives, at one level of consciousness or another.

Partly as a result of these three shaping influences, and partly as a result of its history, literature, and the characteristics of its constituency, the Jewish community over the generations has possessed certain properties that affect each of its members. Perhaps the central quality of the subjective experience of being a Jew is the feeling that one is a mem-

ber of an extended family. Second, within the Jewish community there is no hierarchy of power. This dependence upon the strength of fraternal feelings rather than on formal, legally constituted authority possesses disadvantages from political and military points of view but contributes qualities of resilience and creativity. Third, Jewish communities, whether in their own land or as guests in the lands of others, have characteristically remained more or less isolated from the surrounding communities. Fourth, lacking a formal structure, the Jewish community subscribes to the principle of elitism. Not only does it regard itself as elect and therefore obligated to adhere to an unusually high set of ethical and moral standards, but it recognizes an elite within itself, selected by such criteria as intellectual accomplishment, philanthropy, and community service. Finally, the phenomenon of recurrent persecution and its constant working over as a trauma creates the impression that the Jews are obsessed with suffering. Whereas at times it seems as though the Jewish community incurs more difficulties than absolutely necessary, a review of Jewish history and literature lends no support to the notion that masochism plays a consistent or important role among Jewish communities.

Despite the fact that a formal Jewish community does not exist in the United States today in the sense that organized communities existed through medieval and even into modern times in Europe, there is nevertheless an invisible Jewish community in the United States today that incorporates almost every Jew. Many Jews express their membership by formal affiliation with organizations of specifically Jewish interest: religious, social, Zionist, eleemosynary, or self-defense. Many send their children for religious education; others confine their expressions of obligation to the Jewish community by making charitable gifts to community organizations operating under Jewish sponsorship, such as hospitals or community centers. Perhaps the most dramatic demonstration of this invisible Jewish community was the almost universal intense and generous support of Israel by American Jews, organized and unorganized, affiliated and unaffiliated, at the time of the Six-Day War. While the integrity of the Jewish community is strengthened by external pressure, it does

1. see p 69

exhibit an inner cohesion as well.

The process by which Jews transmit their values and their commitment to group cohesion from generation to generation is poorly understood. However, the fact of this transmission cannot be denied.

In the United States today, liberalism seems to be characteristic of the political attitudes of the Jewish community. Jews have not always been liberals and some historians see current American Jewish liberalism as a carry-over from the defensive attitudes of their parents and grandparents toward oppressive regimes in Eastern Europe. One of the important current problems facing the American Jewish community is that while many Jews serve liberal causes with enthusiasm, liberalism in some quarters is apparently becoming tainted with anti-Semitism, masquerading as anti-Zionism, anti-imperialism, and discrimination in favor of other minorities.

Reverence for learning has always been cherished as a value within Jewish communities. The penchant of Jews for professional education is generally recognized to be a derivative of this idealization of education. However, one unfortunate consequence of the promotion of this value is the encouragement of large groups of Jewish young people to register in institutions of higher education even if they are poorly motivated; their poor personal motivation subsequently results in their becoming involved in campus protest movements. Often what they are protesting against seems to be, in large part, the pressure to go to school.

Some of the forms of behavior adopted by Jewish young people in their efforts to find a satisfactory resolution of their conflicting impulses involve actions affecting the Jewish community and their membership in it. The more extreme forms of behavior are likely to be symptomatic of illness and to be directed primarily at affecting their parents. The less extreme forms are more likely to be expressions of their efforts to find a point of minimal stress and maximal gratification within society; this is not necessarily or seriously pathological. Their existence within two communities simultaneously—the Jewish and the general—offers them more options but also subjects them to more conflicting pulls than is the case with their non-Jewish contemporaries.

Intermarriage and Other Problems

Intermarriage has become one of the most common of the distressing forms of adolescent acting-out within the Jewish community. It is distressing because the parent feels it as a repudiation and an offense, and it is serious because it is not easily reversed, especially after the birth of children. The subject of intermarriage is a complex one. The name itself covers such different phenomena as marrying down, that is, marrying a partner of inferior social status; marrying up, that is, marrying a non-Jew of higher social or economic status; and marrying across, that is, marrying a partner who is not Jewish but is in every other way suitable. A moment's consideration will reveal that these different phenomena arise from different origins and different motivations and betray different degrees of pathology.

Some individuals engage in direct attacks upon the Jewish community. Others express their hostility by disparaging their fellow Jews. The propagation of malicious stereotypes of Jews by Jewish writers belongs in this category. The inclusion of vulgar Yiddishisms in modern journalism I consider a malicious presentation of Jewish "culture" at its worst.

Formal religious conversion out of the Jewish community into another religious community occurs relatively infrequently nowadays in the absence of gross psychopathology. At other times and places it implied opportunism rather than illness.

Similar in some ways to those whose liberalism encourages them to support movements with anti-Semitic implications are individuals who pride themselves on having risen above "narrow partisanship" to a kind of universalist concern for all of humanity. These Jews do not attack the Jewish community openly but merely try to ignore it—often disdainfully.

While many forms of conflict resolution among Jews involve distancing themselves from the Jewish community, other forms of resolution intensify their involvement. There may be a kind of conversion to an intensely religious life; there may be excessive pro-Jewish militancy; or the young person may "marry in"—that is, marry a partner whose origin and commitment pull him closer to the center of the Jewish community.

From these considerations, one would be

1. become more - more aware of the struggle to hold on to status they struggled to achieve while the more liberal!

justified in inferring that the feeling of Jewish communality touches every Jew, across generations and across geographic boundaries. Some Jews accept it and comply with it, others rebel against it, and still others deny or ignore it. Yet no Jew can escape it. Proper psychiatric treatment of Jews and especially of Jewish young people requires that the psychiatrist take cognizance of the influence of this powerful social force and, where it is a problem, help his patient to come to terms with it.

Mortimer J. Blumenthal, M.D.

The child enters puberty with a set of familiarly determined cultural values and attitudes that are the outcome of his entire earlier life experience at home and in school. During adolescence, as the child progressively separates himself from his family and acquires autonomy, his identity is molded internally by maturational processes and externally by the living environment in which he works out his destiny (3). This environment includes his family of birth, his neighborhood, and subsequently the settings of later adolescence that are significantly more distant from home such as college, military service, and the vocational milieu.

The adolescent phase not only permits a basic restructuring of the psychic elements that enter into personality but also represents the final common pathway to adult identity (4).

More often than not, issues of Jewish identity seem to be peripheral to the presenting problems of the patient and are regarded as epiphenomena. Because therapeutic efforts are narrowed to the individual in his family, the clinician is not attuned to perceive the longer intergenerational sequences whereby ethnic identity structures may show striking cumulative alterations whose significance may be profound for both the patients and society.

In the vignettes that follow, the focus is on the vicissitudes of the Jewish identifications. Only enough data about other aspects of the cases are included to provide a minimal clinical picture, which will not be elaborated upon as it is outside the scope of this paper.

Case 1. Ms. A., an 18-year-old girl and the

daughter of a Hebrew school teacher, was referred because of the family's concern about her adopting an irreligious life-style. The patient was also eager to come for help because of self-doubts about her changing values.

The parents had lived apart for several years because of serious incompatibility. Sometime before entering treatment, the patient had had to leave the mother's home because of frequent quarreling between the two of them. She went to live with her father. While there she became active in radical politics and acquired a boyfriend. She subsequently left her father's home, became self-supporting, and lived alone, completely involved with her boyfriend and his radical circle.

The major thrust of this adolescent upheaval was motivated by two considerations: 1) severe criticism of and great disappointment in her parents, who did not, in their daily lives and dealings with each other, live up to their own religious standards of ethical and social conduct; and 2) severe anxiety associated with the revival of her early childhood conflicts, both oedipal and pregenital. Her solution of the conflict consisted of her successive separations from the homes of both her mother and her father, with the adoption of an increasingly secular and less Jewish life-style. Her boyfriend served as a surrogate family, fulfilling both paternal and maternal transference needs.

Case 2. Mr. B., a successful middle-aged businessman, sought treatment because of an extramarital attachment that troubled him although he had decided not to leave his wife.

Mr. B. and his wife had grown up in immigrant homes where Jewish identification and custom were strong. Their children had been given a moderately good religious education. Although Mrs. B. was fairly active in her synagogue, Mr. B. had always been indifferent except for a brief period after his son became a Bar Mitzvah, when he was a steady congregant. He became involved in the extramarital affair shortly after his son left for college.

He had many differences with his wife, particularly with regard to the rearing of their two children. The daughter was about to be graduated from high school and planned to go to a distant liberal arts college. The mother objected because the college had coed dormitories; she feared the possibility of marriage to someone of a different faith in such a setting. She preferred that the daughter attend a local university, where home ties would be maintained. On this issue the father took a more permissive stand and tended to support the girl's plan of separating herself from the family. The father said that it did not make any difference to him if his daughter married someone of a different faith.

Mr. B. illustrates clearly the role of a parent

Amer. J. Psychiat. 129:5, November 1972

whose unresolved (or revived) adolescent conflicts influence the stands he takes in guiding his children. This parent unconsciously identifies with the children's strivings for independence and sexual freedom. Wittingly or otherwise, he seeks to promote vicariously their separation from home as well as his own. Mr. B.'s sexual liaison and his decision to stay with his wife and preserve the family also dramatize other facets of his conflict. Here the father not only makes use of the distant college setting to encourage the child's separation from home but does so in such a way as to consciously risk the loss of her Jewish affiliations.

Case 3. Mr. C., an outstanding engineer, sought treatment because of a crisis in his life arising from his long-standing discontent with his marriage, in which he suffered impotence. In the course of treatment the vicissitudes of the Jewish identity of his family came to light, although they were not the focus of the therapy.

The patient's grandfather, an immigrant, had been very active in the Jewish community and an important lay leader in his neighborhood. One of his sons, the father of the patient, became disenchanted with Jewish communal life in his early teens and was never further involved with it.

In his childhood, the patient recognized his father's disdain toward and avoidance of Jewish pursuits. When he was 13, he was given one month of religious instruction to go through the motions of becoming a Bar Mitzvah, which, at the time, he felt to be a sham.

In his mid-teens, Mr. C. experienced a profound disillusionment with his parents. He regarded them as provincial, conservative, and unenlightened. In late adolescence he became enamored of a non-Jewish girl from whom he parted reluctantly at the insistence of his parents. Although he subsequently married a Jewish woman and had a family, the children were not exposed to Jewish influences because of the indifference of both parents.

It is notable that both the patient and his father experienced great disillusionment with their parents during adolescence. In four generations of this family a vital Jewish identity has declined to what would appear to be the bare remnants of a Jewish identification.

The American family is no longer rooted in its native locale. It has become more democratic, more mobile, more secular, smaller in size, and has tended to offer fewer social, recreational, and religious resources to its members (5).

The American Jewish family has similarly changed, despite its tradition of being close-knit (6). The parents as conveyors of Jewish values and standards often provide a less

Amer. J. Psychiat. 129:5, November 1972

meaningful education to their children in Jewish culture—not only in the formal sense of classroom instruction but in the example of their daily lives. The general attenuation of religion is reflected in a corresponding diminution of visible ritual and practice in the Jewish home. Acculturation to the majority mores reinforces the cultural erosion between Jewish generations (7).

It would appear that the vitality of adolescent Jewish identity in this country has manifested significant attenuation (8). This has occurred within a brief generational span. It has been fostered by the prevailing social and technological pressures of contemporary life, which are transmuting all social institutions, particularly the family. Without active commitment on the part of its adolescents, group culture cannot be transmitted or survive. In the consulting room one may observe some of the forces that are shaping the future of the American Jewish community.

Jacob A. Arlow, M.D.

In the past, as a rule, the transition toward adult identity was facilitated by a temporary attachment during adolescence to some leading personality who personified many of the ideal aspirations of the individual. Such a leader, drawn from life or history, exemplified in his own personality traits that were considered admirable and worthy of emulation. He constituted a concrete expression of an ego ideal. Around such idealized personalities followers organized themselves in groups. After a period of time, the individual usually separated himself from the group; in propitious instances, he retained vestiges of the original tie to the leader. These vestiges could be expressed in the form of continuing the ideals the leader represented or by transforming one's own personality in keeping with that of the idealized object (identification). In the current experience of adolescents, this type of group formation around an ego ideal image seems to play less of a role than does the influence of the peer group.

Early object ties place before the growing child models for identification. Identification may be facilitated by affection or they may grow out of fear, as in the case of identification with the aggressor (9). Child-rearing

practices and educational measures wittingly or unwittingly attempt to favor the molding of psychic structures in keeping with the traditional traits and values that the culture cherishes.

The conflicts of early childhood, especially those centering around the oedipal phase, are the most important dynamisms that can be enlisted pedagogically to influence the progression toward selecting and organizing appropriate values and ego ideals. The stories, fairy tales, and myths as well as the bits of history and the religious parables to which children of a particular culture are traditionally exposed constitute in reality versions of unconscious fantasies, shared in common (10, 11), which point the way to *preferred* modes of resolving the inexorable conflicts of childhood. By combining elements of vicarious gratification through identification with the central characters of the traditional tales, these mythic formations supply the "pleasure premium" that compensates the individual for his need to renounce his more basic antisocial wishes in favor of identifying with the heroes of tradition, the heroes (or heroines) who exemplify the ideal type of personality to emulate.

Ordinarily, these traditional myths are so much part of the cultural apparatus that it is impossible to appreciate how pervasive and influential is their effect on the developing child. When there is a conflict of cultures in the life of an individual or when one is exposed simultaneously to two different cultural traditions, the choice of ego ideals one makes and the timing and context of the identifications one effects enable us to understand the process more clearly. From such data one can trace the relationship between the conflicts of childhood and the choice of ego ideals and the consolidation of the sense of one's identity.

A fragment from the analysis of a child conducted by Ms. H. Adelsberg illustrates the process described above. The success of the therapist's efforts was in large measure related to her knowledge of the child's cultural traditions and to her sensitivity to how these traditions affected his psychological development. Without such sensitivity and appreciation, significant data in the case might have been missed entirely. The data have been organized around the concepts of ego-ideal formation, identity, and tradition.

Case 1. The patient, Morris, was the son of refugee parents, deeply religious Hassidic Jews. They came to the agency for help in their bitter marital discord. One of the issues that divided them was how to raise their children. Although both were practicing Jews, the father was intensely committed to a strict European type of religious upbringing for his children, one that would exclude secular American influences. The mother, on the other hand, was more liberal and not quite as opposed to the influences of the American scene. The marital difficulties and the various conflicts between the parents fit nicely into the oedipal struggle of the little boy.

When he was live, Morris was enrolled in a Hassidic school his father had chosen against the strenuous objections of Morris' mother. Morris resisted going to school and in class was hyperactive and disobedient, the ringleader in all the mischief. In addition, he had a number of neurotic symptoms: a tic in one eye, difficulty falling asleep, nightmares, and enuresis. He was afraid of dying and expressed concern over the intactness of his penis. He also had a great fear that if he did anything with his thumbs, blood would flow from them. In his fantasy and in his play activity he was clearly fascinated by weapons, particularly knives and guns.

Treatment covered two periods of time in Morris' life: between the ages of four-and-a-half and six, and between the ages of eight and 12. The therapist was able to study the development of his conflict and to explore the fantasies he used to express his conflicts. Through treatment, he was able to overcome his aggressiveness by means of changing his ego ideals. This was effected by his identifying with various mythological figures drawn from the two cultures in which he was raised: the Jewish Hassidic culture and the American culture, the latter deeply influenced by television, radio, and the movies. These identifications pointed the way to the resolution of his conflicts in the direction of sublimation and character transformation.

In the opening phase of treatment, the patient spoke of his fear of monsters who might attack him during the night. He dreamed of horrible animals emerging from the water and produced his first fantasy, one in which he imagined himself as Dracula, killing men and sucking blood from the necks of beautiful women. The sexual significance of this latter representation of Dracula's activities was not lost on this little boy. In the next phase of treatment, he was no longer identified with Dracula but remained intensely interested in stories about Dracula and in watching Dracula on television. After his fear subsided somewhat in the therapeutic situation, his fantasies began to change. Dracula now became the enemy from whom he was rescuing the beautiful woman and, in

his dreams, he saw himself as opposing the monster who came out of the sea.

Morris soon began to describe his war against the school. He would draw a cartoon picture of the rabbis, depicting them as devils peeping over the top of the Ten Commandments. It was in this context that his enuresis could be understood. He had learned in school that when you go to sleep the soul leaves the body and that it returns in the morning. Accordingly, he concluded that he was not responsible for his enuresis because his soul had left his body when he was wetting at night. He had also learned that there are two natures at war in each individual—a good nature (*Yetzer Tov*) and an evil nature (*Yetzer Rah*). In typical mythopoetic way he projected the conflict into the external world; he would daydream during his waking hours and at night would dream that the two forces, the *Yetzer Tov* and the *Yetzer Rah*, were at war with each other, using various techniques to conquer and prevail. Thus when the good intention is going along a certain path, the evil intention blocks the way and, to get around it, the *Yetzer Tov*, by a bit of 20th-century ingenuity, takes a plane and tries to fly over the *Yetzer Rah*.

On other occasions the good intention uses a gun—a water pistol—and shoots down the plane from the enemy camp, *Yetzer Rah*. It would be at this moment in his dream that Morris would wet the bed.

The same trend was continued on a more sophisticated level for the next few years. The warfare was separated from the religious tradition and was transposed into more recent events of world history. Morris saw "The Bridge Over the River Kwai" and took the general, played by Alec Guinness, as his model. This warrior was a decent man, devoted to his soldiers and honoring his responsibilities. From Morris' studies in religious school, however, he began to question the idea of having a soldier as his hero. He had been taught that the model to emulate was Aaron, the brother of Moses, who, in religious teachings, represents the leader of those who love and pursue peace. Thus by the process of reaction formation, Aaron became the new ego ideal. The patient began to give up his aggressiveness, lost his interest in knives, began to make peace with the teachers, and discovered to his satisfaction that he could be a very good student.

When he learned about Abraham Lincoln, he assumed that because his name was Abraham, he must have been Jewish. Since his own Hebrew name was Moses, he thought of himself as coupled with Abraham Lincoln and Moses in their roles of liberators of mankind. In this way he was establishing a bridge of identification to the biblical Abraham who was the father of his people. The themes of saving life and creating life reemerged, in a more grown-up setting, out of the original primitive rescue fantasy involving the mother

figure and the monster. The dynamic charge of what was originally an incestuous wish was now aided by identification with heroic figures from two traditions, propelling the young patient to find a new set of sublimations to reshape his character and to consolidate his identity.

Toward the end of the second period of treatment, when the patient had been doing very well in school and had discovered that he was unusually proficient in mathematics, a new figure began to occupy his fantasy life and to take its place in the growing world of Morris' values. This was the figure of Einstein, who epitomized to the patient how to use the intellect as an expression of power—a power that is turned to the advancement of science and to the betterment of mankind. The patient said that he didn't quite expect to be another Einstein, but he aspired to follow in his footsteps. This notion, while perhaps grandiose, was nonetheless a sublimated version of the impulse to grasp omnipotent power, a modern version of the quest for Prometheus.

From Dracula to Einstein one was able to follow in a series of progressive steps the interplay of two cultures, two separate traditions, that served to transform the primitive antisocial instinctive impulses of the child. This was done in successive stages of identification with the cultural heroes of the two traditions. By means of these identifications, changes in values were gradually effected, ego ideals were progressively transformed, the infantile conflicts were resolved, and the consolidation of the sense of identity began to emerge.

I have tried to demonstrate from the analysis of a neurotic child in the grasp of parental and cultural conflicts how the forces of tradition operate to facilitate selection of appropriate ego ideals and to prepare one for the consolidation of the sense of identity that takes place during the period of adolescence. An appropriate awareness of the role of these traditional elements is an essential feature in the psychotherapeutic interaction.

Peter B. Neubauer, M.D.

It would be naïve to assume that religious feelings and faith do not have a profound place in man in spite of his attempt to master nature and to establish his superiority. Freud's statement that "... the defense against childish helplessness is what lends its characteristic features to the ... formation of religion" (12) links the prolonged state of dependency of man to the need to establish

value systems that order human function in such a way as to safeguard the individual and his role in the group. Moreover, this state of dependency implies that the child will continuously look for outside power to protect him and to supply him with all those needs which will guide him through life.

Winnicott's transitional object—i.e., the capacity of the child to transfer to inanimate objects expectations oriented primarily to the parent and to endow these with qualities of safety, protection, continuity, and possession—is an important early psychic mechanism that one can link to religious phenomena. The question arises whether those children who show a prolonged history of employing transitional objects also show a special reference to their religious position, as compared with those in whom the primary relationship stays undiluted. Winnicott (13) explored the transitional phenomena with reference to mystery and mysticism, implying that at a certain stage of mother-child interaction the inner requirements are met for the emergence of these feelings.

We can also discuss the stage in which the child normally tends to evolve his own "rituals." They are most often connected with the social aspect of his life—his relationship to his parents and to his evolving self. Thus we see rituals connected with bedtime, toileting, or the process of separation, i.e., the leaving or return of the mother. Furthermore, we know how the eating scene can become endowed very early with ritualistic expectations: the preparation and selection of the food as well as the role of the mother during mealtime. According to Piaget's sequences and steps in the evolution of logic and time and space sequences, the evolution of these control systems toward an organized, to-be-anticipated and perpetuated form is initiated long before other cognitive systems are established. We are very much aware of the protective nature of these rituals against inner demands and aggressive strivings, as well as against fears of the loss of the parent's love. The ritual is thus a compromise phenomenon and has its special place in the development of the child. The exploration of the role of religion in the child's life will have to involve the study of the relationship between these normal rituals and those provided by religion.

In other words, what is the interaction between rituals that evolve out of inner need and

rituals that the religious family will bring to the child? What happens to the child when he observes his all-powerful parent deferring to another force greater than himself? Can we detect differences in influence among children who grew up with external rituals compared with those exposed to higher values without ritualization? At what time and in what form have the rituals tended to isolate feelings rather than promote them as a "tradition"?

Acceptance or Rejection of Traditional Values

Such questions imply the need to understand, within individual families as well as within the code of the specific religion, who is the model of values and how the father or mother transmits the tradition. Whether the child will accept or reject the tradition will depend on the child's relationship to the person who transmits it. Mahler's clearly delineated subphases of separation-individuation have a close relevance to this issue, for here we find the forerunners of the continuation of family behavior. In the process of the individuation of the child, the later continuation of the parental values will emerge. He may accept them by identification with the parent, or as a "condition" to be accepted for fear of the loss of the parent's love. We find here the matrix for the later phase of individuation during adolescence. The first years of life—with the exploration of dependency, magic feelings, and the establishment of symbolisms in the second year of life—gain importance for the establishment of beliefs and faith and the various aspects of religious functions. What follows next are significant expansions into new areas of psychic function and social interrelations.

This brief exploration does not permit reference to the succeeding stages of development as these are relevant to the evolution of religious feelings or identification with a religion. However, I do want to mention that the negativistic phase against controls from the outside, as it occurs as part of the training phase of the second year of life, is in some form repeated during adolescence when individuality is formed, at times in opposition to the environment. Similarly, negative feelings against a system of values or religious beliefs are at times contributing factors in the creation of an inner-absorbed value system.

Amer. J. Psychiat. 129:5, November 1972

The evolution of the logical system of thinking during latency, with its demand for explanatory statements and causative principles, will have its special influence on the acceptance of belief systems.

During latency the child steps from the home into the peer group and finds forms of behavior that either confirm those of his family or contradict them. This confrontation may constitute an important challenge to the child. It is clear that in the various stages of adolescence, during which a *Weltanschauung* is formulated and expansions of a philosophical system are required, religious feelings again play a role in the life of many children. They may be either in opposition to the family tradition in order that the child can achieve a new individuality, or toward the family in order that the child can test new ideas and thoughts on a higher level of integration.

These are some examples indicating how one may follow the vicissitudes of the evolution of feelings of faith or beliefs. A developmental frame of reference will permit a clearer understanding of the general aspects of man's search for religion, as well as of the genetic components of religious conflicts.

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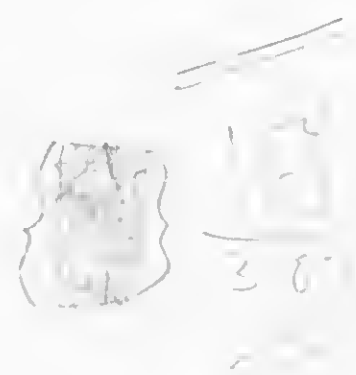
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Amer. J. Psychiat. 129:5, November 1972

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Dr. Samuel Balkin
Mr. Algarnon D. Black
Dr. Ira Eisenstein
Dr. Louis Finkelstein
Hon. Arthur J. Goldberg
Miss Halan Hayes
Mr. William J. vandan Hauval
Hon. Hubart H. Humphrey
Dr. Homer A. Jack
Prof. Seymour M. Lipsat
Mr. Robert Lowell
Mr. Archibald MacLalsh
Mr. Donald H. McGannon
Prof. Robert K. Marton
Mr. Arthur Miller
Hon. Robert D. Murphy
Dr. Jan Papanak
Rav. Dr. James W. Parkas
Prof. Isidor I. Rabi
Mr. Bayard Rustin
Mr. Theodora Soransan
Dr. C. Thomas Spitz, Jr.
Dr. Frank Stanton
dm. Lawis L. Strauss

REPORT ON THE SITUATION OF THE JEWS IN SYRIA

*1000
includes
un-flamorous*

According to the latest information we have received from eye-witness and other sources, the members of the Jewish minority of about 4,500 persons in Syria continue to be denied basic human rights and are being subjected to arbitrary arrest and a to a variety of discriminatory practices affecting their employment, restricting their freedom of movement within the country and totally banning travel abroad, even for medical treatment or to join relatives.

Although the four young girls of the Gindi family from Aleppo, who had been detained in a Damascus prison since August, were finally released last week, we have learned that four additional men were arrested in the past few days. This brings to eight the number of Jewish men known to be in Syrian prisons at the present time. They are accused of either having attempted to leave Syria "illegally" or of having aided other Jews to do so.

Among those still being held by the Syrian military authorities is Albert Elia, the 69-year old secretary-general of the Lebanese Jewish community, who was kidnapped in September 1971 by agents of the Syrian Deuxième Bureau (secret police), who abducted him while he was walking to the synagogue in Beirut. It is presumed that he was kidnapped because the Syrian secret police suspected that he may have aided Syrian Jews who had managed to escape to Lebanon.

Additional detailed information on the current situation of the Jewish minority in Syria has been obtained from conversations with several Syrian Jews who succeeded in recent weeks in fleeing the country and having reached Western Europe:

Police Surveillance

The secret police maintain headquarters in the Jewish sections of Damascus, Aleppo and Qamishli. Police still keep daily check on everybody in the Jewish quarters (only three or four Jewish families are allowed to live outside of them) and when a person does not show up at home after the 10 P.M. curfew, the remaining members of his family or neighbors must report instantly to the police.

Relatives of persons who make their way out are, still today, picked up and interrogated for a few hours and struck in the attempt to get information out of them. Failure to report brings much more serious beating. The police treatment during interrogation now is, however, reported to be less severe than was the case in the past. Nonetheless, one pregnant woman whose brother made his way out recently was hit badly enough that she had a miscarriage. The father of another boy who made his way out also suffered a beating. There was a period of a few months when this kind of thing did not take place, while foreign journalists and other persons representing various humanitarian groups were making inquiries in Syria about the position of the Jews.

Internal Travel Restrictions

Jews are still not permitted to travel more than five kilometers (three miles) from their homes without special permission. To help enforce this regulation and to single out the Jews from other citizens, the identity cards of Jews continue to carry the notation "Musawi" (Jewish) in large red letters across both sides of their identity card. Recent escapees from Syria confirm earlier reports that since May 1972 it has been somewhat easier for Jews to get permits to travel from one city in Syria to another if they could furnish a valid reason for travel. In the past permission was very rarely granted. However, even at present there are no more than a handful of such permits granted each month in Damascus. Moreover, Jews going from Damascus to Aleppo must check out at the five kilometer "border" post of the secret police and check into a police post just outside of Aleppo, where they usually are detained for a few hours, kicked around and slapped while they wait to be permitted to enter the city.

Special Medical Case

Escapees from Syria confirm the reports of the virtually total ban on travel by Jews outside the country. They cite the case of a young Jewish boy, Simon Khabas, age 16, who needs special treatment for a heart ailment which is not available in Syria. His parents several times requested permission for him to go to Beirut, Lebanon, for medical treatment. They offered to raise and deposit a sum of 20,000 Syrian pounds (\$5,264), as a guarantee ✓ of his return, but still the authorities consistently refused permission for him to leave the country. When the parents pleaded and said that he would surely die without medical attention, one Syrian official responded, "So he'll die...So there will be one Jew less."

The Ban on Emigration

The Syrian authorities have also refused to allow Jews who are foreign nationals to leave the country. For example, more than a year ago a family with Italian citizenship asked for permission to emigrate. They received an Italian passport from the Italian Embassy, but when the Italian Embassy sought to obtain a Syrian exit permit for them, the Syrian authorities refused, saying that "we consider them Jews, not Italians."

Most of the Jews in Syria have relatives in the United States -- which has a community of Syrian Jewish origin of some 25,000, and in various Latin American countries, in Europe and in Israel. The Syrian authorities have thus far refused to allow any Syrian Jews to join their relatives even in neutral countries far removed from the Middle East on the spurious ground that Syria considers itself at war with Israel and that if any of the 4,500 Jews of Syria were permitted to leave, they would "swell the ranks of the Israeli Army." The small total number of the Syrian Jewish community, as well as the fact that many among them are women, children or aged persons, demonstrate the patent absurdity of this claim. Moreover, other Arab countries, such as Iraq, Morocco and Yemen have permitted far larger Jewish communities to emigrate, and even Egypt and Libya, Syria's partners in the recently formed Federation of Arab Republics, have allowed their Jews to leave.

Syrian officials have declared on numerous occasions that they treat all citizens equally, irrespective of religion. Yet Moslem and Christian Syrians can readily travel to neighboring Lebanon and other countries. Only the Jews are forbidden to do so.

Economic Restrictions ✓

The continuing economic restrictions on the Jews of Syria include prohibition of employment as officials in government offices, public companies or banks; dismissal without compensation and revocation of licenses; denial of permission to obtain licenses for export or import business; orders to Army personnel and government employees not to buy in Jewish-owned stores; a ban on the sale by Jews of their houses or other real estate; government seizure of the property of Jews who die and have relatives abroad.

The Economic Situation of the Jewish Community in Damascus

According to recent Jewish refugees from Damascus, there are a handful of Jews who are on what the escapees call "the authorities' white list" and are permitted to maintain shops outside the Jewish quarter. In fact, one or two reportedly even received

funds from the Syrian authorities to build up and improve their shops. The escapees note that when foreign visitors come and inquire about the position of the Jews they are brought by the authorities to these shops.

Another 75 families have breadwinners who have managed to hold on to jobs of one kind or another, usually because they are good and experienced workers or craftsmen. However, they reportedly get only 1/5 to 1/10 of the salary of what a Moslem with similar qualifications would earn. Others manage to stay in business by arrangement with a Moslem who officially does the exporting and importing for them and demands a sizable cut of the profits for his services. There are also five or six Jewish doctors and one dentist, who are allowed to continue to practice, but only within the Jewish quarter. Jewish lawyers are unable to obtain clients, since they are at a decided disadvantage in the courts, and most of the lawyers have been reduced to eking out a living at menial tasks.

At the bottom of the economic ladder there are some 200 persons who are today beggars dependent upon charity. The Jewish community provides some charity to the Jewish indigent, but this is reportedly sufficient to maintain a person for only a few days a month. In between the regularly employed and the penniless are those who manage some small peddling, and selling of old clothes and rags, either in "hole-in-the-wall shops" or in the streets.

The economic situation of the Jews in Aleppo is believed to be similar to that in Damascus, while that of the small Jewish community in Qamishli is even worse. The five-kilometer travel restriction has largely prevented the Jews of Qamishli from conducting their traditional trade with the surrounding farm and sheepherding communities.

The August and October Demonstrations

In August 1972 a colonel of the Syrian police contacted five members of the Religious Council of the Jewish Community, including Salim Totah, president of the council, and told them to appear the next day for a television program organized by the Syrian authorities for domestic and foreign distribution.

Mr. Totah and his colleagues had on several previous occasions given interviews to foreign journalists, always in the presence of Syrian officials, and had recently issued a statement supporting the Syrian Government's contentions that the Jews were treated well and that the special restrictions upon them were intended for their own good: "We are certain that the measures taken by our Syrian authorities aim only at protecting us from the wily methods of Zionism and its deceiving propaganda." (Flash of Damascus, July 1972, p. 5. Flash is an English language publication issued by the Syrian Government.) ✓

As word spread through the Jewish quarter in Damascus of the scheduled program, the next morning a group of young Jewish girls stormed into the community headquarters and declared that they would not permit the five men to go. Some Syrian policemen came to intervene, but the entire Jewish community was alerted and its young men and women came out en masse, surrounding the policemen and asserting that they would fight if the police attempted to bring the community leaders to the television studio. The television program was cancelled.

Following the arrest on October 22, 1972 of a number of Jewish parents in Aleppo, who reported that their children had fled, the local Jewish community decided to organize a protest strike. On October 23, the Jews refused to work; assembled in the synagogue and dispatched a delegation to the Muhabarat (Syrian Military Information Bureau or secret police) in Aleppo, who is also in charge of Jewish Affairs. They took with them a list of eleven demands, including release of the prisoners, an end to arrests of escapees' relatives, unrestricted movement within Syria, removal of the red word "Musawi" from their identity cards, the right to travel abroad, and lifting of the economic and educational restrictions.

The delegation was kept waiting. When they did not return after several hours, some 400 Jews marched from the synagogue to the Muhabara office, shouting "Freedom, Freedom." As they tried to enter the building a struggle ensued with the police. Some of the demonstrators were beaten and about eight were arrested. The demonstrators returned to the synagogue and decided to march the next day with an appeal to the French Consulate. The Syrian authorities found out about this plan and now offered to meet the Jewish delegation. The Deputy Director of Military Information met with them early in the morning and received their written demands. He promised that the prisoners would be released and the rest of their demands would be discussed at a later stage. All the Aleppo prisoners, included the demonstrators, were released at noon.

The courage displayed by Syrian Jews in these unprecedented acts of demonstration may reflect their hope that the Syrian authorities are not completely indifferent to world public opinion and that it is important that the plight of the Jewish community be brought to public attention. It may also reflect the slight amelioration in recent months. In May 1972, following worldwide expressions of concern and humanitarian diplomatic interventions, President Hafez al-Assad ordered the release of most of the Jewish men and women who had been imprisoned, and some 25 persons have been released after periods of detention ranging from several months to several years. Internal travel permits also became somewhat easier to obtain.

The newest reports of arrests of Jews and the maintenance of economic restrictions and the ban on emigration underscore the need to continue to demonstrate to the Syrians that they cannot hope to hide their actions from public scrutiny. We hope that the Syrian authorities will conclude that if the Syrian Arab Republic wishes to enjoy the respect of the civilized world, the Syrian Government must undertake policies and actions consistent with its declarations at the United Nations and elsewhere that Syrian Jews enjoy full freedom and equal rights.

Lebanon

222
red

Turkey

Iraq + Jordan

Fertile Crescent

shift

border

USSR Jews

3 Jews! Had. milroydes
also red + press

1) topography varied: unif diff

2) desert in S where many people come

under E reign

Cult was Phoenician (now mostly Leb) } Jews

Assy, Babyl, Persia

After Alex - Sel: Syria

Lived in Hellenic civ → it = Egypt → UN

Romans

Paul came on rd to D!

Syria → Byzant, then Islam + ÷ 7th & 8th

Crusades

Map

WW I

BEFORE NEW YEAR.

INTRO

A. General

- 1 probably need nt remind u that old yr about run out and that celebrations about to start, if not strted already
- 2 always a big moment for secular world and we must take note of it altho fr me Jew way of NYr obs far more meaningful & ~~certainly~~ sacred; can't say ths fr 1973

B SPECIFIC

- 1 diff in observance and celebration, of course, only most obvious manner of approach to what we need & what concerns us
- 2 drinking, laughing, gaiety wth all of its falseness and fever pitch not of the essence unless and until the inner fiber of man is changed & the fervor becomes more than skin deep.
- 3 if the change in the secular yr is to be effective, it is man who must change nt merely the calendar!

BODY

A MAGIC?

- 1 what do most people think in terms of their celebrations? I am often at a loss to understand.
- 2 to substitute one wall calendar, no matter how lovely its picture or how significant its slogan, still will not solve anything substantial.
- 3 the war will go on, the bombing sees no halt, the hurt and poverty remains, and the tragedy of 1972 wth all it implies continues unabated.
- 4 in short, the ills of mankind on a global level are not eliminated nor even reconciled bec cal changed. There is no magic in the manner of our lives and in the responsibilities incumbent upon us.
- 5 bt the same holds true in terms of personal relationships, even into the New Yr: desease still strikes all too many without cure, poverty still debases man in every corner of the world including ths country, our privacy still invaded & our dignity still compromised by thousands of little techniques where we lose our individuality in face of mass & technology
- 6 new yr will not change these matters; no magic!

B Why celebrate?

- 1 why then this celebration into the small hours of AM & why ths frenzy of celebration in any case?
- 2 is it bec of ~~the magic~~ the people expect with the dawn of the new day, the new yr; will magically they receive new oport to change their lives & ways of world about us?
- 3 will 1973 really be so diff & we need to celebra~~x~~

- 4 frankly, I doubt it; in fact, just the opposite: man celebrates with such frenzy nt bec he is so happy bt bec he is afraid!
- 5 he deadens his senses wth drink & covers his anx wth laughter and becomes louder & louder so that he can not hear the gnawing voice within himself: stating: nothing will change unless you change; all will be the same because you ~~will~~ ^{have} it; if anything at all, the uncertainty of the future re health, profession, family, life itself serve not to challenge ~~x~~ but to frighten us bec of unknown.
- 6 it is fr ths reason that I can not really comprehend what laughter is all about; except in sense of party if one does not listen to high pitch of laughter too closely.

CONCLUSION

A GENERAL

- 1 rel NYr any better? already know it is different!
- 2 to my way: yes; Jew NYr gives one opport, even for es indiv, to take time out, to be with himself, to be quiet and to think of issues which confront him
- 3 nt always easy; indeed, often most difficult bt it brings man into diff perspective wth life, his fam and above all himself.

B SPECIFIC

- 1 would urge you, therefore, at some time ths NYr weekend to think of revelry on one hand, and of J approach to NYr on the other!
- 2 apply J yardstick to ths occasion & note the diff and see whether or not J approach is not better ~~as~~ ^{well as more meaningful}
- 3 wish for all a gd yr, a better yr; fr mankind a yr of peace and fulfillment bt not one of magic!
- 4 man must change fr the world to change, & all will be the better because of it. May it therefore nt merely be a happy yr bt a gd yr for you and yours.

AMEN.

Heb. Tab., Sat. A.M., December 30, 1972

not given 1

INTRODUCTION

A General

- 1 whole concept of these last few chapt^s of Gen, & as u already heard, today we end its reading, revolves ar continuity of History
- 2 involvement wth Jacob & Joseph brings us to Egypt fr^m which place the future slaves would lv fr Sina which will be the culmination of all past events

B Specific

- 1 we spoke of Gd & History being intertwined already last week fr this is basic to our J heritage; we find it most vitally in 1st C: "I am ... out of E"
- 2 & therefore what happens in chapt^s read today is of utmost importance to future of the people, to J seph, to his sons, to the eleven other sons of Jacob.
- 3 the key characters in our tale of hist development die bt the people goes on; ths essence of lesson.

BODY

A TRIBES

- 1 the tribes are basic to the structure of the gro^p and since they reflect the children of Jacob for the most part, our concern wth them is vital
- 2 they are not merely groups of people, the loose confederation of a nation still to be, but they are intrinsically ~~tied to the land~~ a family *continuity*
- 3 ~~and the land, Eretz~~, is and has always been one of the key elements to the understanding of Jews; in those years as at this time
- 4 they must cross the Jordan, they must fight the forces that stand in their way, they must fulfill the promise and they must live up to the expectations of the past as we!
- 5 the entire manner in which they will present themselves to the future reflects then on the people, on the ~~family~~ *heritage*, on the promise. All is of no consequence wthout the backbone of the family re future

B DEATH & CONTINUITY

- 1 for ths reason although the future of the people is so vital, the emphasis here really is on death and it is no contradiction in terms.
- 2 Jacob dies but we note the honors paid him, the respect in which he is held, the esteem by which he is recognized; the patriarch & the one who was so vital that he could bless even Pharaoh
- 3 and the same, in slightly different form is true for his son Joseph; their children are established and in every sense they have ended their lives bt

one element remains ~~re~~ continuity:

- 4 their bones are to be taken up to the land of thr fathers; their remains are not to be left in for. land for cont can only be establ "at home"!
- 5 frm ths learn nt only method of emblaming bt how much Land meant - *could not exist by themselves.*

C BLESSING

- 1 fr this reason also most of chapt taken up by bless of all the children
- 2 again, cont fr bless given by parent to child & ths import fr in so doing, there is a transference of power, of prestige, of dedication
- 3 people of anc times can't exist without it for it assures them of the future
- 4 the bless is an expression of confidence in them & of their ability to progress & rep the people for the needs of the future.

CONCLUSION

A General

- 1 ths then the message as we end Gen
- 2 unity of family & its continuity; the Land and its inhabitants; the blessing and all this implies.
- 3 bt the blessing is of greatest necessity and life can not proceed without it.

B Specific

- 1 as we close ths bk, and as secular yr draws to its close, may we remember ths lesson so that we too may be blessed in terms of our needs & responsib in our ~~time~~ & age
- 2 then will be assured the continuity of our people., our families and all that we hold dear ^{then} for the bless of the past & the bless of the present ~~will be~~ ^{will be} at one with each other
- 3 if they bring fulfillment, depth of dev & ~~max~~ good to one and all.

AMEN.

Heb. Tab., Sat. A.M., Dec. 23, 1972.

*not given
no heat in Temple*

Intro

A - General

1 - little known fast - day yesterday - 10th of

Tereth

2 - linked to Babylon army, under Nebuchad, beg. siege vs Jerusalem - cap of Judah in 586

3 - linked in history to 17th of Tammuz - (July) when 1st breach made in Jer. walls

4 - culminates with major fast day - 9 Av (Aug) when Temple destroyed

B - Specific

1 - interesting sequence of events here of time elapsed

2 - people of Judah did not give up easily; had great courage & strength & showed fortitude which would be part of character.

3 - beg of siege in Tereth (Dec) → breach in Town (July) - 7-8 mos capt in Av: Aug: better part of a year.

4 - another indic how mistaken those who say Jews can't fight, don't know how to defend, easy prey for enemy!

SO DY

A - TEREETH

1 - interesting month because many obs. events occur with it.

2 - 7-8th of 1751 on Tereth 102

10^m of Tseethi - p. 2

just a beginning

3 - references to no. rest times in prophets
& Talmud & trad: on 9th Ezra d.

~~4th~~ - on 10th - Jere 52:4, II K 25:1, Ez 24:1

and if on 12th, obs next day

5 - on 12^m, Ezra had a revelation 29:1

on 20^m say: a"n n"n d

6 - name from ~~Arzy~~ Tebetu = rain,
storm (bec end of rainy season)

B - History

1 - see then how hist recorded and how

hist incorporated into rel

2 - This has always been source of

trad - part of Bible, part of Talmud,

part of heritage - all are tied to-

gether; Rel & History are 1

3 - most obs = 18 of 18 c's: I thought you

out & Seder observance!

Also, Ch, Purim & These 3 fest days

4 - as matter of fact: only R H & Y K stand

alone

5 - This a part of life quite diff from

other rels & peoples who sep the

2 spec when events not always

separable

6 - Jews never sep these made Rel & Hist
& Hist of Rel in food, not in worthy living

Conclusion

A - General

- 1 - see that from most general part, we can learn - not only a ancient but modern as well.
- 2 - others keep this part by - we do not but lesson of history not lost on any of us!

B - Specific

- 1 - start in Assyria the name of month of Tenth, here it through had to obs today
- 2 - but lesson: our task to elevate stand of our time to higher - more noble level of human concern
- 3 - Thus, place sent into diff. perspective, into new sense of worth, to level of awareness which gives our existence greater worth.
- 4 - Indians survived siege, breach, destruction & came back; so must we!

Amen

Hdb. Tal; Sat. H07 - XII/16/72.

T

112 - 708 d ch

5 - Egeh 33:21

9 - Fast d - d on stick Egeh

10 - Meh Jer 52:4

11 K 25:1

Egeh 24:1

if m we - west d

12 - Egeh vessel - 29:1

20 - d of M h 17.

Taken from Araya - Tehetru =
violent rain / storm

Mer. near end of rainy season.

B BLACKNESS

- 1 bt it is nt just another family experiencing misfortune, rather, a black fam with all this used to imply. It in La in 1933 where the black is treated as being beneath contempt
- 2 the children feel the despair of inferiority equally and to watch them, or a black adult, venture into the town on any sort of errand is a study in psych of fr
- 3 on other hand, simple pleasures of the people: singing, playing music, ball games, Church, accepting thr seperateness more graciously than the white man imposes: all part of blend which "Sounder" offers.
- 4 all ths, of course, before CR Movement, when bl skin was sign of second place status & when whites took sheer delight in tormenting blacks with ~~violence~~ ^{degraded humor} & d always lurking in shadow ready to become reality at slightest provocation & without fear of reprisal
- 5 indeed, one instance when wh woman tries to help bl customs, practices, refinements of social consciousness so deep that she can not help, even wth best & most honorable of intentions.
- 6 the white could not affrd to lose place of suprem being identified wth suffering of bl fellow hum being

C AUDIENCE

- 1 bt disturb element will not dissapear, even in view of simple story line. Audience reaction givs us clue
- 2 neg & noisy at times; also deathly silence; many bl ad & child, many brought to perform by busses frm every kind of N.Y. area/neighborhood.
- 3 why they restless?
- 4 bec 1933 does not exist anymore; therein lies probl all has changed & they can not identify wth those people on screen; nt their heritage anymore & want to forget; do we feel sense of ^{the} embarrassment?
- 5 how much has changed: today, Malc X, Rap Brown, LeR Jones, change to Afric names by sports & lit figure fr today it is beautifl to be bl; quite opp frm flm
- 6 also, what in thr minds? do they recall rural life? what of image of proud f in jail as vs today? What of son seafching as vs abandonment today? What of fam togeth today as vs disintegr in urban setting.
- 7 wthin space of 1 gen world no longer same; Miss a bl Mayor, La out of Dark Ages & US been to moon.

D JEWISH VIEW

- 1 bt when we view bl posture in ths setting, what of us as Jews? Would our ch identify if they saw Exd of slaves frm E? They know no Torquemada & some, even if old enough fr sense of time, place Hitler into anc hist instead of era of our film! We frget

iii

- 2 furthermore, what is our image in present setting? what do we look for? passive, Talmd oriet Jew, pay yas, etc? No: Izraeli to JDL ~~bec the action as a~~ range of emotions ~~action not slavery, surrender, meek accept!~~
- 3 as bl knows in depth of mind that Uncle Tom existd bt wants to forget; he wants freedom NOW! ~~use the same~~
- 4 no wonder the child in movie were restless; ours would be as well; no wonder don't learn in Rel Schl bec no relevance to thr lives in sec, 20th cent soc
- 5 altho we say that it is is part of trad & ought to be known. Bt by no stretch of imagination could th past be applic to them & therein lies seed of conflict. Who wants to be identif wth Jew at stake, wth bl in chains, wth hurt of the ages?
- 6 bt we know that each minority grp reacted in its own way & despite similarities, no comm meet grnd!

CONCLUSION

A General

- 1 Lesson? to be fnd by each one of us; depend on our view of life & its minority problem today.
- 2 lovely film, gnelte & kind despite suffering; grt acting partic on part of mother, u should see it & u will react if you are at all able to feel.
- 3 bt you, as I, will be disconcerted, disturbd bec the people on film belong to age of Methusela; that is way we remember it in safer, ~~remote~~ ^{remote} era bt world has passed them by

B Specific

- 1 can only hope that the strength, dignity, ^{love} sense of humanity will sufficiently impress us to be incorporated into our own lives
- 2 bec as human beings we are all alike! Today, the way we are is a result of what once we were; if we do not like the present & chastize it we must also bear the burden of the past.
- 3 to survive is diffic enough under best of circumst bt to ~~survive~~ ^{live unite} & prevail as did the family in Soundr is to border on the realm of nobility. To be like them, whethr wh/bl, or what ever, would be a blessing I would gratefully receive & fr which I'd be thankful ^{always.}

AMEN.

Heb. Tab., Frid Eve., Dec. 15, 1972.

*sample of a white
what it must have been like for them
as we have heard from him today the
teller.*

INTRODUCT

A General

- 1 last wk entered final stage of Bk of Gen: Joseph; a marvel, human figure yet poignant
- 2 we have been movd forward by momentum of story; one of most fasc episodes of our & human history; we all know families like that:
- 3 gd/bad; ups/down; hunger/surfeit; joy/tragedy; etc.

B Specific

- 1 in our instance we stimulated by figure of Joseph: the dreamer, the possessor of coat of many colors, the arrogant indiv, ego-cent unlike earlier Bibl
- 2 he is the beloved of Rachel; together wth other son: Benjamin & their closeness pursues Jacob & other br all thr lives
- 3 others are $\frac{1}{2}$ brothers ~~for~~ Leah, Bilhan, Zilpah & are not friendly toward J at all; throw him into pit, sell him into slavery
- 4 even more so, bring sorrow to aged father: ~~h~~ bely son now dead! Needless hurt, anguish, sorrow, woe

BODY

A DREAMS

- 1 ths aspect of Jos personality which brings on trouble as it has to similar indiv over the ages.
- 2 dreams part of our experience in life, we all dream bt to figure out what they mean something else again
- 3 ancient lesson: life to be found in dreams & for emphasis: repeat themselves. 11 stars & moon bow to him; thr sheaves bow down to his; baker & cupbearer in prison, etc.
- 4 even story of Sol & child repeated in anc myth where 3 sons claim to be legit son of d king; piece his d body bt only real son refuses to defile!
- 5 to read the dreams & thr double emphasis was task of prophets, priests, diviners; a special type/class of people who had grt power, espec when correct: *J. place*
- 6 ths same concept which made Freud so potentially dangerous or a healer: saw hidden urges, yearn, involve ments & emot. entanglements & interpreted them. We know what reject he suffered
- 7 Freud comment: "I have troubled humanity's sleep"

B PERSONALITY

- 1 Jos. bright, stimulating, challenging; obviously diff from all the others altho person of B nt defnd
- 2 result: what we know ~~of~~ as sibling rivalry; he was the attractive one, suggested competition by his ver presence; source of discomfort to others.

- 3 reverse just as obvious: brothers were dull, leth-
argic, prosaic, dull & rooted to the ground
- 4 while his person soared by means of interp, dreams
& ability to make himself liked & popular
- 5 bec of what he was he broke in on their routine &
routine way of life; he provoked them & they resp
in only way open to them: violence, hurt, anger &
saved themselves by elim threat- Sold him!
- 6 lesson all too obvious in every so many cases of
enmity, warfare, hurt all over the world.

C TELEOLOGY

- 1 what is the ~~purpose~~ ^{point}? pit, slavery, Egypt, prison,
Potiphars wife, etc
- 2 all hopeless, a punishment fr sins, evil & arroganc
Jacob punished here fr Esau & Isaac?
- 3 nt a punishment bt all has a purpose: continuity of
people, of geneology, of heritage bec all leads to
grtr end: Egypt, exodus & Sinai which are culminat
of our ancient story
- 4 all these aspects of story of Joseph.

CONCLUSION

A General

- 1 we all know people such as this; stimulate views &
ideals, concern for ~~diff~~ ^{then} things, on diff level ^{not} of
ordinary concern
- 2 how they affect us remains to be seen in each inst:
whether to challenge ~~fr~~ ^{for} gd or bad, whether to move
forward or remain static; be upliftd or bound down.

B Specific

- 1 whole purpose is to move people frm phys inheritanc
to spirit renewal of Sinai
- 2 in ths, Joseph is a catalyst & moves story along fr
when Ph arose "who knew not Jo", people = slaves &
have to be freed again, as Jo showed ^{higher} level of liber
- 3 ths complex theme, running thru persn of Jo & his br
of whom there are many similar in our time & of whm
we the desc & inheritors.
- 4 may we too look to the stars fr fulfilmt of r dreams
fr gd, fr hope, fr meaning to our lives.

Amen.

Heb. Tab., Sat. A.M., Dec. 9, 1972

INTRODUCT

A General

- 1 last wk entered final stage of Bk of Gen: Joseph; a marvel, human figure yet poignant
- 2 we have been movd forward by momentum of story; one of most fasc episodes of our & human history; we all know families like that:
- 3 gd/bad; ups/down; hunger/surfeit; joy/tragedy; etc.

B Specific

- 1 in our instance we stimulated by figure of Joseph: the dreamer, the possessor of coat of many colors, the arrogant indiv, ego-cent unlike earlier Bibl
- 2 he is the beloved of Rachel; together wth other son: Benjamin & their closeness pursues Jacob & other br all thr lives
- 3 others are $\frac{1}{2}$ brothers ~~from~~ Leah, Bilhah, Zilpah & are not friendly toward J at all; throw him into pit, sell him into slavery
- 4 even more so, bring sorrow to aged father: ~~hik~~ bely son now dead! Needless hurt, anguish, sorrow, woe

BODY

A DREAMS

- 1 ths aspect of Jos personality which brings on trouble as it has to similar indiv over the ages.
- 2 dreams part of our experience in life, we all dream bt to figure out what they mean something else again
- 3 ancient lesson: life to be found in dreams & for emphasis: repeat themselves. 11 stars & moon bow to him; thr sheaves bow down to his; baker & cupbearer in prison, etc.
- 4 even story of Sol & child repeated in anc myth where 3 sons claim to be legit son of d king; piece his d body bt only real son refuses to defile!
- 5 to read the dreams & thr double emphasis was task of prophets, priests, diviners; a special type/class of people who had grt power, espec when correct: *J. place*
- 6 ths same concept which made Freud so potentially dangerous or a healer: saw hidden urges, yearn, involve ments & emot. entanglements & interpreted them. We know what reject he suffered
- 7 Freud comment: "I have troubled humanity's sleep"

B PERSONALITY

- 1 Jos. bright, stimulating, challenging; obviously diff from all the others altho person of B nt defnd
- 2 result: what we know ~~of~~ as sibling rivalry; he was the attractive one, suggested competition by his ver presence; source of discomfort to others.

!IS YR FATHR ALIVE? IS HE WELL?

INTRO

A GENERAL

- 1 story: Jsph in E; people come frm all over bec of famine. Broth came once before, J did not reveal him self
- 2 kept Simon until thr return, ~~wth broth Benj~~. Now they have returned wth Benj & wth much soul-searching fr father
- 3 bec J. sees Benj & can imagine anguish to have let youngest son go, 1st quest: "Is Yr Father Alive? Is he Well?"

B SPECIFIC

- 1 he fears that fathr whom he loves has d, that any chance to see him again is gone; not so, he alive!
- 2 Rabbis comment: Josph knows of 108 to come: 1st 4 C to Gd, last 5 to man bt no. 5 is transitional = parents, bec parents & Gd are partners in Creation.
- 3 in short, question after father's well-being is more than mere politeness; it is a burning question of his soul
- 4 it is a measure of his commitment to the past; what ties him to what has gone before
- 5 ~~he~~ ^{Joseph} misses way of his family, life and Gd/

BODY

A FAMILY

- 1 we can only wonder & stand in awe re: Josephs concern for his family bec of all that they have done to him.
- 2 they have hurt him deeply physically & emotionally and sight of them must have opened up old wounds: their making fun of him, "dreamer", sell as slave.
- 3 perhaps tho, touch of remorse at his former arrogance bec now he gave them special gifts, protection, etc
- 4 closest tie, of course, to his natural brother: Benj & we know that intensity of feeling re: youngest b is same for Jacob ⁽³⁰⁻⁾ as it is for Joseph
- 5 ths ~~why~~ ^{why} Jacob had not let B come to E, why Torah: Jacob's soul bound up wth his soul! (44:30) & can have no more deeply felt sentiment than that.
- 6 whatever, then, reminds J. of evil days is balanced out by the gd he remembers in terms of his father, his dead mother Rachel, his brother; the family
- 7 & it is in ths context that we can see that his orig quest ~~re~~ ^{re}: father just superficial; far more involvd. They united in more ways than sharing of fathr!
- 8 Joseph makes note here of backgrnd, heritgace, tradition & all aspects of fam which tied them together. An aspect of rememb like our own; dig into past re family.

B LIFE

- 1 quest takes on even more basic tone bec ways of the indiv changed so radically over course of yrs.
- 2 Joseph: wealth, station, power, use of Ph name, E. wife and children, total assimilation; *J-E name 41:45*
- 3 name of Men = forget toil; E does not sig down to eat wth Hebrew bec it is an abomination!
- 4 Jews: come to him after long, weary journey; are poor, wr~~te~~ched, hungry, starved, at mercy of E over-seer, nomads, etc. Quite diff from person of Joseph
- 5 again, quest about his father indicative of far more searching questions re: what was his life like when he was like them? *our feel. re photograph. then at home, even, etc. = life*
- 6 what did Jos remember of the past; had been hurt by them bt this long time ago! What does he recall re life at home, wth father, wth Benj *associate*
- 7 was there something that bound the brothers, the family, the way of life which is in J mind now? Is there something higher, more noble, more personal?
- 8 ths is mighty Jos who later, when he has made his pr re Benj & well-being of father, cries out loud that he is thr brother, they have nothing to/fear; he does it wth tears in his face.
- 9 Father alive/well? = only beginning to far deeper & more intense speculation re his life now & in past.

C GD

- 1 in our story not a common pt of reference; for which Jos asks fr father, name & influence of Gd left to side-lines fr time being.
- 2 bt, again, quest of fathers well-being put into new context & implications are many; fr example, father now is Israel, nt Jacob, after new cov of wrestling wth angel! *Not Jacob of deceit of Isaac & Esau!*
- 3 Gd has made bn father & son into diff personalities
- 4 Josph or Bibl writer mentions Gd re Benj/Rachel bt nt re Reuben who is, aftr all, 1st born of family. He never attains position of prominence
- 5 bt situation even more interesting frm other pt of reference fr Joseph never mentions "gd" theoretical ly now closest to him: Egyptian deity
- 6 reason? Bec he m d of a E priest; take fr granted that he worshipped thr gds; was deputy of Ph who = to deity in E mythology bt ref in story to E gd are non-existent!
- 7 we might think ths strange bt trad does not mention it either. Why? assumption that return to Gd = The gd, our Gd, Joseph's family Gd is natural course of

events bec all part of larger picture of quest: Is Father alive, is he well? Might just as well have asked of phys as of spirit father!

8 all the more so bec things not so well wth them; thus, do you still believe (perhaps: as I do) bec Gd placed me here fr gd, yrs and mine.

CONCLUSION

A GENERAL

- 1 to ask fr father here in our context, sounds good & obedient to parental influence bt one ~~image~~ more to it than that
- 2 question really probed depth of Jos soul, his hrt & spirit fr he could not have survived had his father nt been alive & well; survived in spiritual sense.
- 3 remembering the past, he now sees father not as a phys being bt as symbolic of all that he has in his heart & mind:
- 4 family, way of life, Gd & all that this implies.

B SPECIFIC

- 1 we moderns might term ths: nostalgia, sentimentality & even a triteness of association bt in our context:
- 2 depth, background, stability, roots & these Joseph found & kept despite slavery, enmity, hurt & the rise to great power & prestige in Egypt, as an Egypt
- 3 perhaps ths meaning of question: Is yr father alive, is he well? and also, meaning of verse frm another setting: "Better a *dry morsel* & quiet therewith than a House full of feasting and strive!"

Amen .

Heb. Tab., Frid Eve., Dec 8, 1972.

(based on Miketz)

HEBREW TABERNACLE OF WASHINGTON HEIGHTS

605 West 161st Street, New York City

HANUKAH SONG SHEET

Boruch Ato Adonoi, Eloheynu Melech Hoolom, Asher Kid-shonu, B'mitzvosov V'tzi Vonu,
L'hadlikner shel Hanukoh.

Boruch Ato Adonoi, Eloheynu Melech Hoolom, Sheoso Nisim Lavoseynu, Bayomim Hohem
Baz'man Haze.

Boruch Ato Adonoi, Eloheynu Melech Hoolom, Sheheheyonu, V'kimonu, V'higionu, Laz'man
Haze.

* * * * *

MO-OZ TZUR

Mo-oz tzur Y'shu-o-si, I'ho no-e l'sha-bey-ah,
Ti-kon bes t'-fi-lo-si v'shomto-do n'za-bey-ah.
L'es to-hin mat-bey-ah, mi-tzor-ha-m'na-be-ah,
Oz eg-mor b'-shir miz-mor, ha-nu-kas ha-miz-bey-ah.

Y'vo-nim nik-b'tzu o-lai, a-zai bi-mey hash-ma-nim,
U-for-tzu ho-mos mig-do-lai v'tim-u kol hash-mo-nim.
U-mi-no-sar kan-ka-nim na-a-se nes l'sho-sha-nim,
B'ney vi-no y'mey sh'mo-no kov-u shir u-r'no-nim.

Y'MEY HANUKAH

O Hanukah, O Hanukah, a festival of joy,
A holiday, a jolly day, for every girl and boy,
Spin the whirling "tredles" all week long,
Eat the sizzling "latkes", sing the happy songs! songs!
Now light then tonight then, the flickering candles
in a row,

Retell the wondrous story, of G'd in all His glory,
And dance by the candles cheering glow.
Retell the wondrous story, of G'd in all His glory,
And dance by the candles cheering glow.

HANUKAH

Hanukah, Hanukah,
Hagyafekolkah.

S'VIVON

S'vivon, sov, sov, sov,
Hanukah ... hu hag tov!
Hanukah, hu hag tov!
S'vivon, sov, sov, sov.

Hag simha hulaam
Nesgadol, hayasham!
Nesgadol hayasham!
Hag simha, hulaam.

ROCK OF AGES

Rock of Ages, let our song
Praise Thy saving power;
Thou, amidst the raging foes,
Wast our shelt'ring tower.
Furious, they assailed us,
But Thine arm availed us,
And Thy word
Broke their sword
When our own strength failed us.

Kindling new the holy lamps,
Priests approved in suffering
Purified the nation's shrine,
Brought to God their offering.
And His courts surrounding
Hear, in joy abounding,
Happy throngs singing songs
With a mighty sounding.

Children of the martyr-race,
Whether free or fettered,
Wake the echoes of the songs
Where ye may be scattered.
Yours the message cheering
That the time is nearing
Which will see all men free,
Tyrants disappearing.

SHABBOS CHANUKOH: 1973

INTRODUCT

A GENERAL

- 1 we Jews, by fortunate fall of calendar, this week observe not one but two very important historic occasions
- 2 for once, unlike usual J history, both happy events.
- 3 refer, in obvious sense, to occasions of this Shabbos eve: Shabbos Chanukoh but, also, to Nov. 29, 1947, 25 yrs ago, when UN first voted partition & establish J State.

B SPECIFIC

- 1 those of you who are acquainted with J history know, of course, that these two events very much related: both characterized by attempts to dominate & destroy us
- 2 & both ended with victory of the Jew & although more than 2000 yrs sep events, both led to establishment of independent govt; monarchy in one instance, democracy in other.
- 3 second Commonwealth lasted from 165 BCE to 70 CE & J self/independent govt not to be resumed, ~~until~~ ^{except for} vote of partition, until May 1948.

BODY

A PARALLELS

- 1 in both instances find same elements: heroism, initiative, personal courage
- 2 we know story of Chanukoh: Mattathias & his cry: "Let all who worship Gd, follow me!". Judah the Maccabee & his followers, Hannah & her sons who became of the inhumanity of the oppressor & we kindle lights this week because of rededication & miracle in the Temple
- 3 and the events of 25 yrs ago the very same: the 1st indication of power & vict spirit in midst of holocaust: Warsaw Ghetto uprising & at other locations, ^{one spark survived!} ~~the~~ realization of the holocaust as it broke over the nations consciousness; the threats by all to make war instead of work for peace, the conniving, politicking, bullying to gain vote for partition ^{but spirit survived}
- 5 our own band of Maccabees: Haganah, & later our contemporary heroes: Dayan, Ben Gurion, Bar Lev. And we won a State 25 yrs ago as we won it in 165 BCE.

B CONSEQUENCE

- 1 ~~but~~ juxtaposition of these two dates should not be treated ^{lightly} ~~lightly~~; there is a lesson & a consequence for us
- 2 for one: must make light of freedom, ~~liberty~~ ^{by trial, upheaval, death, war, victory} & dignity of man mean something: ^{security; set front with} a-guard vs encroachments of our privacy by govt force to invade our lives & to pressure us to conformity
- b-to be aware of lowering of judicial standards in a country such as ours so rich in human resources ^{yet} ~~in~~ mediocrity is embraced as relief from demands of excellence ^{if priv. preserved}
- c-if justice is cheapened, if that which is liberty, freedom & dignity = ~~more~~ ^{clean}

- 4 these two major consequences wth thr sub-divisions
nt to be forgotten -) spirit revival incub m us -> ! 375 or
creative spark!

A GENERAL

A GENERAL

- 1 bt one other fact; must nt misunderstand holiday of Chanukoh
- 2 nt a military victory we celebrate, nt a siege, nt destructof enemy, nt a gloating over thr loss;
- 3 nt at time of Macc & nt at time of redempt of Israel quartr cent ago.
- 4 on contrary: Chan = dedication, as we will praise ded of one of our memb in Vestry aft service
- 5 fr when we have thought of Jerus, of Israel, of land of our heritage we think nt of skill of warriors or ~~effectiveness~~ of our striking force bt of phrase frm th trad:

B SPECIFIC *destruction*

- 1 the also marks consequence of these two dates, so nr
in meaning & so sep in terms of time
- 2 that we are of the Bk, of the Spirit, of freedom &
liberty & that a man's dignity is worth all to us.
- 3 it is that aspect of our Jud we also must never for-
get; the victory makes us more attractive bt learning
gives us depth; heroism = stimul bt Torah = lasting;
vindic in battle is glorious bt the theme = dedic to
ideals, values, principles, worth.
- 4 25 yrs ago part led to Statehood; 2000 yrs ago Macc
& also to Statehood but we are of the same people, bt
dedicated to a vict of the spirit, not Tamus!
- 5 in that context, chant brochos & sing Rock of Ages
as we turn in UPB, page 91 & 92.
Let us rise...

Heb Tab. - Frid Eve - Dec 15th, 1972. \Rightarrow UN 928.

SHABBOS CHANUKAH.

INTRO

A General

- 1 extend to u gd wishes on occas of Ch festival; to u, yr dr ones & all of Israel.
- 2 import occas for all the usual meanings and messages with which u been bombarded over yrs
- 3 & which are reflected in prayers at ths season, as seen in UPB & in Haft read this AM

B Specific

- 1 bt want to go little deeper than usual ths AM
- 2 Chan, it should be realized, is more than a minor holiday
more than a "J Xmas"; more than "fr children only"!

BODY

A ASSIMILATION

- 1 Ch 1st serves purpose of reminding us that assimilation is nt the answer to anything, nt as far as our own persons are concerned nor in terms of Jud as whole.
- 2 have background of this problem as rooted in Macc. times; Antiochus sought to have Jews like Grks re culture, sport & rel & doubtless many followed
- 3 it is at ths juncture that Matt arose asking Jews to be true to themselves; or else to lose identity and his act of indiv rebellion led to miracle.
- 4 don't know whether you believe in miracles; bt: in our era of lessening of J values, when we want to be more like Americ at time when ethnicity dominant, return to J pride & spirit a valuable lesson
- 5 nt for nothing are we to burn candles so all can see them! Outside as well as within homes.

B INDIV RESPONDS

- 1 we learn a 2nd lesson frm events of Modin: man must be allowed indiv expression of his rel needs & aspirations.
- 2 ths essence of holiday: liberty, consciousness, freedom and the comitment to safeguard these aspects of our existence
- 3 last eve had opport to disc & mention, if only in passing, problems of surveillance, encroachment by gvt agencies, mediocrity on highest gvt level bec of fear of demands of excellence; & these of highest value & greatest priority fr our people & time.
- 4 these just as import to our observ of Chan, which occurred more than 2000 yrs ago than any other celeb linked more directly to our own time.
- 5 person must follow his consc and on the highest lev

C LIGHTS

- 1 Chan nt a violent holiday celeb/obs altho military part very important; nt brutal altho warfare; nt bitter re/enemies altho fight to death
- 2 Judah the general, warrior, more known as disc of oil in Temple which burnd fr 8 nights
- 3 the old slogan ~ e n 'n J/2c oJ
refers nt to small band of fighters who won vs might of Syrian army bt to miracle in Temple which we commem wth our lighting of Menorah!
- 4 ths, Judah a spirtual hero and in ths perhaps the greatest lesson for us all: that we too can be heroes on a large & even grand scale if we but will it
- 5 nt to default, nt by assim, nt by renouncing oblig bt as we already found in 1st lesson of holiday: to be at one wth the past fr gd and for meaning.

CONCLUSION

A General

- 1 what then basic? Question for all the ages
- 2 rabbis could never agree; eliminated Ch frm serious consideration bec nt in Torah & bec military in origin rather than Divine.
- 3 still, people did not forget or neglect it.

B Specific

- 1 neither must we. Be proud of the spirit of Macc, embrace responsib which is ours as consienteous individuals, relate to seriousness of purpose as indicated by Judah.
- 2 hope that the miracle of the Menorah, of Lights, be nt only remembered by us bt the spirit, practiced in our lives & lives of Jews everywhere.
- 3 again, then, in this spiritX: a Happy Chanukoh to one and all.

Amen.

Heb. Tab., Sat. A.M., Shabbos Chanukoh; Dec. 2, 1972

HEBREW TABERNACLE CONGREGATION

605 West 161st Street, New York City

* * * * *

A SPECIAL MUSICAL SERVICE

(linked to the theme: "THE MENDELSSOHN: A Family of Genius")
featuring the music of

FELIX MENDELSSOHN

FRIDAY EVENING, NOVEMBER 17, 1972

* * * * *

| | |
|---|------------------|
| Opening Hymn: "How Lovely are Thy Messengers" | Mendelssohn |
| Reading | UPB, pg. 49 & 50 |
| Borchu | Binder |
| Reading | UPB, pg. 51 |
| Sh'ma | Spicker |
| V'Ohavto | UPB, pg. 52 |
| "If with all your hearts", Elijah Oratorio | Mendelssohn |
| Responsive Reading | UPB, pg. 53 |
| Mi Chomocho | Adler |
| Reading | UPB, pg. 55 & 54 |
| V'shomru | Lewandowski |
| Translation | UPB, pg. 54 |
| "Cast thy burden on the Lord", Elijah Oratorio | Mendelssohn |
| Reading | |
| May the Words & Silent Devotion; setting of Psalm 19 | Mendelssohn |
| Kiddush | Traditional |
| Sermon | |
| "I waiteth for the Lord", Cantata: Hymn of Praise | Mendelssohn |
| Adoration | Kaufman |
| Mourners' Service | |
| Offertory; Musical theme: Violin Concerto, 2nd Movement | Mendelssohn |
| Announcements | |
| Closing Hymn: "He, Watching over Israel", Elijah Oratorio | Mendelssohn |

The Musical Service was arranged by RABBI LEHMAN and CANTOR EHRENBURG
in cooperation with:

MR. FRED GOLDMAN, Organist
MR. EDGAR GREENE, JR., Bass
MRS. EDGAR GREENE, JR., Soprano
MR. ROBERT MITCHELL, Tenor
MISS MARJORIE RIVINGSTON, Contralto

X1 13/72

INTRODUCT

A General

- 1 people always concerned wth unknowables, particularly: Death & Future
- 2 have same concern re Baby, Akkad, Sumerians, Grks, Romans; why should Jews be any different?

B JEWS

- 1 concern fr future no less real than wth all the others; not talking now re: earliest years, more sophist now & learn frm other people.
- 2 all centered re: Messiah, lead people; later led to resurrect of Dead, Ezek
- 3 Temple was nt only centr of worship bt political center as well
- 4 wth Temple clt, HP, atonement, etc, doctrine of indiv respons via Ezek, Jere

larger, OK to fight war, central is decentered.

C MESSIAH

- 1 what kind of qualifications?
- 2 a-descendent of David
b-he has to suffer, Ps 22
c-has to restore Isr to former glory & independence
d-see also descriptions in Isa 53, Ps 2
- 3 Elijah to be forerunner, a nouncer

BODY

A ROME

- 1 what kind of a time? Macc revolt & victory, ^{then} now gd time bt ^{now} then:
- 2 Rome & oppression; revolt vs Herod at time of his d in 4 CE; Jews defeated
- 3 Procurators; even had vestments under lock & key, had to go to Pro every time for major services & can imagine degree of submission & humiliation
- 4 time of fear, poverty, prison; estim that 200,000 lost in war wth Rome
- 5 several major parties: Phar, Sadd, Zealots & Essenes

B ESSENES

- 1 lvd in desert, pietistic, pacifist, communal, celibacy
- 2 bec. in desert & bec of needs of country, evolved cult ar water: for initiation, repentance, cleansing; became integral portion of their rel viewpoint
- 3 Teacher of Righteousness was head of ths group; prominent in Dead S a S rolls bt whether he was Jesus not verifiable. Some say: John the Baptist
- 4 he saw himself as "Elijah" fr his era; prepared for Messiah, Day of Judgement, need fr good deeds, promise of Eternal Life, etc. Went through countryside: "Repent, fr Kingd of Gd at hand".

C JESUS

- 1 one of those attracted to him was Joshua of Naz, a carpenter by profession
- 2 we know noth of 1st 30 yrs of his life except that major port in wilderness
- 3 parallel to Moses experiences, Herod slaying children, desert, no other parall source in ancient lit. Why not? bec he one of many
- 4 J never said that he was Mess; others did it for him & he did not deny it or circumvented giving a direct answer.

D GOSPELS

- 1 Mark wrote for Rome; specialized in birth & resurrect bec ths of interest to Romans; they not interested in Jewishness of J, no serm on Mt, no David, etc.
- 2 Matthew: wanted to conv. Jews; thus, spoke of trad, of Jew ethics, teaching, also traced J to David which was an essential
- 3 Luke: was a Greek-influenced and therefore saw J in diff view again; traced J to Adam, 1st man to show Univ, ideal, philo of indiv as vs hated particularism
- 4 John: theol, Gd, no baptism bec no need fr "gd", last supper, Eucharist = mystical & more so than any other of the writers; wrote much later than 1st three.

E FAMILY

- 1 problems with Jes. mother; given grt place in sources theol speaking bt frm text of Gospels, J never close to her; "mother, what have I to do with thee?"
- 2 reject by people; attracted lowly, poor, outcasts; "McG of today"? Jesus frks long hair, simple clothing, lv in communes, reject of materialism
- 3 was a wanderer all his life; violence a major ^{theme} ~~issue~~ in his life; not "peace"
- 4 to Romans he was a political figure; went into Temple. His d almost mandatory

~~conclusion~~

CONCLUSION

A General

- 1 Rejection: by Establishment, parties, priesthood, Temple; *he betrayed*
- 2 Conflict: spirit/material; Heavenly Kingd/Earthly Kingd; accusd as Mess/nt M /
- 3 Solitude: wilderness, wanderings

B SPECIFIC

- 1 rallying pt fr M bec time was ripe
- 2 offered gentleness & kindness in time of violence; new life style *to diff people*
- 3 a major reformer as an indiv: fulfill Law, people strayed, rel no longer pure
- 4 offered people a spirit kingdom; aftr military kindgom come & gone
- 5 in these several days, J changed course of world view, of philo of life
bt nt to be fulfilled until his d & even thereafter; *only OK bec. he died!*
- 6 bec provided answer people wanted most of all: assurance of salv aft death.

Knew bec of resurrection → Paul.

Let 5

X1/27/72

INTRODUCT

A General

- 1 persona = Gr:mask; to conceal real self & self-image; thus, 2 people
- 2 ancients: many gds, many forces, many feelings; Jud: unity, continuity, single source for all
- 3 what is image of Gd? Ego-centric prior to Kepler, Copern, Galileo bt now Heliocentric; radical shift in self-image of man frm middle ages to ths day!

B MODERN CONCEPTS

- 1 present day, modern upheaval, originated wth Darwin and Freud; today, Freud (& to lesser extent D) not a word or person bt a concept.
- 2 F uncovered hidden motivations; man often not consc of what he does & why he he does it. The "why" is all too often the key, bt hidden.

C FREUD LIFE

- 1 b in Freiberg in 1856; d in England in 1939; age 83
- 2 came frm long line of Talmudic scholars on both m & f side; strange circumst: several of pioneers of psych had ancestors who part of Chas/Mystic. Some believe a def relationship and/or that psych = secular Chassidism (Groll p. 21)
- 3 F product of second m of his father; his m = $\frac{1}{2}$ age of father; his $\frac{1}{2}$ brother had already a child who was only one yr older than F! Complicated relationship at best; conflict for attention of young mother; he was 1st of 5 children.
- 4 father/son not on best terms either re: home situation bt also bec of Judaism where father bowed to anti-sem & young F always felt humiliated. (Groll p. 58)
- 5 at age of 3 fam moved to Vienna bec of anti-sem pressures in Freiberg; more freedom in V, capital, etc. Also, city of Herzl & they contemporaries; also, age of Dreyfuss!!
- 6 half-brother mvd to Manchester for textiles; later entree to England re 1937?
- 7 was brilliant student: Fr, Gr, Lat, It, Sp, Engl; wrote grt deal bt decided to go into Med
- 8 he m bt vs ortho wedd customs; had 6 children. 3 sons into other proff, 1 d d

BODY

A MED CAREER

- 1 no position after grad frm Med Schl bec Jewish. Later, instruct bt nt "prof" and in later gesture of rebellion/defiance opened priv practice on Easter!!!
- 2 studied nervous system & thus got to hysterics = paralysis * unreal fears bt while patients no organic illness, they suffered grt deal & pain nt to be denied. We call it today: psycho-somatic
- 3 he also suffered grt fear of train travel; wanted to explore own fears as well
- 4 became involved in hypnosis in order to release underlying or deep-seated feelings, angers, frustrations of people; their unconscious thoughts, led to flow of words, free association, which was then known as a "talking cure".
- 5 led to two major areas of concern: dreams and sex. The pain of hidden images and thoughts so great that it caused other ailments on more respectable level and then to allev hidden images caused respectable pain to be eased.
- 6 gave initial talks on Dreams to Bnai Brith in 1897; public of "Interp of Dr" in 1900 caused not one favorable review! Also, was largely unnoticed.

B SEXUALITY

- 1 absolutely taboo subject in Vienna! F called pornographer & expulsion frm Med Society suggested
- 2 grt upheaval vs Jews bec most of inner circle of psycho were Jews
- 3 partly due, of course, to diff interp of body/sex in Judeo-X heritage. Paul: sex something neg, sin, depravity, etc. while Jud: healthy minded outlook. X: body/spirit were in conflict and to be sep while in Jud body/spir - one & to be handled wth discipline of Torah rather than X: celibacy, flagellation..
- 4 F believed that Rel a major force & major task = to repress instincts of man; thus, never favorably inclined toward Rel of any denomination. Felt that Gd synonymous wth Father who was to punish/admonish child who is tempted. p 231

C Judaism

- 1 some say that F flirted wth conv to Jud, perhaps bec of Nanny? In Vienna in 1888, 781 indiv conv & also others in 141 othr cities. (Grollm p 27, 54, 50)
- 2 bt he was a life-long Jew altho agnostic; experimented wth mediums & other spiritualists, p. 233

- 3 Kurt Lewin maintained that Jew = adolescent; never quite certain whether to be admitted to adult world or not; a marginal being; (Grollman p. 36)
- 4 ~~xxxxxxxxxxxx~~ B'nai Brith memb & response to congrats on his 70th birthd speaks of his positive outlook re Jewishness: Grollman p. 123
- 5 anti-sem: Hitler in 1938; burning of books; much written about Jewish humor as vs tragedy and implications of person laughing at himself, being able to laugh at himself.
- 6 Moses and Monotheism grew out of ths experience bt was begged not to publ it p. 237; concept did not add to stature of Jews & thr Religion: Volcanic Deity, Bris, low social status of Moses, fathr/son relationship, Jud/X relationship, etc. Grollman p. 158

CONCLUSION

A General

- 1 his mother source of strength at all times, d at age 93; said he cried only at d of a grand-d at age 4 altho one of his ~~xxxx~~ d also
- 2 he had cancer of the Jaw; in great pain over last sev yrs, had 33 operations
- 3 F d in 1939 in England; got there thru scientific help & relatives; his d still in England to day & is one of leading authorities on child psych.

B Specific

- 1 same themes to be found in him as well
- 2 tension: parental & professional conflict: vs society & anti-sem/Jewishness/Religion & its place in larger sense
- loneliness: inner/self doubt, frustration
- 3 fulfilled his own remark/assessment/prophecy: "I have troubled humanity's sleep". Surely a man who changed the world.

last session - Total: 5

7/20/72

INTRODUCT

A PUAL

- 1 a Greek Jew; probable that he used X fr Mess fr 1st time & applied it to Jesus
- 2 sought converts to ths new idea not as "Xians" bt as "true Jews" in keeping wth Jesus concept that he wanted to "fulfill" the Law
- 3 thus created second group within Jud: a: Jews & b: j-X; wth c: X still to come

see Galatians 2:12f

B LIFE

- 1 born in Tarsus, a major city
- 2 converted to Jes as X at age 35
- 3 toured ancient world for several yrs; started at age 50; ~~crucified~~ ^{crucified} in Rome at 64
- 4 had epilepsy; thus, Luke his friend and physician
- 5 very poor public speaker, spoke on Sat AM & market days; people abhorred his manner of speech and only listened by force of message & personality. Story that one man fell asleep & toppled out of window.

BODY

A BELIEFS

- 1 Mess, bec of resurrection of body; as did Pharasees
- 2 non-J to be circ? Paul: no. Believed in a Bris of heart, not body. Others: bris very nec bec Jesus also circ.
- 3 he abrogated Law of Moses; now superceded
- 4 no bap^t, no virgin b: all this later wth John woman: yes
- 5 X was Gd, not mediator as was Moses
- 6 X is the atonement process which man can't make himself; no RH & no YK; p. 154
- 7 salvation thru indiv faith; letter to Galatians from which Luther inspiration

B CONFLICTS

- 1 Greek & Jewish thought; Diaspora & Palestinian Jewry; laws only for P? Temple still in existence bth as spirit & political symbol, see p. 137
- | | |
|---|---|
| <p>GREEK</p> <ol style="list-style-type: none"> 2 world of sorrow, tragedy of life, pess man has gd & bad/ body & soul seperated bodily appet to be restrained = ideal man's hungers are evil, sin, Fall, etc 3 synthesized re: Kosher to restrain appet; Bris to curb sensual, etc. | <p>JEWISH</p> <p>Kl tov, ϕ optimism</p> <p>gd & bad bt in one; Ps 8</p> <p>discipline bt human, Torah</p> <p>man is healthy, gd</p> |
|---|---|

C SUFFERING

- 1 felt himself to be inferior to Jews born in Palestine; often rejected; exiled
- 2 never met Jesus face to face; thus, double inferiority. Carried a message bt always second hand with others having known him personally
- 3 three long migrations, preachings, etc.

D LETTERS

- 1 Paul used phrase "new T" fr 1st time; composed c 50 - 60 CE; predate 4 Gospels
- 2 Luke's Bk of Acts NOT the same as Paul says of himself in his Letters
- 3 Luke the Pal says of Paul the Greek: studied wth Gamaliel, Jew name was Saul, spoke sermons in Hebrew, went to Gentiles only after reject by Jews, was converted on rd to Damascus bec of vision...bt ONLY IN LUKE

CONCLUSION

A General

- 1 changed world bec introduced new concepts and led rel, people, mankind new wa
- 2 Messiah had come, people soon to choose, indiv atonement, vic atonement, a new covenant in gen, spirit terms bt also re no cov of flesh needed. World view

B SPEC

- 1 Luther used arguments of Paul in his Galatians to move into Protest; thus, new rel within new rel
- 2 Paul a missionary who gave impetus to new movement, a fanatic; after him, world never again the same
- 3 partic viable to ancient world bt valid still for our own time. Changed world

X/30/72

INTRODUCT

A General

- 1 subject ths yr basically "genius"; some who changed world, all Jews!
- 2 recall Cath priest ask: why so many Jews win Nobel? Counter: why Rosenbergs also: Prot: constitute proport the overwhelming leading scientists in Europe in a study by Merton in 19349; why psychoanalysts Jewish?: Franzblau (Talmd?)
- 3 why Swedes no Wager; why Italiens no Sibelius; why Germans no Verdi?
- 4 cert charact in people, nations, races, faiths?

B four dimensions of man

- 1 bi/ological aspects of man are all the same
- 2 sameness of his grp & unlike other grps
- 3 role individual plays in his society
(above gives rise to questions: can man remake society or must his soc first make him? Grt Man theory vs Zeitgeist?)
- 4 individuation = personality of human being

BODY

A GENIUS

- 1 many studies being publ re diff between gifted & genius; genius a mystery
- 2 genius not only possesses talent bt, crucial, he is possessed by it.
- 3 contrary to popular notion, genius are more social, healthy, able than norml

B PROBLEMS

- 1 are more aware of tensions, emotional struggles within/without than norml
 - 2 genius & insanity sometimes linked, have something in common (Lewis, p. 19)
 - 3 usually had unhappy childhood, in each of our cases especially; a rejection bec they were Jewish & as children were deeply affected (K p. 25).
 - 4 no p of mind bt uncertainty OK bec acts as stimulus; all that moves encounters resistance, friction, response to challenge on indiv basis
- Heb/Egypt: Moses new concept of Gd & Law
natl/univ: Jes concept of indiv salvation
Hell/Hebr: Paul new rel = X
ideol/mater: Marx new eco theory
body/mind: Freud new concept of healing
- 5 some men resist change, some force it; advance not always or nec in right direction; creative (scientific) thought requires preparation, incubation, illumination & verification; *a flash of insight, recognition, etc*
 - 6 we the small people often delight in trials of genius bec makes our medioc. easier to bear!

C PSYCH ASPECTS

- 1 male creative genius seen in female-ascribed traits: more feeling, more emotional, pregnant with ideas, more sensitive, not orderly
- 2 ~~not~~ not well-adjusted; responds to problem rather than succumbing to it; uncertainties do not cause anxieties
- 3 inhibited, limited, withdrawn, introverted person hardly can be a genius.

D JEWISH PERSONALITIES

- 1 the creative Jewish personalities we will deal with: Moses, Jesus, Paul, Frd were all born Jews and struggled with this fact/conflict all their lives
- 2 all had Jewish fathers and mothers, long Jewish background; many had rabbis
- 3 unifying force of their lives was an awareness of the opposition & struggled wth question whether Jews a people, rel grp, nation, race, eco, etc & all 5 arrived at pos answer only Marx became negative in his assessment
- 4 bt what was unifying factor among these Jews, or their ancestry? Difficult to determine bec. constant movement as vs "natural" stability of others. On other hand, ths led to uniqueness, identification, involvement, psych of survival. *Same: 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 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1999. 2000. 2001. 2002. 2003. 2004. 2005. 2006. 2007. 2008. 2009. 2010. 20*

-X/6/72

INTRODUCT

A General

- 1 MOSES many-sided heroic figure; 4 biog in 5 Bks, except: Genesis!
Ex re earlyyrs, Lev some of the laws; Numb = wanderings; Deut: prep & revidw
- 2 bt tradition gives Torah as only source for Moses as a personality; this un-
like all other rel/natl figures of other peoples. Archeol still hope to find
some other parallel record of Moses bt none so far

B ERA & HISTORICAL DEVELOPMENT

- 1 time of grt movement on part of people, upheaval and change. Migrations
a part of era, especially fr food when Nile generous; note Abe, Jacob
- 2 Hyksos invasion of Egypt with new weapons: chariots with blades & drawn by
horses, thus could maneuver several men at a time in chariot. Defeated Egpt;
thus a Ph who knew not Joseph
- 3 still, Hyksos were semites and thus elevated Joseph as fellow semite, to po-
sition of responsibility. Part of this grp the "Habiru" = Hebrews
- 4 to be defeated Egypt is bad; to be defeated E Ph is def. Gd = disgracd. In
wake of these cataclysmic events have new concept.

BODY

A ATON

- 1 new kind of God; Aton sign of sun = open, warm, alive, kind, beneficial as vs
old concept of hidden, secret, available only to priesthood
- 2 on other hand, Aton available only to few more bt not to general mass of Egypt
(like Westminster Abbey wth altar visible only to a few)
- 3 other gods available also bt he is intimate wth Pharaoh; no ethical content
- 4 with d. of Aknaton, new religion died as well and reverted to old ways.

B EGYPT

- 1 had sev problems: what to do wth minorities within; thus: slaves until such
a time as slave labor essentials to working of country. Ph would not let them
go bec his economy depended on them
- 2 at same time, fanaticism so great of the despot that ths first recorded geno-
cide in killing of all male Hebrews. Why? Rebellion growing, slave labor no
longer nec wth new slaves coming in, simply eliminate troublesome customs, etc
- 3 tribe of Levi partic vulnerable here bec their dealings almost exclusively wth
religion of past: Moses. Aaron the older b became priest and Miriam a prophets
Ths not unusual that a partic family/tribe special gifts re "seers", etc.
- 4 bt Moses himself no partic info especially of his formative years. Why? Bec
so assimilated to E. culture due to upbringing? or bec E no longer important
power when story was written? Don't know. Bec m. Cushite woman? (Numb 12:1)??

C CONFLICTS

- 1 slave family, destined for death, weaned by his own mother, then rejected &
given to princiess. What kind of childhood memories?
- 2 who was he? E or H? Decision to go out to his people/brethren! Midrash: M
not for Prom L bec allowed Jethro's d to introduce him as an Egyptian without
protesting while Joseph proclaimed in public that he was a Hebrew
- 3 again, who was he? Killed E but could not understand why two H would fight
wth each other & then fled when a H remonstrated. "He thought they should be
at one wth each other & with him bec of their common fate but not so!
- 4 he withdrew into the wilderness to search into himself & there genesis of genui

D GENIUS: GOD

- 1 invisible Gd, burning bush when nothing of Sinai was yet in his view. He had
to ask name of God. Advantage of ths Gd: bec invisible, could go all over,
wth people and was not confined. This change & new.
- 2 also: M not awed by magic and followed pattern of not wanting to serve.
- 3 God was available to all by means of the Covenant, Bris; 1st 3 C's set tone
- 4 Gd was One, as reaffirmed in Deut. bt here he was without female; no sex.
- 5 Sabbath: grt institution linked to Gd that all the people would have one spec.
day to serve Him; start as agric holiday bt later linked to Creation & thus
an integral part of our tradition. Elements of Gd & availab were fused here
& this precisely what Moses did not have when he grew up in court of E. gd.

~~E GENIUS: PEOPLE~~

- 6 Summary so far: sense of justice, wilderness, Abrah, Isd = 1, Cor, 12C - more to come →
re: Moses

E GENIUS: PEOPLE

- 1 liberation of slaves was his great political achievement; military & pol leadership in following years was almost anti-climactic.
- 2 he led them toward a goal bt taught that, first, men were to be free.
- 3ths led to another item entirely: discipline
- 4 a legal code which was to govern people in every/area of their existence bt what was different again was that here for first time, Law applic to all the people alike; quite diff from Egypt
- 5 implied; God could not longer be arbitrary as Ph was to his/subjects; ths part of code already evidenced wth Abe & Sodom: shall Judge/of all the world not judge rightly?
- 6 further ramification: people would accept ths law as binding; by the people as a whole and therefore Rel no longer a private of privileged affair, or affair of the privileged as had been the case in Egypt!
- 7 Israelities were to become a "holy people"; bound by sacred, sanctified relationship.
- 8 which meant that Gd now worked through History, rather than through magic Again, this part of the 10 Cs, the 1st particularly but it also established a very definite relationship; relationships were defined and could not be broken, if they were it was at great risk
- 9 people involved, even at G. Calf; Gd for all & this genius & contrib of M and evolved out of conflicts of his past wth result: changed hist/rel of the world.

HEBREW TABERNACLE CONGREGATION

605 West 161st Street, New York City

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A SPECIAL MUSICAL SERVICE

(linked to the theme: "THE MENDELSSOHN'S: A Family of Genius")

featuring the music of

FELIX MENDELSSOHN

FRIDAY EVENING, NOVEMBER 17, 1972

* * * * *

| | |
|--|------------------|
| Opening Hymn: "How Lovely are Thy Messengers" | Mendelssohn |
| Reading | UPB, pg. 49 & 50 |
| Borchu | Binder |
| Reading | UPB, pg. 51 |
| Sh'ma | Spicker |
| V'Ohavto | UPB, pg. 52 |
| "If with all your hearts", Elijah Oratorio | Mendelssohn |
| Responsive Reading | UPB, pg. 53 |
| Mi Chomocho | Adler |
| Reading | UPB, pg. 55 & 54 |
| V'shomru | Lewandowski |
| Translation | UPB, pg. 54 |
| "Cast thy burden on the Lord", Elijah Oratorio | Mendelssohn |
| Reading | |
| May the Words & Silent Devotion; setting of Psalm 19 | Mendelssohn |
| Kiddush | Traditional |
| Sermon | |
| "I waiteth for the Lord", Cantata: Hymn of Praise..... | Mendelssohn |
| Adoration | Kaufman |
| Mourners' Service | |
| Offertory; Musical theme: Violin Concerto, 2nd Movement..... | Mendelssohn |
| Announcements | |
| Closing Hymn: "He, Watching over Israel", Elijah Oratorio..... | Mendelssohn |

The Musical Service was arranged by RABBI LEHMAN and CANTOR EHRENBURG
in cooperation with:

MR. FRED GOLDMAN, Organist
MR. EDGAR GREENE, JR., Bass
MRS. EDGAR GREENE, JR., Soprano
MR. ROBERT MITCHELL, Tenor
MISS MARJORIE RIVINGSTON, Contralto

THE MENDELSSOHN: PART II: "ABRAHAM".

INTRODUCT

A GENERAL

- 1 spoke 2 wks ago of ~~fam~~ fd, of Mend fam: Moses; of his trials, trib; of his achievements & grt fame as a scholar & sage in J as well as sec subj matter.
- 2 bt in citing long list of achievements did not pay too much attent to conditions of life; while glottr & French fr gen public, fr Jew life = ghetto
- 3 may recall that fr all his fame, when M.M. went to Dresden had to pay 20 groshen = tax fr livestock & origin of fam remark: In Germ, philo = to Pol cow.

B GHETTO

- 1 very much a community of & by itself; exit & entrance taxed; thus, people did nt stray far & self-contained unit in which people spent entire lifetime.
- 2 bt winds of change noticeable, stirrings of Enlight which M.M. furthered; thus, yth rd philo/theo/liter surrpt bec disc could be syn wth excommnic, heresy!
- 3 desire was to enter Univ, business world, grt cities bt wth no knowl of German, wth deep accent, wth unworldly preoccup. of Talmd, wth capota, payos, etc. not very attractive to secular world
- 4 ths M.M. helpd change: taught ghetto world German & ths helpd younger gen to read widely & gain access to new world; genesis of Reform: prayers, sermons in vernacular, change in bk, new trends nt yet ended.
- 5 highly nec., estim that 1/10 of Berlin Jewry between 1802 and 1810 conv to X; they knew ths only way fr them to gain entxy to Europ cult. time "passport"
- 6 M.M. stopped ths movement by making Jud modern & by offer entree to Europ cult to yth by diff method. Ths & changing mood aft Fred Grt d, created mr lib era.

BODY

A GIRLS

- 1 M.M. had three girls; 2 of whom unusual & interest personalities in thr own right. Only Rachel, the youngest, remains enigma; alw in pr health, unhappy fam life & noteworthy bec of 3, she only one to remain Jewish until her d.
- 2 DOROTHEA was oldest ch & a lit personality as known in that age: led a soiree wth grt cult indiv where Goethe, Beeth were in touch, Fichte & Schleierman attend, the grt gathered
- 3 she m bt mvd wth her lover to Jena to be closer to Weimar & Goethe; more & more movd in X circles & at age 40 mvd to Paris to conv to Prot & later to Cath
- 4 HENRIETTA the middle d never m; strong person. who

went wth her br to Paris; aft Rev & Nap she gained wealth & opened a schl fr girls; Salon ^{the most intriguing} her life bec schl catered to d of famous people, her life scandl; seen as monster or gd personified depend on which hist u rd.

6 converted to Cath also & strident in her Cath views

B SONS

1 JOSEPH was 2nd s, a banker in Hamburg & as wth d, h only one to remain Jewish; hs son Alex also bt he the last of the M line bec grandson also c to X

2 the youngest of M.M. sons, Nathan, bec engineer & conv to X in England at age 40 in 1823

3 ths lvs oldest son: ABRAHAM who central to our disc nt only bec he interesting bt also bec symbol of er. He also a business man, a banker who lvd Paris &

4 later, however, he ret to Berlin & there m Leah Salomon; she nt only brilliant linguist: spk Engl, Fr Ital & could read fluent Greek, was in touch wth gr people of the day, bt became mother of Felix

5 she recog skills of Felix & his sister almost immed and by age of 7 took the two child to Paris fr mus. training until they surpassed their teachers.

6 Leah Salomons also had a brother: a noted art critic sometime diplomat, collectr of wealthy friends who soon changed his name frm Jacob Levi b Salomon to more acceptable Bartholdy & conv to X to make the change complete ^{advantageous}

7 urged his sist Lea & broth-in-law to do the same: nt only to conv, bt to add name of Bartholdy to th own as sign of mre contemp status, above all to c fr sake of the children. p. 99 ^{to leave a firm impression}

8 two musical geniuses conv to X in 1816 bt Leah & Abraham not conv till 6 yrs later, in 1822! & accep added name of Bartholdy; thus Felix M -Bartholdy!

9 of composer, of course, more next Frid eve togethr wth his grand music.

CONCLUSION

A Psych implications

1 have already stated that ABRAHAM int more as a symbl of the age and he has been called a "hyphen" who in his one person bridged the problems of 18th cent Jewry and Judaism, unfort not to our advantage!

2 he himself made famous statement that he is an "in between", a transition and that he is known only as the son of a famous father & the father of a famous son".

3 he never could make his peace with this place in life.

B SPECIFIC

- 1 this kind of fam break-up often seen when strong & wilfl & famous father attempts to impose his sense of values & life on the next generation, his children
 - 2 as so often the case, children rebel; here they rebelled with a vengeance! for out of the ~~six~~ only two remained Jewish until death & entire fam vanished from Jud with d of grandson. *But, MORE!*
 - 3 we see in this family the entire conflict of the Jew in a time of Enlightenment; conflict & tension between trad/liberalism; religious/secular; ~~the past/future~~ partic/univ; the pull to the past & beckon of future
 - 4 we see then, in retrospect, that while MM, the giant truly sought to help his people meet standards of the day, he so imposed his will that result was the loss to our people *of his family. on his own*
 - 5 ~~But~~ All of the current ~~arguments~~ *on this page* for our time are already to be seen more than 150 yrs ago: not only the mixed-m all too often rep revolt ~~us~~ parents
 - 6 but that "for sake of the Children" is no argument at all. Here parents sought to do everything for their desc but, as it turned out, children were surely not Jews, nor good Christians and the conflict pursued them all to the end of their days.
 - 7 Felix, for example, never much rel indiv but Oratoria = Elijah; & he knew J music altho never wrote for Syn. His ~~sister~~ aunts, espec, whom he knew well & who conv to X before him (since he was born a J & lvd as one for first sev yrs of his life) could never overcome the stigma of their Jewishness
 - 8 to one as perceptive as Felix, conflict noticeable. In sum, dominant father had not only weak child but uprtd grandchild as well. *transit: the*
 - 9 one of the great tragedies of J heritage & culture that this illust fam lost to us; only salvage - music of Felix but glory & renown, depth of ~~cult~~ & great wisdom of ~~Mos~~ *never re-achieved. Mend.* one of the most meaningful chapters in life of our people for ~~the~~ *they* always represents fasc ~~chapter~~ *family* in whose company we would do well to linger. Their infl with us to this day
- AMEN.

Heb. Tab., Frid Eve., Nov. 10, 1972. Part II: Abraham
 "THE MENDELSSOHN'S" a Fam of Genius
 based on bk by Herbert Kupferberg.

BARTHOLDY LETTER TO ABRAHAM M.

(Leah wanted to convert, as had her brother; Abe with memory of his father as conscience, did not.)

"I was not convinced by your arguments for holding on to your name & faith. Such arguments are no longer valid in our times... You say you owe it to yr father's memory, but do you think it would be wrong to give yr children the rel which you regarded as the best one? This would be the greatest tribute you or anybody could pay to your father's efforts to spread light and knowledge; in your place he would have done exactly the same for his children. You may remain loyal to a despised, persecuted religion and pass it on to your children along with a life of suffering, as long as you believe it to be the absolute truth. But it is barbaric to do so when you no longer ^{so} believe..."

CONFRONTING GOD: A JEW. TRAD.

INTRODUCT

A GENERAL

- 1 it is often diffc for man~~x~~ to reconcile himself to trials & trib of life, as he encounters them daily
- 2 ths can range from small to large, frm petty to major encounters & no matter how many gd things come our way, it is always the negative which is emphasized!
- 3 the ~~primary~~ ^{visibly} emotion on part of man then is anger; there is injustice in the world, life vs him & ths feeling partic noticeable wth events on large scale
- 4 Nature conspires: floods, winds, epidemics, quakes; ~~personal attack~~: illness which ruins & upsets plans, old age & loneliness all ~~part of~~ ^{lead to} this "anger"

B SPECIFIC

- 1 what really plays wth emotions of man is "frustration" bec he finds himself in situation where he is not in control.
- 2 we are, perhaps by our very nature, egocentric & as ths circumstance is challenged or displaced, our anger/~~frustration~~ knows no bounds bec, above all, we want to be the center of attention
- 3 bec we, more than anyone else, are convinced of our worth. Can just imagine thoughts of a Galileo who knew the Truth bt had to recant; the frustration is beyond imagination, beyond belief.
- 4 what happens, then, ~~in~~ most instances is that man makes his peace wth events, bec he has no other alternative, no choice.
- 5 there comes time for an accomodation, fr resolution or resolving of conflict; man continues, as poet said "bloody but unbowed".

C JEWISH VIEW

- 1 what is so striking about ths usual trend of events is that it is quite opposite to the traditional J. pt of view; not modern J bt traditional/hist view!
- 2 as a religion & as a people we have found ourselves in positions of despair time & again, where anger & ~~frustration~~ were the inevitable by-product of a very difficult situation - BUT
- 3 in realm of spiritual, above all, we never sought an accomodation &, it seems to me, for that reason we have nt merely survived but prevailed. We have insisted on cert. way, specif beliefs, spec ideals
- 4 the fact that we did not compromise on cert levels may~~nt~~ have been ~~at~~ very smart politically bt from pt of rel, spirit, theological it made all the difference.
- 5 it is wth just such an experience that T. portion for tomorrow deals & example of worth to all of us.

BODY

A Sdom & Gem

- 1 situation of wicked city; cry of violence and hurt come to Gds attention; He goes down to check out the accusations and finds the city guilty as charged
- 2 the Lord prepares to destroy the twin cities but as the judgement is rendered before Abe & his guests, as men depart, Abe stood yet before Gd
- 3 he asks a question which has made its imprint in hist of mankind, in ethical development of religion and, I feel, in psyche of the Jew with ramification to ths very era
- 4 Abe asks Gd quest which is obvious & to which Gd, of course, already knows answer bt not Abe: will u sweep away the righteous with the wicked? Suppose there are 50 righteous? Shall the Judge of all the earth not do Justly?!
- 5 in ths confrontation lies the crux of the matter; we know that not even 10 righteous men were to be found but it is almost besides the point; in ths quest/challenge/confrontation Abe caused religion, man's relation to God, to change, ~~year~~ ^{to be related} forever
- 6 like examples cited earlier in terms of our own experiences, where we all too often accept and resolve and make our peace, Abe would have none of it; on the contrary, he made a demand and he was not satisfied until Justice had been served ^{he had been answered}

B THEOLOGY

- 1 several problems and complex situations evolve out of such a question or challenge & relationship ~~to~~ between man & Gd forever ~~changed, as already noted.~~ ^{on different levels}
- 2 first: this implies for all time a diff between the pagan worship of deity & ethical monotheism which would become mainstay of Judaism.
- 3 a pagan gd rules by whim, by caprice, by his own sense of values which can never be challenged bt in our case, approach & view of relationship quite diff
- 4 ~~perhaps~~ Abe based his approach on creation: ^{216 '5} and if all was "gd", how could Gd allow injustice? it is and would have been a contradiction in terms & while Gd already knew that not even 10 righteous would be found so that city could be saved, he needed question & challenge of Abe to set example fr al
- 5 in short, lesson was taught: Gd or His actions can not be arbitrary; ths essential to a mature faith// and if a people is to survive in relation to ths faith, they must have that secure a belief in Deity
The one then is essential to the other!

C Man's Oblig

- 1 also some moral imperatives as far as man is concerned, not only oblig incumbent upon Gd
- 2 for example, we consider intercession for gd normal but here Abe shows us example of intercession for evil & again, a step forward in ethical system; normal for evil to be punished but here quality of mercy vital
- 3 even Midrash reacts to need for tempering Justice with mercy for it states: altho S/G to be destroyed because of their wickedness, in world to come when Gd heals Israel, He will also heal Sodom. Again, a new conception of God's role in world
- 4 finally, before Gd renders final judgement, He descends to see & judge for Himself; another lesson for man: to judge for oneself, to see, to hear, to weigh the alternatives and not to judge on hearsay, gossip, innuendo, implication of guilt. If Gd went down to judge for Himself, man can do the same!
- 5 the political character assassins of our time should offer us all a meaningful parallel. Man's oblig is far deeper & more far reaching than the Justice we have a right to expect of Gd, even if we can't comprehend it.

CONCLUSION

A GENERAL

- 1 that, of course, is trouble with us mortals; we often do not understand & thus enter into cycle of which we spoke at beginning: anger, frustr, accommodation.
- 2 but Abe teaches us the difference; and so have other grt men of our past: Jere & Job the most notable & in 10th cent a wronged man has right to stand up in Syn & stop service until he feels his case is rightly heard & he can do likewise in every Syn in city.
- 3 action of Abe then started us on new & diff turned altogether & we as Jews are the better for it.

B SPECIFIC

- 1 we expect Justice, we believe in the Right, we do come face to face with Deity, we hope for an answer, we are not afraid ^{and} how many can say that of thrs?
- 2 Justice has been our lifeline: in every cause over the centuries & we have been in the forefront; even when Justice escaped us personally ^{up to the present}.
- 3 we are the merciful ones because we know that a world governed purely by Law can not survive. We respect the challenge of Abe & imitate it; we shall not surrender, not compromise, nor shy away from encounter
- 4 because our Gd is available, He justifies our trust, He by His obvious example as early as Abe, shows us the way of life for meaning, for sanctity, for ennoblement

Heb Tab. Frid eve, 8/27/72.

THE MENDELSSOHN: PART I: MOSES

INTRODUCT

A MOSES

- 1 diff to assess man as complex as Moses M. bec his life still influences us today & his work directly related to our being here in ths S_anct.; best then to speak first of the facts & then of his time.
- 2 most obvious, Moses M really "Dessau", after town in which he was b 1729. He lvd wth parents in ghetto: diffc, bt not system annihl bt isolation & humiliatn
- 3 at early age showed his ability to grasp diff subject & bec friendly wth local rabbi, even delved into Rambam. Ths first & vital exp fr young Moses bec now an inkling of higher learning
- 4 hs r^u went to Berlin shortly after M. Bar M; he followed & earned living as copyer bt also cont educ in trad & also in secular areas: other rel, philo & rational
- 5 as time went by, M entered business, became wealthy; taught himself Latin, learned Engl & Fr wth others, began friendship wth poet Lessing who later used M as model fr Jew in "Nathan, The Wise".
- 6 bt more, M Dessau lvd Germany: lang & country & syst and consequently changed his name to more acceptable Germanic form bt also keeping trad; using father's 1st man: Mendel, he became "son of Mendel" or "Mendelsohn". That is how name of famous family was born.

B THE TIME

- 1 ths was era of Fred/ Grt in the middle of 18th cent & lives of King & MM very much linked; d in same yr of 1786; 1. 1. 1. 57
- 2 bt in early stages of their lives, King was very Teutonic in military matters bt Fr in arts: Voltaire th grt man & Fr influence at court was enormous.
- 3 bt, of course, it was still not the era of Liberty, Equality & Fraternity & autocracy was order of day; fr Jews, there were three distinct classes & to move fr one to other almost impossible:
i: court Jews who lvd without restrictions
ii: protected Jews: who were assured place of residence
iii: Tolerated Jews: the mass of people of whom MM
- 4 all ths is to say that grt distance sep King & Jews in person of MM they came together fr while King a Francophile, MM & his friends were advancing cause of German language & formed Germ Lit mag accordingly. King wrote poetry in Fr, MM reviewed it negatively & even took King to task fr writing in German; to crt
- 5 was to appear on Sabbath; received dispensation fr r & made journey & was acquitted. Won fame & case

BODY

A WISDOM OF MM

- 1 all ths becomes important bec in time Fred/Grt grew ever more stringent wth Jews & passed outrageous laws vs them, fame & prestige of MM grew & his Judaism no real problem; not yet aware bec he above situatn
- 2 he m at age 33; had 3 s & 3 d who all survived to adulthood; thus, no major problems or burdens.
- 3 he establ a Salon, transl Rousseau, won philo prize over Kant, wrote Phaedon on Immort of Soul based on imagined convers between Socrates & his friends & thus showed depth of thought, knowl of Gr & German
- 4 his home became a central place of culture in city all the more so bec not capital; King in Potsdam & therefore, Germanic trend more pronounced in Berlin than Fr where King resided
- 5 he taught his own children rudiments of trad & sec culture, was respected, wealthy and of grt renown & in gen outlook a man who had everything & was not to be denied

B LAVATER

- 1 it was in these ideal circumstances that a man named Lavater wrote a polemic essay, taking note of all the advantages of MM and praising him on acct of th
- 2 bt ths man went further: such a man, he argued, ought to be a Xian! and with that projection, the central issue came to the forefront and MM was confronted wth his Jewishness
- 3 a lengthy controversy ensued, with much written polemic material ~~available~~ and most of it available in essence in the book which forms basis of ths series "The M; 3 Gen of Genius" by Herbert Kupferberg. Bt, suffice it to say, M had to answer as to why he was & would remain a Jew & in so doing his whole life changed & his areas of interest & concern shifted.
- 4 he took note of fact that when he went to city of Dresden he had to pay 20 groshen at entry point as a Jew; same sum as demanded for livestock! He noted Germ philo same value as Polish cow.
- 5 bec good-will amb fr Jews to Gentiles re: taxes, op customs, rel supervisory personell, rel restrict, ... and entire new trend of his thinking culminated in bk "Jerusalem" an ortho version of Jew observ balanced wth rationalism of his era & accept to all. So much so, fd J Free Schl fr J yth, wth sec subjects
- 6 frm person then who accept bt was indiff to his Jud, MM changed to one who saw his Jud in diff light entirely & ths made all the difference: positive, active, alive
 relevant to his time

C AGE OF REFORM

- 1 what MM did to change way of Jew was to lead them in direct he found profitable: sec learning also; thus, taught them German by transl Tanach into Gbt using Hebrew letters; bright students could learn
- 2 this milestone in Jewish history bec his transl based directly on Hebrew; Luther's on Latin; also, MM urged his people to leave ghetto, enter Univ, change thr clothing, learn ways of secular world & thus he opened gates of learning and changed place of Jew.
- 3 in Jewish History this period of Enlightenment, the "Haskalah" and one of his students & friends, David Friedlander instituted further reforms both during and after MM life/death
- 4 Friedlander changed prayer bk, translated it into German, brought in German lesson=sermon, instituted some democratic procedures, used music and gave the impetus to a movement which was to become Reform Jud we know to this very day
- 5 it was all as a direct result of doors opened by MM bt most particularly by his transl of Bible; this kept and without it we would not be same, we would not be here.

CONCLUSION

A General

- 1 world was already changing: in America 1776 had already made its mark, the war of Rev almost over; in France the Rev of 1789 was but three years away when MM and Fred/Grt died in same year.
- 2 winds of change were not to be denied; MM was right man at right place at right time

B SPECIFIC

- 1 old saying "from M to M, none like M" places emphasis on Rambam bt could not have been formulated until after MM d & an assessment of his life; this orthodoxy saying and we can see reverence for him from them.
- 2 he was founder of famous family but Jewishly blighted; famous son: Abe & grandson Felix will be discussed in weeks to come
- 3 they were a family of Genius; their influence felt to this day; their contrib to civ as men & as Jews not to be denied
- 4 to spend few minutes in their company is to be in company of greatness; what better way than to spend Sabbath.

AMEN.

Heb. Tab., Sat. A.M., October 28, 1972.
The Mendelssohns, Part I... "MOSES"

THE AMERICAN JEWISH COMMITTEE

Institute of Human Relations
165 East 56 Street New York, N.Y. 10022

THE "JEWISH VOTE"

As the 1972 presidential campaign has gathered momentum in recent months, a number of commentators and analysts have speculated on what the "Jewish vote" in the forthcoming election is likely to be. In light of these discussions, it might be helpful to examine how American Jews have tended to vote in past elections--and why.

A realistic answer to the question, "Is there a Jewish vote?" would have to be both, "Yes" and "No": Yes, because Jews over the years have tended to exhibit unique voting patterns; no, because Jews, like other Americans, tend to disagree among themselves on political issues.

Americans in general have repeatedly shown themselves hard to control in the voting booth. Labor unions, both national and local, for example, have reason to know their members do not always vote as they are told. Most recently, in Michigan, unions spent much money and energy telling workers not to vote for George Wallace; yet it was the large labor vote that helped win Wallace the Michigan primary.

American Jews, who do not have a "powerhouse" or an officialdom even resembling that of a labor union, have neither a structure nor a tradition of obedience to some authoritative institution or leadership. Hundreds of independent Jewish organizations exist in the United States, with memberships of diverse political views, and many Jews are unaffiliated with any Jewish organization or institution. If a prominent Jewish personality, here or abroad, says something that corresponds with the mood or interest of most Jews, they will listen to him; if he says something that contradicts that mood or interest, they will not.

What then is meant by "the Jewish vote"? Sometimes it is taken to mean that Jews vote for Jews. Yet this seems to be less true than with any other ethnic groups. If Jews vote for Jews, Bella Abzug should have defeated William F. Ryan in the recent Democratic Congressional primary in Manhattan, and James H. Scheuer should have defeated Jonathan Bingham in the Bronx. Similarly, in 1965, Abraham Beame should have defeated John V. Lindsay in the New York mayoral election, and there should long ago have been a Jewish mayor of New York.

The term "Jewish vote" has also been used to mean a certain kind of "unanimity." In 1968, for example, Jews gave Hubert Humphrey

about 80 per cent of the votes they cast. This clear and impressive majority, while still some distance from unanimity, does indicate that the statistics of voting by Jews are in certain ways characteristic, and distinguish them from other groups. These statistics indicate that Democratic candidates generally do well with Jewish voters. (Republican candidates generally do well with Episcopalian voters, who are economically and educationally comparable to the Jews.)

The striking thing about "the Jewish vote," in this sense, is that the Democratic preference has lasted so long. In 1928, it could be explained by the large number of immigrants and workers in the Jewish community, and by the special appeal the Democratic party had for such groups. But the Jewish community today is preponderantly non-immigrant and overwhelmingly middle-class. Though there are still serious problems of Jewish poverty, especially among the aged, the average income and level of education in the Jewish community has risen substantially. Among other American subgroups, support for the Democratic party has tended to shrink, and support for the Republican party to grow as they have climbed the socio-economic ladder. (Many prosperous Irish voters, for example, did not vote for John F. Kennedy in 1960.) Jews have been in large measure an exception to this generalization.

Two things account for this difference: Historically, especially in Europe, it was the conservatives who more often tried to keep the Jews from citizenship and equal rights, and the liberals who favored the non-discriminatory admission of Jews into the general body politic. In Great Britain, more than 100 years ago, the Conservatives voted against the right of Jews to be elected to Parliament, and the Liberals voted for it. To this day, proportionately fewer Jews vote for the Conservative party than other Englishmen of equivalent social and economic status; and since the Liberal party has declined greatly, British Jews are apt to vote for the Labor party.

As between liberalism and conservatism then, Jews throughout the world tend to favor liberalism. In the United States, despite the ideological blurring between and within the two great parties, the Democrats outside the South are, as a general rule, perceived to be more liberal--and are therefore more appealing to most Jews.

This liberal preference would appear to conflict with the economic interests of a fairly prosperous group--and indeed, the significant minority of Jewish Republicans tends to be more prosperous, on average, than Jewish Democrats. But in the conflict between present economic status and traditional party preference, Jews have yielded less than others to present economic status. There is no hard evidence as to the reasons for this fact. But there is hard evidence that it is a fact.

The consensus of informed and thoughtful students is that the Jewish community maintains an operating ethos of what might be called

civic concern. Just as Jews have been exceptionally responsive to philanthropic obligations, so they have also been responsive to political appeals, in the name of justice and compassion, for the poor and weak. The philanthropic impulse expresses itself in a readiness to contribute to Federation, United Jewish Appeal or United Way. The civic concern expresses itself in a readiness to vote for candidates who will tax those who are better off on behalf of those less well off--which translates into a willingness to send a larger check to the tax collector.

Actually, many Jews see this as enlightened self-interest. Nowadays it is unfashionable to think of Jews as a minority, but historically the Jews have been the minority par excellence. Jews know that when bad times descend upon a nation, they must begin to worry. (Without the German economic crisis of the 1920s, for example, it is unlikely that Hitler would have come to power.) Thus, most American Jews have favored liberal social and economic policies because they were convinced these policies would best promote the general prosperity, harmony, and contentment--and because they knew the absence of these was bad for the Jews.

As to the issues that American Jews are weighing in this election: some--Israel, Soviet Jewry, preferential quotas--are of special concern to them as Jews; others--Vietnam, inflation, unemployment, crime, welfare reform--are the same issues being weighed by the electorate as a whole.

The question being asked as we approach the November elections is whether we are beginning to see a slow but decisive change in the political outlook and behavior of American Jews, tending towards a shift from the Democrats to the Republicans, or whether the current ups and downs are not much more than wiggles on a graph line, hardly affecting the long-term trend. And the answer is that it is far too soon to be able to tell.

Information and Research Services
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NEW WORLD CLB: xi/5.72 p.1

Last wk saw exhib on Syn at Mt
Mus Art; small bt creative;
basic fr mus of Yesh; had c.
8 Syn frm early cent to New-
port, in Pal & Europe. Style
of Syns=our travels. Gd show!
Think of trad, cult, intell
content, pride; how majestic,
powerful an instit fr 3 uses
House of Pray, St & Assembly
H w pertin to our being here
As Nov 9 marks attemptd dest
of just ths central institut
Bt we are diff, did not follw
script; persec did nt unders
bec things not as they appr
on obvious level.

PRAYER: dont nd spec house,
as othr rel; need only Minyn
& if ths nt poss, OK too. To
ths of past, prayers familr,
part of existence & we made
accomod before; learned of
persec & how to survive bec
Nazis not unique; only degree

ASSEMBLY: not nec either, al-
though pleasant. Never had a
central spot except for market
place. Real issues settled

by r or Be~~x~~ Din, in any place
& influence via Responsa all
over known world where Jews
lvd. Still valid today.

STUDY: again, Syn more place
to keep warm bt Tanach, Talm
Rashi in hrts of people; at
early age, day by day, fathr
to son, & when all else faild
"not wrd bt deed" of essence

So, Nazis tried to get at vita
issue bt beyond their scope.

Why then Syn bl~~ldg~~ at all, why
exhibit, why commem. today, h
a centrl place, purp, concept?

Bec Syn in add to all above &
Moxkm & one acts there diffrent
all uses & emotions bt also:

awe, rev, discpl, honor, no-
bility as sym by v... 'n 'JdJx

In terms of trad, Gd all over
& we let philo & theo argue,
disc & decide bt there is mr
& ths at hrt of issue: Place
uplifts, gave inner strength,
revived us in worst moments,
unified us in spirit & that "

essential, basic, as well.

NEW WORLD p. 3

Less. of Syn today & concept of memory?

Keep up Syn, be a member, do attend, support it wth yr hrt so that less. of past be remembered

and ~~our~~ deeds & committments be a source of hope & pride fr the future.

Only in such a context will ths hour of memorial be of signif, mean. and value.

Amen.

NEW WORLD CLUB, Annual Cem Obs
Cedar Park;
Nov. 5, 1972

YOM KIPPUR: A.M. SERVICE.

Friend, trauma is an injury of the psyche. To ^hparticipate in terrifying events such as accidents, fires, earthquakes, floods, these are traumatic experiences. People become sad, almost melancholy~~x~~ and, consequently, their normal functions are disturbed. These aspects of illness are most acute in war, of course, but the illness need not be confined only to men at the front. The very idea that death is so near, that mutilation and agony may be removed by just a split second is enough to have severe traumatic effects even on the soldier who is at the rear in a reasonable, "safe" job. If we are aware of the potential disaster and can prepare ourselves in terms of it, we may of course react less negatively; on the other hand, there are individuals who cannot prepare themselves and, therefore, to be in a danger zone of any kind is sufficient to neutralize them. These people have received some sort of shock and can not cope with it; They are withdrawn and must be helped, if not cured! Some are depressed, some are melancholy~~x~~, some are psychologically anxious; all are ill. But there are others, like you and I, who suffer from the same ailment and are never near a catastrophic occurrence and are never involved in a traumatic experience. Very often, however, their hurt is as severe for they suffer from an affliction which plagues us all: loneliness; a loneliness which dries up the life giving reservoir of self-esteem, joy and confidence. ^{be}And the issue is not resolved merely by the presence of others! The impersonalized forces of our society are so dominant that they wither all inner sensitivity. All of us are lonely; it all depends on the degree. Most can cope with the despair of loneliness; many can not. The man who~~x~~ can live by and for and with himself is often a different breed of human being. I was shocked when in the superb film "Le chagrin et la pitié", "The sorrow and the Pity", one of the french resistance leaders described himself and his conspirators as slightly mad since no right thinking individual could possibly be in the resistance and place his life

on the line several times a day without ill effect. The average man's picture of resistance and bravado and heroism was only for the movies; the real resistance leader was set apart, was different and therefore could cope with his loneliness and danger better than most others. In such a situation we, the normal, would rapidly become ill while he, the ~~at-~~normal would appear quite reasonable and sane.

All this leads me to discuss the case of Sen. Thomas Eagleton, the former Vice-Presidential candidate. He had suffered from depressions and under the burden of this disclosure had been forced to ~~resign~~. The response to his resignation was even more electrifying than the reaction to the original disclosure because it developed, ~~as~~ many professionals already knew, that in hundreds of thousands of families across this land, there is at least one member who at one time or another has had psychiatric care or counselling. The disclosure by Sen. Eagleton opened the doors for a receptive mood toward their plight and need on the part of the general population; the forced resignation of the candidate, ~~what~~ amounted to his rejection, was a rejection as well for their loved one. What had been done in this setting, then, is that with one gesture the problems of mental illness had been brought into the open while two weeks later, in a ~~pl~~itical gesture, the problem had been relegated to the dusty attic of the Dark Ages. And what a pity this is! I am of course not speaking in political terms at all; my concern is the human factor called here into question. A man is ill and the causes for illness in our society have already been touched upon several times; he goes to a doctor and he asks for help. As a result of his desire for healing the person is isolated, "demoted" and subjected to a devastating innuendo! Is then the individual who was once treated for mental illness always to be penalized for his courage to seek help in the first place? Mental illness has been with us for as long as man resides on this earth; only its intensity has increased, especially, in the past century because

of a change in our society with its technological advances, greater aggression and an increasing disregard for the dignity of the human being. What has not changed in all these years is our attitude toward this manifestation of a man hurting deeply! On that level alone, politics aside, we stand guilty of not showing the compassion, understanding and concern which should be our humane reaction as fellow sufferers, if only to a lesser degree!

My friends, I make special mention of this case on this Day of Atone-ment for it seems to me that the entire concept of this day is related to the situation we found in our American political arena. This Yom Kippur is characterized and highlighted by a desire for a change, to mend our ways, to start anew, to cleanse ourselves so that we again become worthy and upright human beings. For what other reason are we here? That there be a change in us not only, of course, in the manner we act but, also, in the manner we feel and think on the major and minor issues of our day and that change is permitted on the physical as well as on the mental levels of human involvement. Perhaps, as the pressures of the Eagleton story illustrate, one of the primary obligations of our time is for us to make sure that our minds are open. We do not want to place the life of any individual into jeopardy because of our lack of feeling and comprehension for the suffering of a fellow man. I am, of course, not referring to an abstract situation! First, will any politician from now on ever go to seek psychiatric help for fear that such a disclosure might ruin his career? God knows, many politicians around the world could use a few years of intensive therapy. And the politicians knew exactly what they were doing when they forced the Senator to withdraw; it was not that he had shock treatments or "would he crack under the strain" but that the population at large, they knew, was not yet ready to face mental illness or its treatment. But then, looking at our responsible political figures of whom will we allow such treatment of illness? Others also touch us on very sensitive issues and hold our futures and fortunes in the balance. If not of a Vice-President and potential President, will you permit such treatment of illness of your governor, of your stock-

broker, your rabbi; isn't it ironic that the doctor who helps with the cure must himself submit to a minimum of three years's analysis and therapy? The very same progress for which we rejected Senator Eagleton. I dare say, there are very few of us who are not depressed at one time or another! Think now not only of the Senator but also of his family; one day on top of the world, the next disaster. Can you image how they were traumatized? And this is a prominent family which has the means and resources and intelligence to seek help; what of all those who languish in state institutions, shut away by us because we do not want to be reminded of our own mental frailties. Indeed, if this day of change is to have any meaning for us at all we must change our ways, of course, but more so our attitude toward the ill, the hurt, the despondent. The sadness of mental illness is that it is the most misunderstood of the many afflictions which plague us in our day and age. We are all guilty and sinful, that is what the liturgy of the day tells us; it speaks as well of change, of potential, of possibility for good and for meaning. People can be rehabilitated; that is the key to the whole matter both religiously for the day and psychologically as well! But we must offer our help and hand and hope for comfort and understanding. The ill person can not find health by himself; everyone of you who has ever been in a hospital knows that the care and advice of the doctor is not sufficient by itself. You need family, friends, spiritual care to regain your health and to be whole once again. The extension of this issue relates also to the question of how we, as so-called normal persons, react to the gestures of forgiveness and pleas for acceptance on the part of our fellow man. They have offended only recently; will we reject their offers of good-will or even recognize them? Remember that on Yom Kippur we ask forgiveness first of our fellow man before we may approach Deity! Rehabilitation starts within ourselves but if our mind is closed, if it is not in our spirit to accept change, if we condemn a man six years after he has been treated and has since led a productive life how receptive will we be to the offer of friendship on the part of our neighbor? Perhaps that is what the Eagleton story

teaches best of all: to be aware of the needs of others, to recognize illness not only on a physical level, to be compassionate in your response, to understand ~~in~~ as a Jew that change for the better can be found on a multitude of levels of human conduct, and in a variety of ways. Recognize, above all/on this day, that change, renewal and ~~be~~ rehabilitation, and nothing less, are the objects for you and for me! Repentance, prayer and charity may avert the evil decree but first there must be on our part: warmth, understanding and love to receive the ailing spirit. Allow the concept of change to enter into your minds and hearts in order to bring health of the spirit to one and all.

Amen.

Heb. Tab., Monday A.M., Sept. 18, 1972. YOM KIPPUR. .

Rabbi Robert L. Lehman

YOM KIPPUR: A.M. SERVICE

Friends, trauma is an injury of the psyche. ^{To participate in} ~~Such major events~~ ^{verifying} ~~on an~~ ^{such}
~~permanence~~ as accidents, fires, earthquakes, floods ^{these} are traumatic experiences.
People become sad almost melancholic and, consequently, their normal functions
are disturbed. These aspects of illness are most acute in war, of course,
but the illness need not be confined only to men at the front. The very
idea that death is so near, that mutilation and agony ^{may be evoked by} ~~are~~ just a split
second ~~away~~ is enough to have severe traumatic effects even on the soldier
who is at the rear in a reasonably "safe" job. If we are aware of the po-
tential disaster and can prepare ourselves in terms of it, we may of course
react less negatively; on the other hand, there are individuals who can not
prepare themselves and, therefore, to be in a danger zone of any kind is
sufficient to neutralize them. These people ~~who~~ have received some sort
of shock and can not cope with it; ^{they withdraw} ~~are often ill~~ and must be helped, if not
cured! Some are depressed, some are melancholy, some are ^{psychotic} ~~catastrophic~~; all
are ill. But there are others, ^{like you I,} ~~among us~~ who suffer from the same ailment
and are never near ^a ~~so~~ catastrophic ~~an~~ occurrence and are never involved in
a traumatic experience. Very often, however, their hurt is as severe for
they suffer from an affliction which ^{plagues} us all: loneliness; a loneli-
ness which dries up the life-giving reservoir of self-esteem, joy and confi-
dence. And the issue is not merely resolved by the presence of others! The
impersonalized forces of our society are so dominant that they wither ^{all} ~~the~~
~~power of an~~ inner sensitivity. All of us are lonely; it all depends on
the degree. Most can cope with the despair of loneliness; many can not.
The man who can live by and for and with himself is often a different breed
of human being. I was shocked when in the superb film "The Sorrow and the
Pity" one of the ^{French} resistance leaders described himself and his ⁱⁿ conspirators
as slightly mad since no right thinking individual could possibly be in the
resistance and place his life on the line several times a day without ill
effect. ^{The average man's heroism and} ~~This type of~~ heroism was only for the movies; the real resistance
leader was set ^{apart}, was different, and therefore could cope with his lone-
liness, ^{danger} better than most others. In such a situation we the normal would ra-
^(picture of resistance)

pidly become ill while he, the abnormal, would ^{appear} be quite reasonable and sane.

All this ^{leads} brings me to ^{discuss the case of} ~~the furor~~ generated by the disclosure that Sen. Thomas Eagleton, the former Vice-Presidential candidate, ^{He} had suffered from depressions and under the burden of this disclosure ^{or} had ~~to resign his position~~ ^{been forced to resign.} The response to his resignation was even ^{electrifying} more ~~vigorous~~ than the reaction to the original disclosure because it developed, ^{as} ~~what~~ many professionals already knew, that in hundreds of thousands of families across this land,

there ~~are~~ is at least one member who at one time or another has had ~~psychiatric care or counseling~~ ^{logical problems}. The disclosure by Sen. Eagleton opened ~~to them~~ the doors ^{toward their plight & need} of ~~change~~ ^{for} and a receptive mood ^{for their loved one} on the part of the general population; the ~~resignation~~ ^{of the candidate}, what amounted to his rejection, was a rejection as well ~~of their family member also~~. What had been done in this setting, then, is that with one gesture the problems of ~~mental~~ illness had been brought into the open while two weeks later, in ~~one fell swoop~~ ^{a political gesture}, the problem had again been relegated to the dusty attic of the Dark Ages. And what a pity this is! I am of course not speaking in political terms at all; my concern is the human factor called here into question. A man is ill and the causes for illness in our society have already been touched upon, ^{several} ~~whether~~ ^{times} ~~the illness is serious or less so~~; he goes to a doctor and he asks for help.

- ② The person is isolated, ^{"demoted"} ~~blacklisted~~ and subjected to ^{a devastating innuendo!} ~~an inferior status~~. As a result of his desire for healing. ~~Would the same factors have come into play had~~ ^{he} ~~gone to a surgeon for an appendectomy or to a dentist to have a tooth pulled?~~ ^{then} Is the individual who was once treated for mental illness always to be ^{penalized} ~~chastized~~ for his courage to seek help in the first place, (and at a reputable center or hospital?) [And how many great personalities of the past: Ezekiel, Dostoyevsky and Van Gogh to mention the most obvious have been similarly afflicted but surely have made lasting contributions to the stature of western civilization?] Mental illness, ~~therefore~~ ^{only}, has been with us for as long as man resides on this earth; ^{especially} its intensity has increased, ~~however~~, in the past century because of a change in our society with its technological advances, greater aggression and an increasing disregard for the dignity of

the human being. What has not changed in all these years is our attitude toward this manifestation of a man hurting deeply! ~~and~~ On that level alone, politics aside, we stand guilty of not showing the compassion, understanding and concern which should be our humane reaction as fellow sufferers, ^{you} to a lesser degree!

My friends, I make special mention of this case on this Day of Atonement for it seems to me that the entire concept of this day is related to the situation we found in our American political arena. This Yom Kippur is characterized and highlighted by a desire ^{for} change, to mend our ways, to start anew, to cleanse ourselves so that we again become worthy and upright human beings. For what other reason are we here? That there be a change in us not only, of course, in the manner we act but, also, in the manner we feel and think on the major and minor issues of our day. Perhaps,

*that change is permitted on the phys as well as on man-
levels of human involvement.*

- X others also touch us on very sensitive issues & hold our futures & futures in the balance.

TV

as the pressures of the Eagleton story illustrate, one of the primary obligations of our time is for us to make sure that our minds are open. We do not want to place the life of any individual into jeopardy because of our lack of feeling and comprehension for the suffering of a fellow man. I am, of course, not referring to an abstract situation! First, will any politician from now on ever go to seek psychiatric help for fear that such a disclosure might ruin his career? God knows, many politicians around the world could use a few years of intensive ^{therapy} ~~analysis~~. And the politicians knew

^{that he had shock treatments or} exactly what they were doing when they forced the Senator to withdraw; it was not "would he crack under the strain" but that the population at large,

^{was yet} they knew ~~were~~ not ready to face mental illness or its treatment. But ^{looking at our responsible public figures} then, of whom will we allow such treatment of illness? ^{X If not of a VP & potential Pres,} Of your governor,

your stockbroker, your rabbi; isn't it ironic that the doctor who helps with the cure must himself submit to a minimum of three years' analysis and therapy? ^{the same person who helped Sen. Eagleton} I dare say, there are very few of us who are not depressed at one time or another! Think now not only of the Senator but also of his family; one day on top of the world, the next disaster. Can you imagine how they were traumatized? And this is a prominent family which had the means and resources and intelligence to seek help; what of all those who languish in State institutions, shut away by us because we do not want to be reminded of our own mental frailties. Indeed, if this day of change is to have any meaning for us at all, we must change out ^{despondent} ways, of course, but more so our attitude toward the ill, the hurt, the ~~depressed~~. The sadness of mental illness is ^{that it is} ~~merely~~ ^{misunderstood} the most ~~obvious~~ of the many afflictions which plague us in our day and age.

We are all guilty and sinful, that is what the liturgy of the day tells us; it speaks as well of change, of potential, of possibility for good and for meaning. People can be rehabilitated: that is the key to the whole matter both religiously ~~and~~ for this day, and psychologically as well! But we must offer our hand and hope for ~~the~~ help and comfort and understanding. The ill person can not find health by himself; everyone of you who has ever been in a hospital knows that the care and advice of the doctor is not sufficient by itself. You need family, friends, spiritual care to regain your health and to be whole once again. The extension of this issue relates also to the question of how we, as so-called normal persons, react to gestures of forgiveness and pleas for acceptance on the part of our fellow man. They have offended only recently; will ~~we~~ reject their offers of good will or even recognize them? Remember that on Yom Kippur we ask forgiveness ~~first~~ of our fellow man before we may approach Deity! Rehabilitation starts within ourselves. But if our mind is closed, if it is not in our spirit to accept change, if we condemn a man six years after he has been treated and has since led a productive life/how ~~we~~ receptive will we be to the offer of friendship on the part of our neighbor? Perhaps that is what the Eagleton story teaches best of all: to be aware of the needs of others, to recognize illness not only on a physical level, to be compassionate in your response, ~~but~~ ^{to} understand as a Jew that change for the better can be found on a multitude of levels ~~an~~ of human conduct, and in a variety of ways. Recognize, above all on this day, that change, renewal and rehabilitation, ^{nothing less} ~~for good and for life~~ ^{are} the object ^{for} you ~~and~~ for me! Repentance, prayer and charity may avert the evil decree but ^{first} there must be on our part, warmth, understanding and love to receive the ailing spirit. Allow the concept of change to enter into your minds and hearts in order to bring health of the spirit to one and all.

Amen.

Heb. Tab., Monday A.M?, Sept. 18, 1972. YOM KIPPUR.

ROSH HASHONO: 1st Day, A/M/

Friends, there comes ^{moment} ~~a time~~, ^{several times} ~~about twice~~ each year, when I ~~enter an~~
^{almost completely satisfied:} ~~state of euphoria~~: all seems right with the world, everything is going accord-
ing to plan and there are no major problems confronting us. ~~These two times~~
~~are usually in the Spring and in the Fall and for me concur with that season~~
~~when the demands of the Passover or High Holiday observances are past.~~ I
find myself then with more leisure time, ^{with} more opportunity to do ~~the~~ things
~~I've not had time for, to read~~ but most vital, to observe the people and ~~our~~
~~the land all about me.~~ But, of course, that is ^{already a} ~~the basic~~ mistake for now I
become aware, far more than during the time of intense activity, of all the
hurt, misery and deceit all about us. For example, one listens to the news
more closely and one begins to pay attentioⁿ to all the nuances which were
^{shut out} ~~glossed over~~ earlier. For example, I am told that the war in Viet Nam is
winding down, that the armed forces are being pulled ~~back~~ out of combat
and that the ^{killin} ~~war~~ is almost over. On the other hand, if I listen more closely
I hear that the bombing of North and South Viet Nam is still in progress
with American airmen being killed, wounded and captured as a result of these
raids, that with all of the men being pulled out of combat there are still
almost forty thousand se^rvicemen on active duty in Viet Nam and that I can
not obtain any adequate figures as to how many of our soldiers are also on
active duty in Laos, Cambodia or Thailand! All this, of course, is only
casually related to the treachery and deceit ^{which mark} ~~related to~~ the Prisoner of War
issue, the theoretical peace talks in Paris and the many levelled ^{disc.} ~~talks~~ of
the diplomats. But, then, you ~~and I~~ read the newspapers as well as I do~~x~~;
we need not spend our time discussing the obvious except to say that the
more closely one becomes involved, the more difficult to retain ones sanity,
beliefs and perspective. The example of Viet Nam is only the most obvious
especially for us Americans in this election year; other examples, of course,
are easily available to you and to me on many different levels of concern.

But it was in such a time of ^{peace} ~~ease and leisure~~, when things stood out
~~far~~ ^{clearly} more ~~readily~~, that with some friends we went to see the movie ~~The God~~

Further, according to Israelis, they were alerted last week by boasts of the guerrillas that they would terrorize Jews in Germany on Rosh Hashanah weekend. Once the guerrillas struck, their politics of terror was

Violence on the movie screen, violence on television, Violence in Viet Nam, violence in Asia, Violence in Africa, Violence in the Middle East; and need I emphasize the violence done in the name of some insane ideal/against ~~our~~ the Israelis in Munich just a few days ago? The whole perspective for your era is out of joint if we derive vicarious pleasure from the brutality of the movies and if ~~the countries which give sanction to the terrorists~~ sit in the council chamber of the United Nations and, piously, debate the questions of right and wrong, war and peace, sanctions or support at the very moment they give refuge to the terrorists and even applaud their actions! There has been enough rhetoric already; no amount of words will bring these eleven back to life; ^{but} we ask with justification of the world: we appreciate your sympathy but where is your action in support of your condemnation? ~~As a matter of fact~~ Are we not entitled to the support of the international community not only with words but with boycotts, with sanctions, with blockades if necessary for if the Israelis retaliate, as surely they will, the ~~very~~ ^{now} nations ^{which} refuse to put action behind their words, ~~will~~ ^{be the} very first to condemn Israel for their actions. ^{self-defense.} If the world would once, just once, back up the Israeli and make its words mean something then, perhaps such acts of terrorism would no longer occur and Israel could for once also live in peace. As a matter of fact, parenthetically speaking, you might pay special note to the fact that many of ~~the~~ "third world" nations did not say much about the Munich massacre at all; and if ~~they~~ did, their comments were highly equivocal. They are as used to violence as we; they ~~dislike~~ are as hardened to murder as we; they have no spiritual or emotional ties to those eleven and therefore we ^{must lower ourselves to} fight the inertia which says: it is just another unfortunate incident, just another day, just a few more tears.

father". We had read the book and had some idea of what was to be seen but in no way whatever were we prepared for the crude and open violence on display. It was one thing to read about it in the book and quite another to see stabbings, garroting, assassinations and torture on the screen, bigger than life. But as I looked around me in the movie house, filled, of course, to the last seat with people standing outside for every show, what struck me most was the fact that people were hugely enjoying the film; its general theme as well as, or especially, its violence. What struck me, again, ^{was} that in the midst of the killing we, the audience, were on the side of the Corleones! What a charming family, what respect for the father~~ly~~-figure, what a mystique of loyalty and honor and allegiance! We could use more of that in our time, to be sure. You could just feel and sense the ~~whirls~~ ^{ambitions} of the audience revolve around these points of view and, in so doing, they of course were able to justify their approval of the ~~film~~ ^{film}. We, then, the more or less respectful law-abiding citizens are able to balance ~~against each other~~ the fact that these people ^{on the screen} of whom we approve are nothing more than glorified killers with, on the other end of the scale, these hoodlums are not so bad after all since they do not deal in the scourge of our time: heroin and the other hard drugs.

But what disturbs me all the more, and that is why I am discussing the film at length at this sacred moment, is that these ~~films~~ ^{movies}, such as the Godfather, The French Connection, and earlier Bonnie and Clyde are really, in my eyes, more than mere entertainment; they are a warning for our time ~~and as obvious as the examples I have already mentioned in detail and to which I have already alluded.~~ Violence is the theme of our era ^{and} it is linked to our own attitude in that we have grown cynical of legally constituted authority whether in our municipal or national governments and, all too frequently, ^{even} within the circle of authority as ~~characterized~~ ^{constituted} in terms of our own families. ~~Again, sadism is an acceptable and accepted by-product of such an era as we in our city can testify all too readily. We used to have crime in the streets and it was terrible but now we have the added element~~

x ~~think of what a ridiculous these gets fit in~~ ^{in making decisions of five Sam} ~~what time of the scene time~~ ^{also: solve by violence. Silence of Third World} ~~or spoke, statements equivocal!~~

of sadistic and senseless beatings, mutilations and terror; people are being killed for no ^{special} ~~apparent~~ reason, almost as an after thought and all this at the very moment when proposal after proposal for stricter gun control is defeated by vested interest groups on the national ^{level} ~~scene~~. But do not make the mistake of believing that this terror and hurt and attack ^{are} ~~is~~ a strictly local New York issue, ^{or wherever terrorists would find} this summer when we were travelling in the small and beautiful towns of the south, towns in Virginia, North Carolina and Tennessee which look so charming and gentle and gracious on the superficial level, we heard ever so many complaints from local ^{invol} ~~businessmen~~ ^{thru} as to the violent nature and the disrespectful attitudes of ~~their~~ local people and visitors ^{alike} ~~to the area~~. "The Godfather" then becomes a "good" movie ~~not because of its sadistic and immoral message of getting to like the bad guys but~~ because it so accurately assesses a national mood ⁱⁿ ~~of~~ which the obvious means of settling an issue ^{is} ~~by~~ means of the knife, bullet or rope, ~~is just the surface manifestation~~. The warning is there for all to see, this nation, on many levels, is ill and we too are wrapped up or caught up in the malaise.

It is in such a context that we find ourselves at the door of 5733, about to enter a New Year with all of the positive and negative aspects such a step entails. We are to stop a moment in our activity and in our strivings and we are to pay attention to the needs of the spirit, to try to place our lives and our being into some kind of perspective to see how we relate to ourselves and to others ^{at this special moment} ~~on so meaningful an occasion~~. I suspect that we are very much a product of our time and that we need such an occasion desperately. There is a little bit of the Corleone family ⁱⁿ ~~by~~ in each one of us and that is why we find ~~excuses and rationalizations~~ for us to like the film rather than rejecting it outright. ^{as its content demands} And the fantastic aspect of ^{this} ~~our~~ observation ^{is} ~~is~~ that the Jewish tradition, ~~the rabbis~~, realized and acknowledged ^{that} ~~this~~ ^{need} so many years ago; they insisted that none of us are perfect, that man is liable to sin, that he needs an occasion to free himself of his guilt in concert with his fellow man, who is as guilty as he. We are all committing crimes and in-
~~dis~~

discretions except on a much smaller scale, ~~We all cheat and lie and gossip~~
~~a little~~, We are all part of the great game of getting away with as much as
 we can, we all harbor the desire to do better and to gain more and to ~~have more~~ ^{"out-do"}
~~our neighbor~~ ^{But} ~~than the next one~~ and our little pangs of conscience are eased as we note the
 perversity of our time, the violence, the crime, the killings, the sadism ~~and~~ ^{for}
 with all our faults, since we certainly are not of that ilk, our wrongdoings
~~as a consequence~~ ^{by comparison} become quite acceptable and, ~~surely by comparison, are quite~~ ^{we are} ~~innocent!~~ ^{almost}

Perhaps you feel that I am being too harsh but I am ready to point ~~to~~
 another example of our participation in the mood of our time, on a very differ-
 ent yet as vital a level. I refer to the television series, "All in the Fami-
 ly" which is being watched by millions of people every Saturday night. Not
 only is he watched but Archie is emulated, we love him and what he stands for,
 and we laugh ~~with him~~ for several reasons. On the one hand, we laugh at him
 because he is so impossibly stupid and therefore we are so much superior to
 him but, on the other hand, we laugh with him, even ~~if~~ it is only a chynkle,
 because in terms of his prejudices and feelings and frustrations, he speaks
 for us. He is our catharsis, through him we can enjoy being a bigot, via
 his mouth we can voice our feelings. ~~and~~ ^{Again}, in the same context as the
 Godfather, we are guilty of the same crime but ~~on~~ ^{to much} ~~a far lesser~~ ^{degree} ~~level~~ and as
 a consequence, by comparison ^{almost} we are innocent ~~and deserve to be acquitted in~~
~~the eyes of our society, in the eyes of our own conscience, in the eyes of~~
~~our Jewish faith.~~ ^{but} The fact of the matter is, ~~you see~~, that ~~there is no such~~
 thing as a harmless bigot. ^{There is no terrorist anywhere with whom you can}
~~reason,~~ ~~and this is a fact which we dare not ever forget~~
~~or the importance of which we dare not ever elight,~~ just as there is no kind
 or gentle killer! If on Saturday night on TV certain contemptible terms be-
 come acceptable why not also on any other day ^{or night} of the week? And, if these
 terms of degradation apply to Italiens, Poles, blacks and ~~others~~ ^{you in the abstract} why not
 as well to ~~the Jew~~ ^{you & me}? And if these ways of life, ^{on TV} ~~and it is a mirror of our~~
 times as certainly as the violence of the movie world, then why not in real

life as the epithets are directed against ^{every minority} ~~you and me~~. Indeed, to echo the sentiments expressed in this context by Rabbi Lellyveld, former president of the American Jewish Congress, the epithet today yields to contempt tomorrow and this leads to discrimination, to persecution and perhaps to extermination.

✓ For us Jews, who have experienced this chain of events so recently and on our own bodies, to laugh with the bigot, even though he may still be only on television, is unacceptable. The potential consequences of ~~such a bigot~~ ^{an Archie}, used ~~and~~ exploited by a negative force, could bring untold spiritual, emotional and surely physical harm to thousands of our citizens. [Just picture an Archie speaking against the Jews in Germany, on television, in the early 1930s.] And while some maintain that such films of violence and such television portrayals are important safety-valves in that they supply release for the pent-up hatred and frustrations of the people, I say that while this may be probable to a degree the hatred and hurt and violence and bigotry are increasing all the time and such ~~programs~~ ^{channel} help to inflame the emotions rather than release them.

So, again, how do we react to all this on this occasion of the New Year? By a solemn, ^{pious} ~~and awed~~ and shocked denial that such a situation ^{+ psychological in-} ~~does not con-~~ ^{volve} ~~ment exist?~~ ~~front us, or me, or my family?~~ I hope not for such an attitude would be a deceit of the worst kind: a deceit of ourselves, and that we can not accept or tolerate at so meaningful a moment in our lives. We are here precisely for the purpose cited: to examine our lives, to see ourselves without the usual protective devices by means of which we color ^{or shade} ~~and tint~~ our existence. We are here to stand in the open! ~~before ourselves and God and to see what manner of person we truly are.~~ There is no man that doth not sin, this is the theme from our tradition and it is a theme that applies to us all. [How do you fare, where do you stand, in what manner have you given offense and which alternatives are open to you to make amends, to seek a new direction, to find yourselves amid a new avenue of life prior to the sealing of our fate, ten days hence, on the Day of Judgement, on the Day of Atonement.]

Of course, we are not as evil as the mobster, we are not as bigoted as the

TV character and no one is accusing us of such intense and self-destructive mannerisms. On the other hand, this is the time, this is the day, this is the hour to be honest and to ferret out even the little, hidden things which have claim on our lives. We can only hope that the violence and deceit and bigotry of this era shall not consume us; that the malaise shall not overwhelm us and that the violence of our time shall not destroy us neither physically, of course, but not spiritually either. For that reason I am glad to welcome the season of the New Year so that again I can find a measure of peace and reflective spirit and that I can use the opportunity of Rosh HaShono to view myself in perspective and in relation to others, being aware of all my faults and using the days to come to deal with them.

~~Must it be a happy year for you? It is not that important. May it be a healthy year for you? Of course. May it be a good year for you and yours?~~
may it be a good year for you!
 Here we are at the crux of the matter: good in terms of finding yourselves, good in terms of living a more wholesome existence, good in the sense of renouncing the evil within us and embracing that which is noble, sanctified and worthy. May it be a good year for you and yours, for our nation, for the people of Israel, for all mankind. ^{*} May hatred, strife and violence cease and mercy, compassion and righteousness assume their rightful place among the family of nations. Our concern at the threshold of 5733 should not be the liking and respect and awe of the Godfather but, rather, the God who is the Father of ^{us} all ~~mankind~~.

^{*} Amen.

*And may we never hear of Munich again!
 & The image of Munich has spanned a generation but we have had more than enough of it to last a lifetime!*

Heb. Tab., Sat. A.M., Sept. 9, 1972. Rosh HaShono, 1st day.

The Olympic Park, built on the site of an airport where Nevil Chamberlain came to arrange "peace in our time," overlooked by a grassy hill of World War II bomb debris, began to resemble a battlefield. Police and army trucks rumbled down the wide street adjacent to the park. The name of the street is Dachaustrassa.

N.Y. Post

6th.

Intentional Second Exposure

vi

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N.Y. POST
Sept. 9, 1972

bm.

Intro

A Gen

- 1 ths very joyful time ofyr & very happy to have u
- 2 so many things happening, difficult to draw them all together and to find a single, central theme

B Happening

- 1 what is going on?
- 2 procession, ending of T & beg again, flags, candy; make more noise than usual
- 3 bt wth all of this, what is central? Torah, scroll
- 4 let me find fr u simple way to explain it all

BODY

A LEAF

- 1 ths time of yr see leaves fall to the ground
- 2 short time ago, saw lot of lvs arnd me & went to pick one up
- 3 then another, & a third, 4th & began to notice that all of the lvs basically the same
- 4 of course, diff shapes, colors, size bt still same!
- 5 had stem, veins reaching out, covered by grn=leaf

B TORAH

- 1 same wth our celebt & obsery here today, like a leaf Torah is like that leaf; diff sizes, colors bt same diff vestments, crowns
- 2 like leaf then, Torah is the stem of our lives, all comes frm it. It is basic & teaches us: honesty, truth, fairness to parents & friends
- 3 then come the veins out of stem=Torah:
 - a- respect fr the stem; some thing old & valuable; help older people, courtesy, more gentle in talk & same fr Torah: get up, handle wth care, respect
 - b0 second vein: Judaism. nt just today bt Sabbath, Pedaach, Seder, Chanukoh, Purim & RH/YK when we spoke together the last time.
 - c- third vein = education; going to school & even if not yr favorite activity, important bec it is no fun to be dull, stupid and u must learn

C EVERYDAY LIFE

- 1 d- third vein: daily life as indiv & as American. ties all these things together: have respect fr yr country, observe holidays, grow up, learn to count & write bec just like in Jud, no fun to be dull & stupid

CONCLUSION

A General

CONCLUSION

A General

- 1 see then the meaning of a leaf and how it is like the Torah and what we do here today
- 2 there are so many things going on, just as in life but all tied together by Torah

B SPECIFIC

- 1 go out near where u live & check up on a leaf & u will find there same message as on this holiday of S. Torah
- 2 a stem: Torah from which all comes, & sev veins: respect, ^{for} education, & daily life & all tied together
- 3 respect for tradition, elders, parents, education in reg school & in rel school to learn about the past & present as Am and as Jews to make sure you always live the best of both worlds
- 4 hope then it will be a gd year for you & yr families & hope you will enjoy studying in our school and that u will remember example of leaf & Torah for they are very much the same.
- 5 was nice having u here; look forward to seeing u again at Chan breakfast: Sunday, Dec. 3; not so far away; 2 months from tomorrow. hope u have a gd yr.

Heb. Tab., Sat. Eve; Sept. 30, 1972; Children's Simcha
Torah

SHEMINI ATZERES: YISKOR

INTRO

A General

- 1 holy-holiday cycle almost completed; somber mood of Days of Awe to joy of Succos; Yiskor today to end wth rejoicing of Simch T tomorrow
- 2 a cycle in literal sense; move thru spectrum of emotions as we see Jud in diff ways & diff perspective just as tomorrow end T cycle & begin anew

B SPECIFIC

- 1 that, of course, is way of life also; a cycle with its ups and downs, its gd & bad, its bless & revers until the finality of death itself
- 2 and that is pt of reference where man/Jew can make a choice as far as philo of life is concerned: either a finality, all leading to d or as a cycle of experiences
- 3 Jud acknow that d comes to us all bt sees life as a cycle; nt as inevitable course leading to oblivion! This message also for today.

BODY

A Society

- 1 can see dichotomy of approach in terms of gen socty as well: a study in depravity or evolution and convolutions of emotions
- 2 certain Xian sects see man as cursed wth utter depr due to Orig Sin, dating back to Adam; man so burden wth guilt and sin and evil that he can never correct himself
- 3 ths view today rejectd by lib Xians bt many still believe; Jud rejects view outright & while acknowledg problem, evil, even depravity such as holoc, still believes in man, in his gdness, in hope fr tomrorrw
- 4 we believe then in a cycle: progress, cures, grter understanding, insight fr better lives & while man's progress seems ever too slow, still not all is lost

B FAMILY

- 1 here at crux of the matter; for what are fam relatn ships? To point to d & disintegration/or lifetime of togetherness & process of building?
- 2 of course, we recall lvd ones who no more: fath/mth husb/wife & other ~~lvd~~ ones & we mourn thr loss & we bowed by tragedy & we never forget, always wth us
- 3 still, message of thr lives was not to defeat us bt rather, to give us strength, courage, incentive to continue in thr name, in thr way, in thr ideals so that thr lives of meaning even aftr d & our lives of signif also
- 4 thus, nt a path toward d & seperation bt one of mea
dur

ing during course of a lifetime; what occurs during life is far more vital than inexorable way to d. & ths cycle of which we speak

C SYNAGOGUE

- 1 same, of course, in terms of our Syn, of all Syn.
- 2 some on way to decay & see only bad of it; people see no purpose, no morale, no energy to try & better oneself
- 3 here we see things quite differently; recall those of the past & know they built fr us! In sense, they not gone, they part of the cycle which we complete & those who come after, will complete it for us
- 4 not, ~~all is~~ ^{even} lost ~~ever~~ in Syn, in trad, in Judaism & therefore, if loss of our memb recent or long ago, we recall them nt as d but as having been part of a grt process, process of growth inwhich we rejoice

CONCLUSION

A GENERAL

- 1 see then that Yiskor, while time of memorial need nt always be time of mourning
- 2 the cycle moves on and we are the better for it bec see experiences on earth nt as something static bt as fraught wth all dangers & joys which come to man

B SPECIFIC

- 1 even more, teaches us in context of our tradition that we part of cycle as well; that our being here is as important as ~~that~~ ^{existence} of all others
- 2 that we vital to continuity as were all those before us & as we shall be to those who come after us
- 3 ~~thus, in context of our families and here~~ we ask that u help to maintain that cycle by means of yr generous contribution!
- 4 yr help is nec & vital to cont cycle of life in mem of past and fr good of the future. We hope u will nt fail yr lvd ones, nor us bt, most vital, that u will choose to be part of life yrselves.
- 5 will ushers please come forward....

Heb. Tab., Sat. A.M., Sept. 30, 1972

Shemini Atzers
YISKOR

CCAR: PART II: MIXED MARRIAGE

INTRODUCT

A General

- 1 last Frid spoke of probl facing Am J Rel Community and how frail a situation confronts us
- 2 we spoke of rabb/lay problm, of indecision, insecurity and how all of us suffer accordingly

B Specific

- 1 ths Sabbath will disc second part of events which happend at CCAR; one of meetings which threatened to tear movement apart
- 2 issue was mixed -m; a situation we ~~can~~ not resolve bec there is no unanimity^{of} ^{no central} authority among us. ~~while~~ laity solved it readily: they go Just/P and/or easily find r who offic, even togethr wth a priest
- 3 used to be we would get request fr m-m & conversion lessons sev times a wk; now phone ~~readily~~ readily silent
- 4 question: what is r to do, what is Jew position, what is reform r to say in these situations where pressures are awesome

BODY

A Tradition

- 1 Deut 7:3 where m wth 7 nations specif prohib Ezra/Nehe; E 9&10, N 13 = forced separation husb/wv Rambam also has strict prohib bec others idol/worshp
- 2 trad answer, therefore, in unequivocal: not allowed!
- 3 modern/refrm: set aside Halacha in other instances: div by State OK, change PB, light c aftr sunset, etc
- 4 CCAR disc issue sev times 1909, 1947, 1972; all ovr US regional meetings, petitions frm S Africa, etc
- 5 pt at issue: "discourage" bt not prohib; and if we would prohib, would rabbis obey?
- 6 more recent innov of r/priest co-off is, by trad, idol worship bec break of glass sacrament & = Trinity
- 7 simply not acceptable to rabbinic tradition

B PSYCH ASPECTS

- 1 as vit, 1 as Halacha and ~~be~~ trad which supports it, an emotional facts assoc wth mixed-m, not to spk of conversion
- 2 nt only two indiv bt backgrnds, family ties & hist perspective & even if person not rel inclined, he carries burden of the ages & can never completely disassociate himself frm rel foundation of r civiliz
- psych quite open: mixed-m often indic deep hostility vs family group; sep frm fam more than ordinary
- 4 know also that div & sep rate higher among mixed-m than all others

5 know also from psych exp that m-m brings wth it a lack of roots, lack of belonging, no sense of cohesion & this has adverse effect on yth; oftn they at loose ends & can not find satisfct later
 6 fr these reasons & others too deep for disc here, many r insist that couples go to psych or counslr so that at least they be aware of problems.

C WHY OFFICIATE

- 1 we reform, Halacha not our base; "these & these" & "you shall live by them"; give opening fr change
- 2 forced conversion = coercion; ~~r not symp to needs~~
- 3 psych: at time of courting, couples listen only to each other; no room fr reason frm par/rabbi & thus marry them fr hope of later reason/ adjustmnt or conversion when needs & passions worn off
- 4 offic bec hypoc to decline now and accept ch later
- 5 it is illogical to refuse to m and to refer couple to someone who does; if we refer, ought to offic ourselves bec not right to put onus on someone else
- 6 most import: give couple a symp pt of reference fr later; create image that if we refuse to office, couple not fit for blessing of Judaism!
- 7 psych: m-m indic family tensions but if offic a gd authority figure & one to help when needed
- 8 finally, should offic bec it is trend; more r doing it all the time, conversion classes decline attend; pressurers to offic at m-m severe & some r lose positions bec of refusal & can not get new pos bec they stick to their principles.

D WHY NOT OFFICIATE

- 1 we consider that a Bris exists betwn Isr/Gd & r is guardian; in essence, m-m is a threat to r survival the rel official is rep of his rel, thus must assrt integrity of his faith. This basic & all else is secondary; if don't understsand ths, can't understd entire problem
- 2 we feel that to offic, further brk in fam setting & splits common tie of Jud, no matter how vague it is
- 3 who wants us to offic anyway? couple? no; usually: parent or gr-p to assuage their guilt and their feel of frustr and hurt as they rememb their ortho gr-p.
- 4 we feel that to decline to offic at m-m does not mean we reject couple; rather, we affirm trad Jud!
- 5 we diff frm X who can convert & m all races, creeds colors, etc bec essential thre they be "saved"; we do not have this aspect. We lose our people

- 6 usual ploy that m-m OK if ch raised Jewishly finds no basis in Jud; copied frm Rom Cath bt nt accept
- 7 know, also, psych, that coercion no way to bring harmony and unity into fam setting, if already r split on such basic grounds as rel
- 8 which bring with it: custms, trad, obs, holidays & many side factors which young couple does not usually take into consideration bt so obv to us.

CONCLUSION

A GENERAL

- 1 see then two points of view presented; disc time & again and will hopefully be brought to a head at CCAR in Atlanta in June 1973
- 2 outcome, resolution of conflict, diff to ascertain; I feel we will underscore status quo bec we can not get rabbis to agree
- 3 ths issue most vital since Zionism & grt consequence fr profession for years to come

B SPECIFIC

- 1 let me, however, reiterate our position here at HT
- 2 we do NOT offic at mixed-m because:
 - a-Jew guardians, teachers
 - b-matter of J survival
 - c-unity of fam basic; too many problm already fr those who seek m-m
 - d- unity of Cons?Ref grps possible in US; to come out in favor would make irreparable breach & we here merge trad/liberal
 - e-finally, to offic would set bad example even for those who desire it & espec for parents who argue against it.
- 3 in sum, we are more than officiants, we are teachrs & you can not advocate ^{for} good by partic & sponsoring & encouraging that which is negative.
- 4 we hope that this will cont to be position of HT fr many years to come.
- 5 there may be lack of direction in country at large & among rabbis bt let there be resolve & unanimity here for our good, for sake of Isr & fr sake of the future. Thus, our strength will be maintained.

AMEN.

Heb. Tab., Friday Eve, Sept. 29, 1972; EREV SHEMINI
ATZERES

INTRODUCT

A GENERAL

- 1 spk ths fest occas of Succoh, that fragile abode of our people which sheltered & shielded them in gen past on their journey to the Prom Land
- 2 bt over yrs we have taken concept of frail & fragile booth & applied it to other aspects of our existence: to use as examples that we too might survive
- 3 fragile state of our mind, that of life itself, frag sense of permanence on earth & our desire to lv something of worth and value for the future.

B SPECIFIC

- 1 want to spk ths AM of another fragile relationship so vital to our time, that between parents & child.
- 2 nt only of grt consequ to ths gener/bt also in era of past as one gen replaced by the next, as diff between generations became obvious as to who will enter Prom Land.
- 3 the prom land of interpersonal relationships, of p & children, no small matter either fr our time!

BODY

A Gen Gap

- 1 frail & slender thread on which these relationships hang seen on sev levels of misunderstanding; 1st & most obvious is Gen Gap
- 2 at same time, wish to take issue with usual interp bec seems to me that yth do not want gen gp either; they regret it as much as we do; they do not enjoy the tension which sep pts of view engenders
- 3 often, in midst of hostility, desire fr intimacy; we often forgt that as we parents suffer, ch suffer also, if not more so
- 4 of crse, one of reasons fr frail thread of contact is thr desire for peace, almost at any price, and our inability to give it to them. A conflict which manifests itself in a myriad of ways
- 5 always the older vs younger re war; we declare & they fight and die but very unwillingly & there's the rub.
- 6 bth of us already immune to brutality b/w we more apathetic than youth & therein lies diff of approach. We willing to let things be; they frustr in thr emotion to do something, anything, to make world whole again.
- 7 gen gap perhaps bt in essence not sure it exists in manner we perceive it.

~~B HONESTY~~

B HONESTY

- 1 a secnd thread on which par/ch relation hangs is honesty fr they honest to a fault, at least among themselves
- 2 we are not; we concerned wth appearances, position, superficial aspts bt nothing like that vtl to them thus, walk & work in cloths of poor even if affluent
- 3 while we throw ourselves into maelstrom of contemp life, they withdraw to farms, mts, valleys seeking quiet and fulfillment in atmosp of unhurried peace
- 4 what ths really means, in terms of thr search ~~for honesty~~, is that honesty only among themselves & go in search of it
- 5 are aware of thr own faults bt know they not as grt as ours; seek models in adults bt bec not to be fnd in western soc, turn to the East, to more contemplv sects.
- 6 thus, seek authority bt fr diff life-style than ours and who is to say what is right & wrong, gd/bad? We feel one way & they another
- 7 the fragile sense of belonging at Succoh: what kind of a relationship, what kind of a home?

C EDUCATION

- 1 finally, then, what sep us is type of educ~~x~~ the yng ought to have. Parents feel: practical, earning power, responsible positions
- 2 yth feel quite diff: want educ applic to thr needs in our time. They know all educ in past not produced world of honest people, world of peace, safety & no life enhanced except via specialties & not all fr it
- 3 of course, no univ or coll just fr them and thr needs bt that does not mean we can not apprec thr position Yth told us frm days at Berkely to Kent State that educ more than books *or Theory bec. Open note to reality/practical*
- 4 our tech advances more often than not hurt mankind & taken life. & They say: life is precious & inviolable & thr course of study bec of thr interests shold be more oriented in that direction.
- 5 well-rounded indiv, cultured person, steeped in the classics, fluent in Lat/Grk not kept indiv frm hate it is ths contradict against which yth speaks
- 6 they prefer straightforward rogue to pious hypocrite and if we think of it, who can blame them.

CONCLUSION

A GENERAL

- 1 see then the slender, fragile thread on which our relationships hang re our children; it is ~~a fragile~~ ^{symbolic} of Succos
- 2 that slender & frail booth which sustained us so long ago; would that same were valid fr relationship to our own youngsters bec
- 3 none of us want gen gap, all spk of honesty, educ dear to all our hearts
- 4 how dreadful, then, the basic mistrust which could be resolved, not easily perhaps, bt in some measure

B SPECIFIC

- 1 have feeling that we ought to know our yth better &, as nec corrolary, ought to know ourselves better
- 2 Succoh may have been frail bt it was a shyler; our relationships frail as well bt still hold togethr
- 3 neither child nr parent is a saint bt there is stil opport fr joy and well-being as we bth strive fr Prom Land

AMEN.

Heb. Tab., Sunday A.M., Sept. 24, 1972; SUCCOS, 2nd AM

SUCCOS: 1st Day A.M.

INTROD

A General

- 1 happy to greet u on ths joyous festiv; distinct change of mood frm solemn days just completed
- 2 emph shifted frm spirit to historic: to migration on part of our people to Prom L.; Succoh vital ~~how~~ it sheltered our ancestors by day & night
- 3 if is fr ths reasn we pay so much attent to Succoh

B SPECIFIC

- 1 at same time, holiday still matter of concern for people; fr ~~indiv~~ Jew, who partic in journey, & due to transgress at Gold Clf, know that ~~it~~ was a new gener
- 2 Prom Land vouchsafed only to those who were not slv in E; question: what kind of people should they be?
- 3 it is in ths context that we ~~take former hold on Lu~~ & Esrog fr in their own way, symbol type of person; characterize the "new breed" of Jew who will enter Prom Land.

BODY

A MYRTLE

- 1 Lulv/Esrg composed of 4 parts: Lv, Esrg, Myrtle, ~~Will~~ and each rep. certain type of characteristic
- 2 MYRTLE = eye of man: surely one of our most vital organs; much of what we are, detirmined by what we see
- 3 nt refer here to phys sights which confront us: the beauty, the poverty, the high, the lowly, the solid and the fragile & every other kind of life visible
- 4 bt, rather, whether what we see is interpreted by us either fr good or fr bad, fr pos or distrust, for saving qualities or without redeeming values fr us
- 5 the myrtle, in short, stands fr our world-view; how we see life, what we make of it, whether it will be something of worth and value to make our stay on the earth a source of bless or mere transitory experienc

B WILLOW

- 1 if one looks at other green bound to Lulov, it is th Willow and it looks exactly like the lips of man & ths second major ingredient of new man fr Prom Land
- 2 it is, again, not only what man says but, fr a more vital, how he says it; wth gentleness, compassion, charity aforethought or if he speaks wth cold anger, hate and constant challenge
- 3 seems to me that one can hear a grt deal about a per son just by being familiar wth his tone of voice; is he able to convince and lead wth gentleness ~~or must~~ or must he scream in order to convince?
- 4 lesson: in order to be heard, can spk in low key &

- & ths applic to our ancestors as well as to us; at Sinai: thunder & smoke & fire bt later, wth new gen 5 "still, small voice" of Elijah's time and same fr our own day & age. So much turmoil & noise that lesson of Willow should not be lost on us.

C LULOV

- 1 ths portion most familiar to us bec stands out bt in terms of trad rep something quite diff; again, charact of man applic then and for us: backbone
- 2 diff term to define bec all of us have backbone bt not nec used; very much related to eye & lips, that is why bound together
- 3 can recogn in life what is right/wr, gd/bd, worthy or nt bt extra effort to do what we ought to do = backbone
- 4 to understand that is not sufficient; in addition: backbone = maintain pt of view, not be swayed by needs of hour or demands of influential, to maintain integrity of purp & life's dimensions always
- 5 if ths had been part of ancest, no Goldn Calf bt now essent fr new gen & vital fr us in our age & wth partic ref to new yr we have now begun
- 6 to maintain oneself properly, to be upright, not to be swayed, to believe strongly enough is esentl.

D ESROG

- 1 last of the four interp by trad as rep heart bec of its gen shape; three others all import bt nt without heart
- 2 refer, of course, nt to heart of man which keeps him alive bt, rather, to hrt of man in symbolic setting
- 3 does he rep warmth, generosity, love, faith in himself and in others? Is he sympathetic to needs & aspirations of others & does he have respect fr himself?
- 4 in short, if man merely alive wth heart pumping, nt final product of which we spk at ths time of Succs bec heart ^{also} spks deeply of need of man & of his relationship to others
- 5 part of Jew trad also; lv Gd wth all yr heart; nt jst wth hrt bt wth ALL yr hrt, thus, wth every means possible & same applies to love of man & concern fr his needs. See place then of Esrog & it's vital
- 6 man can't just live, can't just enter P Land bt must do so for a purpose, wth goal, fr ideal hrt!

CONCLUSION

A GENERAL

- 1 these four, then, form components of man's place in relation to Succoh
- 2 the one sheltered on the journey bt man is the ultimate concern; that the journey to Prom Land was not, and to this day is not, wasted on the Jew
- 3 it is a lesson we often overlook espec so soon after HH wth thr lofty, ethic, philo & theol messages bt here we spk plainly & directly to every indiv in cong of Israel

B SPECIFIC

- 1 four components all vital of & by themselves:

MYRTLE = eye

WILLOW = lips

LULOV = backbone

ESROG = heart

- 2 bt indiv do not fulfill need; have to be ^{to} together as they are bound & as they are held by us during time of blessings and Hallel prayer

- 3 if this combination understood &, above all, lived then Succoh far more vital & man shall fully be able to apprec depth & meaning of this holiday.

- 4 echo:

וְקוֹל הַשִּׁמְחָה וְקוֹל הַיְשׁוּעָה בְּיָדֵינוּ
"voice of rejoicing & salvation is in tents of the righteous"

AMEN.

Heb. Tab., Sat. A.M., Sept. 23, 1972; 1st day SUCCOS

INTRO

A GENERAL

- 1 the eve of Succ ~~when~~ we very much concernd wth frailty of our house, our Syn = our protectv cover, ~~our~~ umbrella instit which shelters us
- 2 so also concernd wth symbolc house of Am } Rel commun frnt very much like Succoh: exceed frail, like hse ofcrds, in danger of collapse
- 3 we, partic & inhab, ought to be concerned. ^{re: Am J comm} Real iss are 2x: spirit well-being of rabbis & m=m; & in sense problms inter-related; ths ^{focus} disc at CCAR

B SPECIFIC

- 1 the eve want to ^{mention} ~~disc~~ problem of rabbis, of frailty of thr structure as teachers to non-students, as indiv burdened as guardians of a house, a Succoh, beset by grt problems, & very fragile indeed
- 2 ~~want to disc issue this wk~~ & next Frid a partial result of rabb malaise: mixed-m & its consequences fr us all, laity and rabbis alike
- 3 suffice it to say, in bth instances & viewing both problems realistically, Succah & its unstable frame all too real; much of what we have treasured over past centuries in danger of collapse

BODY

A Lenn Study

- 1 quest made & survey conduct by Dr. Lenn, sociol, of laity & rabbis & very gd % responded
- 2 wth all sorts of statistics, three basic propositions made by Dr. Lenn
 - a-soul of J people is lacerated" - we in deep trouble
 - b-Syn is an imperilled institution
 - c-what is lacking everywhere = sense of direction

B Rabb Problems, ^{needed not for sensat but info: depth of problem!}

- 1 less than 50% of colleagues like people! while 61% cont to serve bec thr interests, needs & general fulfillment are met
- 2 complain bec we burdened by non-rabb duties; as MD spends time filling out insurance forms ≠ healing
- 3 much of dissatisfact related to loneliness; we are constantly, giving, rarely receiving & that fr some it is just too much of a strain ^{exposed}
- 4 62% believe in Gd bt thr interp of Him; 13% ag, 1% are atheists
- 5 only 53% of rabbis respond. would choose field agn!
- 6 many other statistics, of c, bt foundation then of teacher of Am J comm very shaky indeed; Succoh the approp symbol for profession, fr people, fr trad.

if morale of rabb prof so low

C LAITY

- 1 lay people also involved and responded in like mann as report was given to UAHC last Nov & as I reported then
- 2 no need to spend time wth it again; bt obvious: the sense of malaise, lack of direct, insecurity we as rabbis feel, surely part of cong also
- 3 as much as lay people want to control us; 1/3 see us as bossy!
- 4 some common concerns and results: *summarized*
 - a-people join a Syn/bt nt for ideol or movement except as perhaps influenced by trad of parents; fe know philo/theo of reform
 - b-rabbis not unifying factr as gen ago; prayerbook is bt that dissatisfying as well; thus, no unity
 - c-no identity fr what lay people see in Syn & what their needs are, quite diff frm that of rabbis

CONCLUSION

A General

- 1 see then the frailty & weakness of our movement, of Succoh of our lives
- 2 will hear more of ths in yr to come, 1973 partic, when new platfrm of principles comes to fore; 1st since Columbus in 1937; *1st since Holocaust, Israel, Space, Vietnam*
- 3 I'll be somewhat involved in ths bec Pres of Assoc during Union's Centennial Yr but situation already obvious: what we wish & what laity believes not at all the same; *we living in shaky house - we teachers, upholders, of conscious*
- 4 tragedy: we not speaking same language anymore.

B SPECIFIC

- 1 nowhere ths more obvious than split among *the rabbis* ~~ourselves~~ vis-a-vis mixed m which we will disc next week
- 2 suffice it to say: in many ways our stability lvs much to be desired; our strength-weakened, our position: frail
- 3 we are not as well off as Succoh which despite its frailty has withstood test of the ages.
- 4 solutions, resolution of conflicts, accomodation? as open to the sky as is the Succoh & S again does better. There see the stars, our prog *earth-bound* ~~turnout~~
- 5 road to prom Land full of obstacles; would that our shelter were as secure as Succoh of gen past.
- 6 we need to be protected, if only frm ourselves.

Amen. & we can only hope that *example of the source of strength & vision for our people before it is too late: assume stability & durability of our S = Syn + movement which should be central to our lives.*

Heb, Tab., Frid Eve., Sept. 22, 1972; Erev Succos.

S/ SHUVOH: "POOR COUSINS"

INTRODUCT

A General

- 1 the importnce of ths solemn S not lost on us, of c
bt instead of disc purely spiritual aspect of occas
would like to refer to ^acharact. also related to S/S/
- 2 it is ~~X~~"S of Ret" and all too many interp it as a
day of nostalgia, when they want to lk back to thr
frömer days, "the gd old days" when all was better
- 3 ths kind of mentality furthered by ~~kind of~~ season;
when fam gathr, thoughts weigh the past, hope fr f
futre + whethr any lesson to be learned frm l to o

B SPECIFIC

- 1 it is in ths context that I would like to ~~say~~ ^{tell} ~~of~~
of bk by ANDE MANNERS, "Poor Cousins" fr it spks
of just such a nostalgia
- 2 it is, although unintentional, an added part to th
two bks by St. Birmingham on the German Jews + Sep
for Mrs. Mannes tells us story of E/Europ immigrnt
- 3 thus she fulfills the canvass of the three major
Jewish immigration waves to America.
- 4 she, more so than Birmingham, points out that while
in the context of nostalgia all was wonderful +
gd in those years, ths ^{the} conception was far frm true
- 5 the past, both as indiv + as Jews, left grt deal to
be desired; those who take ths season to look back,
to yearn for the easier + happier past, must see
also the trials, trib, diffic, years of torment.
- 6 in short, what S. Shuvo asks ~~of us~~, as does ths bk,
is for us to be concerned wth reality, nt an ideal

BODY

A BOOK

- 1 let me, then, spend a few moments speaking of ths
very gd book, which I would recommend to one and ~~a~~
all. it is quite diff from Birmingham's bt then so
is the subject matter. *on Crowd + Handees*
- 2 Mrs. Mannes who lvs in Conn. has written a story
which while true is also partly memoir; she is one
of the descendnts of the E/E/ immig who came here
in the 1890s and the decades thereafter
- 3 it is a bk written wth much understanding and lov
for ~~she~~ feels her story and believes it must be
told; had she worked wth Birmingham on purpose not
a better trilogy of immigrants of the J faith could
have been evolved
- 4 fr the lay person, Mrs. *Mannes* intro. chapters
on Russian + Polish history may be somewhat
extensive but they are worthwhile & one can learn!

B EXPERIENCES

- 1 what remains a fact, when one looks at Am Jewry today is that 85% of us are desc of ths EE origin + therefore, fr most, ths story very personal
- 2 we have full revelations then of what it meant to live in R/P and what it meant to emigrate; the real courage and strength nec to make the move, sometimes ~~times~~ as a family bt more often alone, one person at a time, who then sent fr the remainder of family who came to US + settled on lower E Side
- 3 and, again, today we romanticise Eldridge, Houston Delancey + Allen Strts bt then ths was a ghetto of tears from which, despite all odds, men of stature emerged to become grt + famous + Americanized
- 4 ths was grt concern of those who had come earlier to "Americanize" newcomers, to "westernize" orthodox to make the "downtowners, more like uptown"
- 5 bt on the other hand, for whatever reasons, the earlier arrivals did a grt deal to make the newcomers feel at home, give them jobs, help the ill bury the dead and care for the orphan.

C DIFFICULTIES

- 1 at the ~~same~~ time, as with every immig grp, there were more ~~ups~~ than ~~downs~~ ups:
- 2 the living conditions on the lowers EE were appal and all of us know of the working c nditions= fr adults, fr children, fr the elderly. The trade union movement is a direct outgrowth of ths ill
- 3 bt more: we read of the appalling rate of suicides among those who could not make their way, of the peddlers who found their lot no better here than in the stetl frm which they came, of the young women who were taken advantage of and of the prob in general which came to the fore, some of which I already cited some months ago when I spoke of the bk "The Bintel Brief", a collection of lettrs to the Editor of the leading + most influential Yiddish newspaper in those yrs. ^{Y news, land, & central inc} ^{which is rich & frequent}
- 4 of course, here we speak only of those who came to these shores; there were others who were sold fraudul tickets to US + ended up in England! and, On the other hand, there were those who were sent out of N/Y/ for a variety of reasons, to farm in other areas, ^{an experiment} ~~a situation~~ which bec known as the "Galveston Movement"

5 all of this is to be found & explained in "Poor Cousins" and much more, both sad & joyful, and always on the level of human terms & feelings

CONCLUSION

A GENERAL

- 1 what we have then is not only a gd book but a meas of perspective in terms of what used to be. Some of our people feel that the past is always better
- 2 unfort they are the type of indiv whose memories are very short, who tend to forget all too easily and who ~~make~~ make of thr present existence a martyrdo
- 3 how wrong they are; the ~~past~~ past is never as good as we imagined it except fr the fact that we have survived it and its trials and tribulations

B SHABBOS SHUVOH

- 1 perhaps, then, ths is an added lesson to ths occas of S/S/: ~~perhaps~~ to return to fundamentals, bt not to confuse ths wth "looking backward" for in ths there is no blessing and certainly ~~no~~ ^{little} reward.
- 2 needless to say, there were accomplishments in ths years and perhaps progress on a personal level mor pronounced bec of lack of technology or communic or scientif means of progress bt one who sees ths aspect of the past as its entirety is mistaken
- 3 the past had its troubles, its conflicts, its hurt as much as the present and all of the nostalgia will not wash it away. We may delight in the warm fath/moth/home ^{image} of a "Fiddler" bt the reality were: assimilation, persecution, fear, generation conflo
- 4 it is no different in our own day.

C SPECIFIC

- 1 what S/S/ tells us then in very real terms is to return only on a spiritual level ~~and even that is never to lose ourselves on vain, unproductive, something that must be weighed and puzzled over fr the tradition of the past is no longer the trad no~~
- 2 bt even if so we accept it, then it is only a spir return, not even an emotional much less a ph, scial return will be acceptable in the eyes of persciv
- 3 the pt at issue, as I see it, is to lv in the present for the future fr only in such a context can we make our way and can ths season of the yr ^{this special S of return} be of meaning to any of us. ^{with love & tears}
- 4 I would urge you to rd "Poor Cousins" [^] bt I would urge you as well not to neglect the future for ourselves, our children and our faith, as well as our place in America.
- 5 in that symbolic sense may it be a satisfactory "return" for all of us.

Amen.

Hel. Tal., Frid Eve, Sept. 15, 1972 - 1210 1st C

YOM KIPPUR^x:YISKOR.

Friends, as you can well imagine it is part of the hazard of our profession that we go to the cemetery quite often. And once there, we frequently have the time to look around us, to think and to let the imagination roam freely. For example, I look at a tombstone and I see all the pertinent details: a name, dates of birth and death, ~~perhaps a poem or a biblical phrase~~ and then the key words: mother, father, ^{family relationships} husband, wife, grandmother, grandfather, and other ~~such~~ designations. It is at the sight of these ⁱⁿ descriptions that my mind begins to wander for I can not help but think: what does the word mother mean as applied to that unknown, now long deceased person, to his descendents? What about the word father in terms of a heritage left behind, in terms of ideals espoused, in terms of principles taught? You speak of husband and wife: what of the home they built, what kind of mood characterized it, what is left of their ^{efforts} ~~home~~? These questions become all the more pertinent in some cemeteries of the metropolitan area because on some of the tombstones ~~there~~, especially those dating to the beginning of this century, there are not only the names and dates which I have already mentioned but ^{also} pictures of the deceased. ~~as well~~. These are usually small oval photographs, affixed to the stone with a protective covering and, as a consequence, the name, the father, the individual are immediately identifiable and thus become persons in their own right. I am not at all sure whether this practice is really within the Jewish tradition since we are not permitted to make graven images. ~~and~~ the question arises whether photographs fall into that category; ~~but~~ ^{while} the fact of the matter is that the individual has become more real ~~but~~ all the basic questions still remain. In addition, I am not so much interested as a stranger in the ^{features} ~~pictures~~ of the deceased but, rather, I would very much like to have a brief glimpse into the lives of those who came after them, of their way of life, of their homes, and I would be unusually intrigued to assess the life-style of the grandchildren.

In short, pictures on a tombstone or even general designations on a Matzeivoh leave much to the imagination. And it is this concept which

links Yiskor and Yom Kippur. We recall our own loved ones and the image they conjure up in our hearts and minds; ^{at Yiskor} ~~and as~~ we evaluate our ~~lives~~ in terms of what was meaningful to them. Yom Kippur affords us the opportunity to change our ways and to allign our goals more in keeping with what was precious in the eyes of our loved ones. The opportunity ~~for change~~, for review, for weighing our goals and aspirations is ^{now at hand} ~~always present~~. ~~and~~ This sacred day affords us a special ^{moment} ~~opportunity~~ to look within and to see ourselves from the ^{viewpoint} ~~eyes~~ of what those of the past might have expected of us.

The questions on which I mused in private are, then, the same for ^{all} ~~us~~. ~~on an occasion such as this.~~ What is the meaning of ~~a~~ mother for us? A woman who took care of the necessities and essentials only, or an individual who gave so deeply of herself that ^{we} could not help but respond with warmth, with compassion and with love. Will our children have the same image of us? And what of the word father? A figure of strength tempered with understanding, ^a man of principles and ideals who not only spoke of them but placed them into practice? Does father mean only a provider or was there in this man ^a ~~more of~~ greater substance? ~~How do we feel about our fathers today; was his life, by precept and example, of consequence and~~ ^{What kind} of an example do we ~~set~~ ^{det} for our own youngsters? ~~Are the same ideals still~~ ^{meaning and if not, why not?} To what extent ~~do~~ we give of ourselves so that the home we create is in the image of all that was good in our background? ~~What type of impression will we leave with our own youngsters and~~ ^{we are} If ^{not} as personal, as concerned, as involved as ^{our} ~~our~~ memories ^{of our parents} indicate, ^{why?} now is the time to change our outlook and to seek the reasons ^{where} we digressed. The same thought-process, of course, links us to the memory of a husband and wife. Two people who live together for most of a lifetime and then are tragically seperated are surrounded by loneliness ~~and silence~~ but a silence which is never really empty of sound. Memories still remain, the voice of laughter is heard, the moments of happiness and the hours of trial shared - can not fully be washed away with the amount of tears that are shed. We

recall the effort to build a life together, the strength we ~~derived~~^{drew} from one another, the goals which were important, the resoluteness of purpose which characterized two individuals ~~making their way and~~ carving out for themselves a niche of quiet importance in the scheme of things. Now one partner is no longer with us; the loneliness is often too difficult to bear. But while we remember today, the Day of Atonement also urges us to evaluate the past and present with greater hope for tomorrow. Of what use are the memories of ideals, of resoluteness, of purpose as these ennobled our lives in the past when these characteristics do not give us strength for the future? Would despair, lack of confidence, surrender have been understood by husband or wife with whom we spent so many years? The purpose is to go on, to use the past for the good of tomorrow, to let the heart and mind roam free ~~with such concepts as husband/wife~~ as we ^{re}call the very best of their lives ^{for} an inspiration to a better and more wholesome future.

As is the case with immediate family members, so of course with brothers and sisters, with loved ones and friends with whom we shared so much and who are no more. We think of those who have been taken from us in lands and times of safety and those who were torn from us due to man's inhumanity to man. Death makes all men equal; whether they rest in known or unmarked graves, whether we know their names or not, whether we see their pictures or whether they are totally unfamiliar to us. It is the image, the result that matters and whether we have learned anything from their lives. ~~among us~~. Needless to say, it is the very same within the life-span of a congregational family, such as ours. In the most recent setting, of course we know their names and dates, we even recall their faces and in some cases most vividly we recall their personality traits, we remember where they sat and when they came and how we greeted one another. To have been with a congregation for the length of time as has Cantor Ehrenberg, and I to a lesser ~~extent~~^{degree} the persons are very real. [and to mention them or to speak of them always brings with it a wrench of the heart and a twinge of emotion.] But as you well know, our congregation is 65 years old; we read names of memb-

ers and friends who are totally unknown to us, where no family members remain in the congregational setting and where, therefore, there is ~~nothing~~ ^{no} ~~and no one~~ ^{association at all.} personal ~~to associate them with us.~~ Except, of course, that which is most important and that which we have ~~mentioned~~ ^{implied} all along: they built well, ^{for us} and even if we do not recall a single individual as a person we are here to prove the validity of their efforts. When we speak of ~~them~~ we can not really conjure up memories of father/mother, husband or wife but as member and friends of our Hebrew Tabernacle, even if 65 years ago, we know exactly what they stood for, what they represented and what they brought to us. We are the living proof that their efforts were not in vain; this congregation not only lives, it continues in strength, and we need never be afraid.

If we follow ^{for our Temple} the pattern which I have already suggested on a ~~far~~ more personal level, ~~and in terms of this setting~~ ^{to} weigh our worth in terms of the goals set for us of the past, ~~then~~ ^{then} I think we have done well. This Yom Kippur finds us always hopeful of improvement but still we have lived up to the challenges called for in the past. Our Sisterhood has done marvellous work over the past several decades, our Men's Club shows activity and strength, our Parent's Association is dedicated to the well-being of our youngsters, ~~and they are never found wanting,~~ our Youth Group has been on the increase not only in numbers but in activity of a Jewish nature which makes us hopeful and ^{proud} ~~glad~~. And the congregation itself is known today in every part of the city not only because of those who ~~have come~~ ^{went} from here as students and members but because our work is recognized and we have gained stature and respect. In all honesty I think we can safely agree that we have lived up to the expectations of those who guided us in the distant and immediate past; I hope that all those who sat here before us would be proud of our achievements and endeavors. We are, then, part of an ongoing tradition and we must ask again: are we giving as much of ourselves to those of the future as our antecedents gave to us? Will our children find a home here as well, will our descendants ~~pass~~ ^{use} us as we

praise our parents and earlier members, will this House of God be as secure for the next generation, another 65 years from now, as they made it for us? These questions and challenges can be resolved simply and easily by your very own resoluteness of spirit, if you choose to strengthen our hands, ~~and effort~~, if you voice your confidence by means of your generous support.

X We can not forge ahead without the help of all; let us use this day of devotion and commitment to make sure for the years yet to come that this House of God will stand/and that the image we shall one day conjure up for those of the future will be one of ~~dedication~~ ^{genuine} and concern for everything that Judaism represents. Our parents, husbands and wives, loved ones ~~ad~~ friends are linked ^{to us} here as well/for in terms of our needs this is ~~our~~ ^a family of an enduring nature. ~~and~~ It is here that we shall find satisfaction, fulfillment and that measure of serenity which shall allow us to live with the memory of the past for good, for honor and for blessing.

Amen/

X And we must band together when such incidents as Munich threaten us from the outside + such forces as I outlined last evening threaten us from within!

Heb. Tab., Monday, September 18, 1972; YOM KIPPUR: YISKOR

RL Very interesting

The Ideology of Black September

By RAY VICKER

"Violence will purify the individuals from venom; it will redeem the colonized from inferiority complex; it will return courage to the countryman."

So says a pamphlet printed by Al Fatah, the militant wing of the Palestine Liberation Organization, the catchall organization which seeks to unify Arab guerrillas into a group which will wage unceasing war on Israelis and on anybody else who might get in the way. The definition of the "enemy" is extremely broad and could cover just about everybody except an ultra-radical Maoist in the eyes of a particularly radical Al Fatah branch, such as the Black September Movement, which is claiming responsibility for the slaughter of the 11 Israelis at the Olympic Games this week.

Some of the statements voiced by Al Fatah come straight from Frantz Fanon, the radical writer who has inspired a whole generation of guerrillas to believe that violence purifies the soul. Ho Chi Minh, Che Guevara and Mao are its heroes. Al Fatah's aims are total revolution, not only against Israel but against the whole capitalist system.

With such an ideology, enemies are everywhere in the Western world and in the seats of power in most of the Mideast. Saudi Arabia's King Faisal is as much of an enemy to the radical Arab guerrillas as Israel's Golda Meir. King Hussein of Jordan is regarded as a traitor to his people. Any nation which offers landing rights to Israel's El Al Airlines is considered fair game for terrorist activity.

The Guerrilla Defense

Speaking in Paris not long ago, Kamal Adwan, official spokesman of the executive committee of the Palestine Liberation Organization, bluntly defended the massacre at Lod Airport by Japanese gunmen engaged by the Popular Front for the Liberation of Palestine (PFLP). This is another ultra-radical group which Al Fatah seeks to encompass in its Arab unity fold. Said Mr. Adwan: "There is no difference between Beirut and Damascus and other capitals such as Tokyo, Paris or New York, as regards the initiation of Palestine action."

In other words, don't be surprised if Arab guerrilla gunmen shoot down people in any of these cities too.

It is a grim and ruthless philosophy which knows no quarter, no tears for "Innocents" who might be caught in crossfires. For there are no innocents in the eyes of the dedicated Feda'i (guerrilla). He is fighting, not only for a return of Arab lands to Palestinian refugees from what is now Israel, but also to eradicate the last remnant of colonialism and to upset the existing social and economic order.

"Victory will be achieved by the masses," declared an intense young Iraqi recently on the campus of the American University of Beirut. The university is a hotbed of Arab radicalism, providing much of the intellectual content for the movement. One of its gradu-

ates, moustached, stern-eyed Dr. George Habash, is the head of PFLP. He has abandoned his career as a medical man to become one of the leading Marxist guerrilla leaders in the Mideast. He insists that it is just as important to overthrow the King Husseins and Faisals of the Arab world as it is to "uproot Zionism" from the Middle East.

PFLP has gone underground. But it wasn't long ago that its offices in a small apartment building on a narrow street in Beirut were open to any inquisitive newsman who wanted to poke into its affairs. Revolutionary posters and a three-times life-size portrait of Che Guevara papered the walls of the cluttered rooms. "We are a political movement as much as a military force," a young black haired spokesman declared. "This is where our real power lies." A hand-grenade lay atop a sheaf of papers on his desk and his female guard had a couple more grenades dangling from her belt.

"In the political struggle, any weapon is a valid weapon as long as it is in the hands of the people," the spokesman continued. He made it clear that this included plane hijacking, sabotage, bombing or anything else which fitted the plans of Arab guerrillas.

In another guerrilla office, a smiling young man who didn't seem to be out of his teens, thrust an Al Fatah statement into a visitor's hand. It said: "Our people will not be a party to any talks about peaceful solutions or projects or agreements to solve the so-called Middle East crisis. Our people are determined to continue the armed struggle until victory. They will recognize no resolutions by the United Nations or by big or small states."

Despite all the talk of unity in the guerrilla movement, Al Fatah really consists of widely differing groups, which occasionally establish a semblance of unity. Then the groups may separate in arguments which are sometimes accompanied by shootings. These differences, too, prompt some groups, especially on the far left, to seek to outdo those moderates who might insist that the battle is with Israel in Israel and not against third parties elsewhere.

The Black September Movement is a loosely joined wing of extreme radicals who may also owe allegiance to PFLP or to others of the many splinters of the guerrilla movement. It claims credit for the recent sabotage of an oil refinery at Trieste, Italy, alleging that this facility fed refineries in West Germany and Austria "with Arab oil."

Yesterday, Black September scheduled a very important meeting of its guerrilla leaders in Damascus, where it recently transferred its headquarters. There seems to be a struggle on the part of the radical groups led by Black September to take control of all of Al Fatah. Yassir Arafat, the current leader of Al Fatah, is regarded as too moderate by the Black September group.

The movement came into being shortly after the September 1970, battle between the forces of King Hussein in Jordan and Arab guerrillas. In the bloody encounter, the king's army drove the guerrillas out of the country,

breaking the power they had steadily been acquiring over Jordan. Initially, the Black September Movement aimed at revenge on the king. It was responsible, for instance, for the assassination of Jordan's Prime Minister Wasfi Tal on the steps of the Sheraton Hotel in Calro Nov. 28, 1971.

Ironically, guerrilla raids like that at the Olympics in Munich illustrate frustration more than success for the anti-Israeli underground. Israel's success in protecting its borders makes activity within that country a risky matter indeed. So strikes have developed far from the focal point of battle in the Mideast.

Such guerrilla tactics are difficult to prevent. Police forces just aren't big enough except in police states in the socialist world to protect every installation, every plane and every domicile against isolated acts of violence.

The Refugee Camps

Meanwhile, the pressure to hit at something probably will continue as long as Arab refugee camps exist in the Mideast. Ever since 1948 these camps have been a festering sore. They contain more than a million people, according to Arab estimates, and about 750,000 by independent appraisals. They weigh against any peaceful settlement of the Arab-Israeli question. They are training grounds of new guerrillas, schools for the fine arts of grenade tossing, bomb planting and assassination.

It is a misnomer to term them "camps." Visit an old refugee camp like that at New Amman, on the edge of Jordan's capital, and one finds that it isn't a camp at all. It is a town, with its own mudbrick houses, its line of shops, which form a central bazaar, and its own community services.

Most of the camps now are solid structures indeed, not something that could be folded with a fall of canvas and tent poles to move somewhere else. And the people have taken root in a way which would make it very difficult to move them elsewhere, even if there was an elsewhere beckoning.

Any encounter with guerrillas at a refugee camp finds most of the current crop to be young, in their teens or barely out of it, except for the top leadership. Many of these Fedayeen (Feda'i is the singular) weren't even born when Israel established its independence in 1948. This suggests that, 25 years from now, there could be fresh guerrillas emerging from refugee camps to plan new attacks in the war which may still be under way.

And those guerrillas of the future are apt to be even more deadly than those of today. For if violence remains their credo, they probably will be equipped with weapons much more advanced than those in the hands of today's Fedayeen.

Mr. Vicker, the Journal's chief European correspondent, has interviewed Al Fatah leaders in Lebanon, Syria, Jordan and Egypt.

An Obituary for the Organization Man

By GEORGE MELLOAN

A lively topic for discussion these days is whether business corporations are

Roger M. D'Aprix, an employee relations specialist at Xerox Corp. who acknowledges a strong influence on his thinking

any concrete sense, so there may be some disquiet among employees that what they

A General

A General

- 8710 2/11/11

B Specific

- ! expect the headlines refer
to consequences.

BODY

A BACKGROUND

- BACKGROUND
- 1 began by saying: setting incongruous; let me give example
what is traditional picture/image of the Jew?
paintings of past tell story: bearded old men, bent over Talmud, stroke by
solving problem of yesteryear & removed from world of reality
 - 2 more modern: younger Jews, near-sighted, intellectual, soft, glasses, al-
most a caricature; certainly not image of red-blooded American boy!
 - 3 but image began to change; out of Russia came "Bilu" movement
pioneers who showed world that bookish Jew could be outdoors & a farmer!
 - 4 out of Israel came defense force, an army & navy; became fighters &
committed unpardonable sin: were victorious & world not forgiven yet
 - 5 finally, not merely farmers, fighters, builders, etc but athletes; so
much so they could & did compete in Olympics
a new life style, a new image; the world ready for surprise: not winners
yet, no gold medals yet, but possible, potential there
 - 6 that brings us to Munich 1972

B SETTING

- SETTING
- 1 Olympic Games: universality, honor, skill; politics a reality bt essence untarnished: best will win, competition on =footing consequently not quite "sporting" for terrorists to go into Village, armed wth sub-machine guns, & take ~~11~~ defenseless men hostages & kill 2
- 2 dispute whether Israelis asked fr special protection bt request denied; beautoc, waste of words, letters exahanged saying nothing, wasted lives
- 3 at airport near Munich sharp shooters, army and police assembled to save nine hostages but all nine died
- Allow myself ths statement: efficient Germans sogd at kill Jews did it agt
- Unfair? Rephrase:
- Effic Germans meticulously organized deaths of six million could not save eleven! Unfair? Admit it; am prejudiced; part of my heritage

C IRONY OF MUNICH

- 1 Irony of Munich
- 2 Germans tried so hard to put on gd image for world; how they changed since 1936 Olympics when Jews unwelcome, blacks refused & cc already in limited operation
- 3 Irony of Munich: putch, start of "azi movement so near Dachau, a place and a name which need not be explained and all so close to Olympic Stadium; to me irony is obvious; even ghoulishly funny
- 4 with best of intention, worst writer could not have produced a script so equal reality; all unreal, a bad movie, a horror film nt to be believed (but they did it!) -

ISRAEL

- ## E RETALIATION

- 28 page-
thought we
passed that
point. stop.

A EFFECT ON US?

- B ROSH HASHONO

- did not fit into categories of § 1(1) and 1(2)

a to develop, mature & live in peace.

Heb. Tab., Sund, Sept. 10, 1972; 2nd AM ROSH HASHONO.

INTRODUCT

A General

- 1 want to welcome u to our Syn on ths sacrd occas & wish u & yr dr ones a gd yr.
- 2 as I lk at u, familiar faces & strange ones alike, I can't help bt wonder ~~at who u are~~, what is in yr hrt & minds, what motivates u ths eve

B SPECIFIC

- 1 situation reminds me of experience we had on vac^{atn}: passed thru two towns & each one had a historical dramatization fr the public, each play spoke of same event bt each rep diff pts of view
- 2 in town of Boone, N.C., named after Dan Bn, saw play "Horn in the West" which depictd flow/migration of white man westward & all who stood in his way were pushed aside
- 3 then some few hundred miles and some days later, we came to town of Cherokee, N.C. & there saw "Unto these Hills" which told of same episode bt this time frm pt of view of Cherokee Indian
- 4 needless to say, pt of view, attitudes expressed, sentiments aroused quite diff. It all depended on who u were, how u viewed progress of American civilizatin
- 5 & there was added diff of our being Jews so that, in final analysis, we on side of oppressed & scattered Indians who also were subject to persecution, forced migration & whose treck west was called "Trail of Tr
- 6 in short, (who are u, how do u see problem,) wth what bakgrnd, feeling, mood will u react? Same thought as we, diverse human beings, Jews, gather here togh

BODY

A How we see occas of RH?

- 1 range frm: trad oblig to petition fr life in rl sense
- 2 social occas as fam & friends gather
- 3 occas fr rest & reflection
- 4 burden to be stoically born; ~~see~~ holiday over.
- 5 time of laughtr, sigh, weeping; courage & cowardice resoluteness & despair; hope & fatigue
- 6 on very personal basis: warmth, love, unity, faith
- 7 and we are all looking at the same event, same occas as it affects all of our lives & history of our rel. & in real sense what RH means is not so much what is written in pages of our heritage bt what it is in u!
- 8 ~~whose side are u on~~, what meaning do u bring ths eve

B Key

- 1 perhaps a second example can be used to illustrate:

B APPROACH

- 1 so the quest is one of approach bt I would like to add one more such consideration which, I think, is in the hearts and minds of most of us
- 2 for, in very real sense, we approach ths New Yr wth dichot of feeling: it is the end of a known year wth all that was gd & inspiring and worthwhile as well as that which was diffic, desperate & bad
- 3 while, at the same time, seeing the same event of R.H. frm completely diff pt of view: it is also a time we fear bec of the unknown future, wth its bless & curse, its gd & bad, its trial & achievemnt.
- 4 and most of us favor the concept of the known past fr it has been a part of us, it has already affected us and we have been able to deal with it fr better or worse: *MUNICH - it has already been experienced!!*
- 5 it can not hurt us anymore and therefore, at the end of a year we feel better, safer and more secure

C NEXT YEAR

- 1 bt Judaism, and partic at ths season of yr, does nt permit us to dwell on the past, it reaches fr future
- 2 of course, it may well be a diffic year, with its pos & neg aspects but, far more vital, it gives us the opport to make our way anew, to make a fresh start, to look future in face wth optimism & hope!
- 3 and, therefore, we gather here ths day to pray to Gd, to help & sustain us, to give us insight & cour to make our way in the future
- 4 fr in the Jew trad, we choose to see ths occas of RH nt as something pessim bt as promise of gd ahead
- 5 perhaps, however, we should mention a "Tefillah Shav" a vain or impossible prayer; a word of warnin bec we can not honestly pray fr an untroubled life, free of all burdens, wth gd only for us. *In that light*
- 6 perhaps that would even be the best of prayer: to know how to handle the joy as well as the pain of living, fr one without other is impossible, in ~~the~~ ^{our} Yr ~~to~~ never to grow old, always to be engaged in impossible search, never to open Pandoras box this not life & ths surely not in sense of meaning of this day.
- 8 Job, perhaps better than most, caught conflict of ths view of life (5:7) "Man is born to trouble and the sparks fly upward".

CONCLUSION

A GENERAL

- 1 see that there are many ways to approach R.H. see

how same event can be viewed frm diff perspectvs al together, incl questions: wans't past we know, so much better?

- 2 bt Jud looks at same occas of RH & asks diff questn: ~~altogether~~: can't the future be even more vital & meaningful and rewarding?
- 3 and in that lies the essential nature of Judaism as revealed fr these Days of Awe: man can better himesf man can obtain forgiveness, man can be insc in Bk of Life, man can make hs peace wth fellow man & wth Gd!
- 4 Indeed, man need not be tied to obsolete past for fear of the future/fr future is in large measure in his hands to shape, mold and turn ~~it~~ as he desires
- 5 ~~fr as trad states "Everyting is in the hands of Heav except fear of Heaven"~~; ^{amen} thus, man is free & noble & unique fr opport offered him ^{amen} this season of the year.

B SPECIFIC

- 1 it is ^{with} ~~in~~ this ^{Sentiment of hope} ~~setting then~~ that we extend our best to u and yours. We have shared much over the past year and we are aware of what ties us one to the other bt now, tonight, ths R.H., we look to the future wth fth.
- 2 We hope that it will be a gd yr and a wholesome one for all fam of Israel, for all fam & friends of our cong; ^{ayr} filled with joy & pain bt bearable bec we tied by bond 5732 yrs old.
- 3 it is a feeling, prayer and wish in which C & MRS EH RENBERG join, as well as Mr. & Mrs STEIN, Mrs. LEHM and I
- 4 so that 5733 may find us all looking at ths one part occas & finding within its potential: days of awe & ^{happy} ~~belier~~, days of sacred purpose, days of warmth & love & ~~belier~~, days of contentment, fulfillment & peace.

AMEN.

Heb. Tab., Frid Eve., Sept. 8, 1972; EREV ROSH HASHONO.

Just ended holiday cycle
1) R H o-y/k - introspective, internal observances
calls for med, quiet, place - yet
Holiday time often period of stress!
Why this conflict, this tension

2) Image of Dad is one of benevolent Father
Yet, time of weighing our fate
ask to be invc. Ask of Life - but implied: death
How reconcile this judgement with benevolence

3) Holiday cycle built on guilt, sin, shame
Does man need such a time dur year?
What is the effect of public/private Confession
How real is concept of punishment
How valid in this context is fasting or Y.K.?

4) ~~Dad~~ we primed for Dad/Gyn/Rel, etc on H H
(as imagine Easter/Lamas for X)
Is it possible to be/feel closer to Dad on one day than other?
What makes this so? Fear/Love more pronounced?
What about let-down when holiday is over?

5) Are there dangers in medit/contempl?

X/15

"TEMPLE HOUR" Sermon by Rabbi Lehman

Friends, it has been my pleasure to read for you this morning a few of the prayers from my original service, written some years ago, entitled "The Search". Of course, it is my hope that these words and sentiments have been of meaning to you but, more vital, I want to explain to you - in this quiet ^{personal} setting - the reasons, the need for writing a new service. Primarily, of course, there was in me and in many of the congregants with whom I was in contact, a general feeling of dissatisfaction with the usual sentiments of our Union Prayer Book. Not only do those prayers not take into account the three major events of the past ^{generation:} ~~30-40 years~~, the holocaust, Space exploration and the State of Israel but, also, what we find in the Prayer Book is really a series of editorial statements. In no uncertain terms they tell God what we believe, what He should do and how we expect our problems and those of the world, to be resolved. Consequently, far from establishing a communion between us and Deity we find ourselves linked to a series of pretentious manifestos which all but obscure the personal purpose of prayer, the House of God and an intensity of feeling.

This is precisely what I attempted to avoid; it was my intention to resume the relationship between man and God, as it had been a part of Jewish tradition over the ages. I strove to find a series of words which would allow the heart of man to speak freely, honestly, personally for in the quiet and solemnity of the Sanctuary ~~it seems to me~~ that there is no better, no other, way. ~~for man to relate himself to Deity.~~ "Out of the depths I cried unto Thee" has been interpreted literally, even to the extent of the pulpit being placed on a lower level in an orthodox Synagogue; I choose to interpret this verse figuratively; out of the depths of my heart, from within my being, I

II

cry unto the Lord and in the wake of this personal prayer, I hope He hears my appeal.

This, then, is the basic explanation in behalf of the Service which hopefully will ennoble us this day. It represents an opportunity for man to speak to God and in a context stripped of all extraneous detail; you will not find much of a contemporary nature in this Service. You will not find any of the great political or socio-economic questions debated here; not that they are unimportant but, rather, because there must be one place left intact where man can explore the hidden recesses of his own soul, without bowing to the contemporary intrusion of events. He is not escaping the problems of his time; hopefully he wants a moment of rest, of refreshment of spirit, of solitude so that he can reorient himself in view of his own personal needs, hopes, dreams and beliefs. It is this kind of a setting which the Service strives to provide; in addition, it does not attempt to be a new statement of faith; ~~a dissertation pro or con in view of the movements which buffet us because of the uncertainties of our time.~~ This Service is not a declaration for a new theology and it does not even attempt to explain the old, except in the context of our tradition; rather, it teaches or presupposes that a God exists, that He is available to us all, that there is a way for us to approach Him on a deeply personal, individual basis. In short, it is not that "God is Dead"; rather, He has largely been ignored by us!

But the opportunity for man to speak to God presents us with several alternatives of discourse. Of course, man can merely speak to Deity but in our time we speak to Him on different levels. We sing our praises; we also pray responsively, in unison and, of course, silently but in this Service we introduce one other manner of prayer; that of the question! And, again, we are here in good company for many of the

III

great men of our past not only spoke with God but questioned, argued, discussed and even defied Him! Living in our day and age, I can well understand that a person would wish to challenge the great unknowable and unanswerable factors of life. All too often, if not physically then emotionally we throw up our fist against the Heavens, raging against the odds which all but seem to overwhelm us. And there is nothing wrong with this spirit of defiance; it is within the context of our tradition and it is carried out in the heart of man as he lingers in the House of God. For this reason, and because in our day there can be no man who dwells at peace with himself, the questioning of God is vital to our understanding of this Service. Man should question, man should not live by blind faith, man should know that rabbis and laity are all equally at a loss to really explain the deep and ultimate mysteries of life. This, of course, ties directly to the theme of this Service: that it represents a search and not a series of pat, naive, platitudinous answers. The search for answers can lead to a fulfillment which of and by itself can be a measure of peace. There are many opportunities for Silent Devotion and each is linked to questions; their purpose is not to confuse but to awaken in each of us a vision of what the search can bring to our lives.

Finally, while it is not the function of the rabbi to supply answers to all of the questions which plague man during the course of his lifetime, it is the task of the rabbi to serve as a teacher in that field in which he is most knowledgeable: Judaism! For this reason, several portions of the Service are designed to fulfill the purpose of teaching the congregation certain basic facts relating to our faith. For example, most prayers have one or more biblical

IV

phrases or quotations from sacred literature! Furthermore, there are teaching sections on the Torah, on man's relationship to his fellow man, to society and, again, to Deity. Also, and certainly neither last nor least, there is a major section relating ourselves as worshippers to the day of worship: our Sabbath.

~~occasion, an basis in the life of man.~~ The Sabbath is the most important institution we have as Jews and simply to acknowledge this fact without a personal commitment would be not merely a contradiction in terms but a Chillul HaShem, a profanation of the Name of God. This commitment the Service attempts to emphasize and to the extent that the rabbi fulfills this traditional role he will make his impact on the people.

My friends, as I have spent this time outlining in briefest form the major aspects of what is in the service, you might be interested also in what is not included for this helps to explain its structure as well. For example there is very little relating to youth and, again, there is not a mention of Nature in the form of flowers, trees, the beauty of the blue and clear sky. (Also, softness is not mentioned but merely implied and then only at the end of the Service). These omissions, of course, are not accidental; they represent what we are, in the context of ~~my~~ ^{my} congregation on the harsh, hard and tiring sidewalks of New York. Youth, per se, is not a major factor in our Temple structure although we have a religious school and a youth group; rather, our average age is above 50 and our youngsters are either in colleges away from home, or married with children of their own. Or, take the other point: on our street, with its high crime rate, its garbage cans, its screaming fire-fighting equipment winding its way through the densely parked cars, there are no trees, no flowers, no green grass and the patches of clear blue sky are all too often obscured by the smog. In short, this is a service which reflects the life of an urban congregation with all that this implies; the youthfulness and surroundings of the suburban Temples simply find no place in our setting.

It is my hope, in speaking with you ~~this Sabbath evening~~ ^{today}, of the

VI

prayers which I have written, that you like them, believe them, trust in them. I would then, of course, be flattered but I would not necessarily be happy. What I wish and pray for instead, is that you search with me toward a realization of our mutual dreams and yearnings and that in this process of fulfillment we shall be united by the excitement, the thrill, the spirituality of this search. In this process we shall find that our hearts will open and that we will stand with honest words, with sincere questions, even with respectful doubts before God. His answer, in whatever way He chooses to touch us, hopefully will be heard through these prayers. ~~in answer to the advice or admonition of~~ *we can do no better than to echo the advice of* the prophet: "Seek ^{and} the Lord ^{and} you will find Him; call unto Him and He shall be near".

ILA 55:6

TEMPLE HOUR.

1-2
Friends, this time of autumn is really a wonderful season of the year. The weather is to our liking, we are again in the full swing of activity after the summer lull and, above all, Nature is enwrapped in her most beautiful garments. If there is a tree near ~~you~~ where you live you can see at once the multitude and magnificence of colors as the green turns to ~~the~~ ^{seasonal fabric of} ~~the~~ rust, ~~and brown and~~ yellow, ~~and~~ gold and red. ~~of this seasonal color~~ It truly is a time when we can admire the beauty of God's handiwork!

Recently, I was in the midst of such foliage, and ~~was~~ surrounded by the leaves which had fallen already. I bent down to pick up such a leaf, ~~and~~ then a second and then another and I was filled with a sense of wonderment and awe. Not only was I ^{delighted with} ~~impressed by~~ the wonderful colors but I was especially impressed by the simplicity of the leaf's design. Of course, I am not qualified to discuss the leaf as a botanist might; to me, rather, there was a stem, a series of veins which branched out ^{ward} ~~to the tips of the~~ ~~leaf~~ and, finally, a green substance which covered the lot. And yet, this simple object, which I now held in my hand, was capable of so much: it breathed life, it gave off a radiant color, it brought shade and aesthetic pleasure and it was for me, at that moment particularly, the focus for a lesson applicable to man and to Judaism. It is this thought, this lesson which I would like to share with you this morning for as there are many leaves, as there are many men over the face of the ^{earth} ~~world~~, so the basic structure of each leaf, of each man, is the same. We can hold this leaf in our hands and admire it, nurture and sustain it or we can trample it under foot with never a moment's thought or a second glance. In more ways than we ^{would} ~~could~~ care to admit it is the same with the human being and with the human being's personality: we can uphold, cherish and nurture it or we can trample it underfoot with little or no regard for the needs and yearnings and desires of our fellow man. That, it seems to me, is the lesson of the leaf, of mankind and of Judaism for each of these three is not an entity unto itself but ^{inter} ~~related~~ and forms an integral part of the whole of our existence.

What is basic to the leaf is the stem. It is the root and from it flows the juice of life. Detach the leaf from its source and it will wither and perish in a very short period of time. Translated into human terms the ^{example} ~~lesson~~ is valid for us as well: we are speaking here of the basic aspect of our existence, namely that we ~~are~~ created in the Divine Image. Man not only has certain physical features but, far more vital, has a mind, a spirit, a system of sensitivity which uplifts and ennobles him. ^{These} ~~and~~ allow him to aspire to those heights held out as an incentive by God. What in general, secular terms we might label ideals, values, principles we ^{identify} ~~call~~ as "Torah" in Judaism. It is basic to our existence, it is our reason for striving and worth, it is not merely a book or a series of books but a concept of living which rules and regulates and affects our lives on one level of existence while at the same time, on another level, ennobles and enhances our reason for being alive. ^{Torah adds reason to our being here!} ~~and at one with the world of which we are a part.~~

At that point we move away from the stem and concern ourselves with the veins ^{which} ~~that~~ radiate from the center. All are linked with one another and, again, the lesson is obvious: we are not alone, we are all tied one to the other, we are ^{charged} ~~burdened~~ by the very ^{nature} ~~fact~~ of our existence ~~with the concept~~ that we are responsible one toward the other. These veins can stand for many things: ones ambitions, yearnings and dreams of fulfillment but on an individual level they can ^{represent} ~~stand for~~ so much more within a context of depth. If we have the Torah, if we have Law to guide and ennoble us, ^{if we accept the} ~~and we see the~~ veins as ^{these} ~~these~~ interrelate then the ^{symbolism} ~~meaning~~ of the leaf has relevance ^{for us} on a much more personal level. For example, one such vein growing out of the central structure of our personalities might represent our obligation and commitment toward family, ~~which is to say~~ parents and grandparents, brothers and sisters for even in our time of loose relationships, perhaps I should say especially in a time such as ours, the Jewish values of togetherness, respect, mutual concern are still

held in the highest of esteem. This, in terms of Judaism, might well be synonymous with "Bris", covenant, as it exists between one family member and another. That then is one vein, one artery growing out of the stem. There are others, one of personal or individual identity, for example. ~~and~~ It is as vital as ^{are} all ~~others~~ for while Judaism places one's obligation toward one's fellow man on a very high plane of responsibility indeed, ~~it~~ ^{we are} never ^{allowed to} forget ~~one's~~ ^{ones} duty toward ~~oneself~~ ^{ourselves}. "If I am not for myself, who will be?" is one of the basic teachings of one of our greatest teachers, Hillel. It is in this ^{is} context that the concept of education comes to the fore: it is a way in which ^{a person} ~~one~~ can further ~~oneself~~ ^{himself}, obtain a greater perspective of life and ~~one's~~ ^{his} place in society and, also, attain a status and stature vouchsafed in Jewish life, ~~as well as~~ ^{and generally} in all society, only to the educated individual. And this, again, leads to an understanding and appreciation of a third vein of the leaf, of life: that prayer or pure belief or blind faith are simply not sufficient to achieve a full realization of one's potential. In Judaism, as well as in society, work, achievement, attainment, motivation rank as first among equals. One can not place one's faith only in God, one is not permitted to rely on miracles, one can not renounce one's own responsibility; ^{rather,} ~~but~~ all are interdependent and each man must be a part of the process of creation. That is in the best of Jewish tradition, that is in the interest of society, that is the best way for man to grow and better himself. These three, then, are examples of what ~~the~~ veins of the leaf ~~signify~~ ^{or} ~~some aspects of our existence, can signify.~~ Thus, then, we have the stem and the veins and now the ^{overall} green substance which covers and connects it all. It would seem to me that this represents the purpose, the reason, the goal of life and as we look at the end-product, what the leaf does signify in its entirety, then we know that it is incumbent upon us to treat ~~that~~ leaf with dignity, with awareness of its place, with sensitivity for what it can bring to man to make his sojourn among us more meaningful, more pleasant, more noble. Otherwise, to live is not enough, even the ^{simplest} ~~simplest~~ of the animals ^{survive} ~~do that~~ but if we re-

retain our analogy and believe that we have a purpose, a Law, are created in the Divine Image, then ^{merely} to exist can never be enough. A man must live, he must believe that he has a ^{goal} toward which he ^{can} and will strive, that there is more to him than the mere rainment of mortality. ^{we find this key} ~~this is this~~ same concept ~~that we find~~ in Judaism as we go through the cycle of the religious year; we find it as well in the leaf. Some may feel that the leaf, after all, simply exists for but a few short months and then rapidly falls to the ground to be trampled upon ^{or be swept away} by man but there are others, I among them, who see in the leaf that element of protection and shade, of beauty and substance which lives from year to year, which renews itself and rejuvenates man, ^{who} ~~which~~ seek in this simple creation of God an example by which man can live. Of course, it is just like life: there is death and birth, there is sadness and joy, there is despair and hope, the examples are endless as you know only too well. But, above all, as in the cycle of life for man, as in the cycle of the Jewish year which we have just completed in the month of September, as it is in the leaf which renews itself so all of this is but one more way of saying that to see the leaf, green again after the long winter, even fallen to the ground at this season of the year in all of its grandiose color, ^{gives} ~~there is~~ an assurance ^{at} the very ^{heart} ~~depth~~ of man that there ^{will bring a measure} ~~will be a tomorrow. and that this tomorrow can not help but bring something~~ of ~~the same~~ goodness, beauty and worth ^{and therefore give depth} to each and every one of us. The leaf then is our body, spiritual and physical: there is the stem, there are the veins of life, there is the over-all ^{scheme of things} ~~covering~~ and with it, ^{all each one of us} ~~we find our goal~~ ^{finds his mixture of awe, gratitude and sanctity.} ~~and purpose and sanctity.~~

What we have said is, of course, nothing new but then the preacher Kheleth already ^{noted} ~~said~~ in his time that "there is nothing new under the sun". But that is not ^{the point} ~~at issue~~; it may not be new but it is worth repeating for the example of the leaf can be seen by us all or can be translated into a parallel ^e

example as we find it on our own path of life. Religion, ~~or~~ a religious way of life, then, is not so difficult or extreme ^{or} removed from us; rather ~~it is~~, as Deuteronomy already told ^{us} "it is in your heart and in your mouth that you may do it." ^{This, then, is the measure of a leaf: This is what we are!}

C/O Mr David Davis

Central Synagogue

Friends, I have been a part of America for almost 35 years; except for the first few years most of my education has been in this country. ~~and~~ When the time came for me to serve ~~my country~~ ^{as a soldier} I did so willingly during the second World War. Every opportunity for growth and freedom have been recognized and acknowledged by me as part of the American heritage and while I was never foolishly naive I always felt myself to be sensibly idealistic: I believe in the equality of people, I fought for the place of blacks in our society, and while I disagree strongly with many of our official ^{government} positions ~~and plans of action~~ I am also deeply grateful for what this country has done for me and mine, for you and yours. America, for all its faults, has allowed me to grow as a person; I have always felt secure and safe within its borders and I have seen most of it ^{personally} in terms of my ~~personal~~ travels. In short, what all this introduction means to say is that I am no stranger to this land, that I feel deeply about it and that for most of the 35 years I always considered myself to be a part of the American people and that I liked this feeling ^{of belonging} very much!

Now you know the background of feeling out of which I speak for as a ^{in America today} Jew, my spirit is deeply troubled. I can not help but feel, and I will cite you the evidence, that there is a subtle ~~and~~ ^{but} very substantial change in the American thought process vis-a-vis the Jew. We New Yorkers noticed it ~~at~~ ^{first}, first and most obviously in the ~~conflict~~ of black-Jewish confrontation ^{of} 1968, in the ~~unholy~~ alliance between Mayor Lindsay, the Ford Foundation, ~~and~~ the black and Puerto Rican minorities on the ^{one} hand and the Jewish interests on the other. ~~We notice it with the vile and crude attacks on the merit system in 1972.~~ ^{The change in 1972} We notice the subtle changes also on the national level: that there is no Jew on the Supreme Court today, we recall Mr. Nixon's apology to President Pompidou in Chicago some years ago, and we note his comment to be "even-handed" in his policies toward Israel. No phone call in an election year to Golda Meir, no amount of flagrant wooing of the Jew-^{ish} electorate, ^{The revoking of \$3 million loan to Yards but leaving \$2 million loan in effect} ~~no amount of allocation for Jews~~ can dissuade me of the feeling that the position of the Jew in America no longer is as secure as before!

But are we Jews being too sensitive; are we worrying unduly? Do we see the scare of anti-semitism everywhere because we are conditioned by events of the past? I am sorry to say that the literature of contemporary anti-semitism can stand on its ~~own~~ questionable merit; the journals of the left and right, for quite different reasons, find our country and its people thrown into the arms of communism and a depression because ~~such Jews as~~ Herbert Stein in Finance and Henry Kissinger in Foreign Affairs are part of the "international Jewish conspiracy". Indeed, such men ^{recognized} as Jews are able to reach the heights of power in our American society but they are the exception rather than the rule and who knows ^{whether} ~~what the~~ future ^{generations will} ~~will make of their~~ ^{influence make Jews accountable for their influence today.} ~~places of authority in terms of the safety of the Jewish population in America~~

All this, incidentally, at the time ^{that} ~~when~~ Philip Roth is accused ^{of} ~~for~~ contributing to the delinquency of American morals with his "Portnoy's Complaint" and believe me when I say that all ^{popular & intellectual journals that review the} ~~journals, readily linking themselves to this~~ book, speak of the Jewish author, the Jewish Portnoy and the Jewish mother. This is not an isolated instance, of course; Norman Podhoretz, editor of "Commentary" wrote an article some time ago in which he comments on the accusation by the noted author and international celebrity Truman Capote, that there is a "Jewish Mafia in American letters." This means, "a clique of New York oriented writers and critics who control much of the literary scene through the influence of the quarterlies and intellectual magazines. All these publications are Jewish dominated and this particular coterie employs them to make or break writers by advancing or withholding attention... Malamud, Bellow, Roth, Singer and Mailer are all fine writers but they are not the only writers in the country as the Jewish Mafia would have us believe". Now, my friends, Truman Capote is not an anti-semite, he is successful and he has not been frozen out but the very fact that he could write such ~~sentiments, believe them~~ ^{drivel} and ^{assault} ~~warn~~ his readers with ~~his~~ ^a paranoid view of Jewish power is itself astounding and could not have occurred a mere ten years ago.

^{But} The mood of the arts and in politics, as I have indicated, is a mere trifle in terms of the resentments which ^{bubble} ~~lie~~ under the surface ^{of society} and which may well

come to the fore when the right opportunity presents itself. The emotions generated ^{by} ~~in~~ the Forest Hills housing controversy are one example; the very serious effort to deprive Jews of their protection under the merit system is another. The ~~resentment~~ ^{resentment} of other ethnic, national and religious groups at the ~~flagrant~~ ^{flagrant} ~~counting~~ ^{counting} of the Jewish vote in major cities and states, is a third such example. ~~Others can easily be found, if we take the trouble to look.~~ I have not even touched on our closeness to Israel, ^{or} on a more visible hatred of the middle-class largely ^{but wrongly} identified as Jewish, and on the lack of sensitivity to the past where, for example, a Holiday Inn in Trenton ^{recently} rented rooms to a group of Nazis who wanted to get together to celebrate the birthday of Hitler. It ~~took~~ ^{was} the American Jewish Congress ^{which reacted to} ~~to discover~~ the matter and obtain ^{ed} for the Jewish community a lukewarm apology. ^{problems + examples of a more pronounced a-s can be supplied ad nauseum.}

In short, for the first time in my years in this country I am beginning to feel a bit ^{anxious} ~~less than safe~~; of course, all is not ^{hopeless} ~~black~~ or threatening or full of despair. ^{a few} I grant that Jews still hold positions of unparalleled power and prestige, ^{I appreciate the reputation} and that discrimination is not really overt. At the same

time, I find myself asking more often than I had ever thought possible, a ^{vagging} question I had despised in ^{+ I wish I really hate myself:} America especially; namely, "is it good for the

Jews"? This, then, is the problem with which I want to confront you this special evening when we are together, in America, because of our identification as Jews. [That is why we are here, out of tradition, because ours is a certain religious background, we have a special plea for ourselves and our people in the House of God this awesome night.] Years ago we were all fearful that because of the good times we Jews were experiencing in America our children and their children might well assimilate and they would be lost to our cause. Today, however, with ever greater emphasis on ethnic identity on a multitude of levels the danger of our being singled out, of not being permitted any longer to be simply a part of the American scene, is a source of very real and lasting concern. The question of Jewish security in America is moving to center stage; we confront the question and the challenge at an early ^{hour} ~~stage~~ so that we will not be taken by surprise, so that we will become

sensitive to the nuances, so that we can marshal our forces spiritually, intellectually and politically.

And that brings us to a second point of concern. There has been a very noticeable reticence ~~on~~ our part as Jews to protest, to raise our voice in opposition, to demand as vociferously as all the others. We have been deluded on the two fold level ~~of~~ a schizoid orientation: if we keep quiet our troubles will go away, and how crude it is to push and shove, ~~for after all~~ ~~we are gentlemen!~~ ~~Again, it seems to me that~~ This kind of an attitude will no longer suffice and ~~it~~ ^{This} is a point of view we can no longer afford. If you agree with me that the security of the Jew in America ~~is~~ is coming into question, and I want to stay in this country rather than escape its problems, then we must follow the teaching of Hillel who asked: "If I am not for myself, who will be for me?" If you follow my line of thought and are also troubled, no matter how ~~unpleasantly~~ ^{unpleasantly}, with the question "Is it good for the Jew" then our concern is no longer one of a parochial, limited nature but one which enters into the mainstream of our lives as citizens of a country we deeply admire, ~~(which has given us more than we brought to its shores,)~~ which has been the home of Jews for more than 300 years, and which deserves our love and respect. At the same time, if we are threatened in any form we must learn to speak up, we must learn to be selfish, we must learn to be concerned with our future. If our interests come into, or are ~~in~~ conflict with the interests of others we want the situation to be resolved judiciously, equitably, honorably; our history has never been one of unreasonable demands. At the same ~~time~~ ^{time}, we insist as Jews and as Americans, that we have earned the right to be treated with respect; we demand that our minority status as 3% of the population be treated with the same degree of concern as the minority position of others; we expect that in a time of ethnic, religious and national concern our heritage be placed on a pedestal because we Jews gave a spiritual dimension to humanity, we furnished the moral foundation on which western civilization rests, ~~and~~ we personified the concept of Justice, ^{we gave ourselves to it from the time} as the first of our people, and the latest of them, stepped off the boat and unto these shores. We have

v.
earned the respect^{and our place} and let no man^{ever} forget it!

~~Of course, the last point at issue,~~ ^{Finally,} the third crucial point of controversy, is the thought: just what is good for the Jews, precisely what is in our interest? How limited, parochial, individualistic should we become? Must we already stoop to say that just because something is Jewish or Israeli ~~or semitic~~ ^{it} is automatically good for us; and, conversely, everything or everyone who threatens our established position is automatically against us? I hope that we have not yet slipped to that ^{low} level of concern although the fear of "others" has ~~brought~~ ^{affected the judgement of} many of our fellow Jews. ~~to that point.~~ It would appear to me that there is honest room for differences, that there are issues which must be resolved, and that we must in the natural sequence of events win a few as well as lose a few. But I must also emphasize that to my mind the handwriting on the wall is unmistakable: the Golden Age in America is waning as indicated by the violence, the obscenity, the graffiti and equally so, the Golden Age in America is waning specifically for the Jew, ~~and~~ I find myself involved and saddened and troubled on both levels because each means so much to me personally. The issue, then, must be discussed openly and fully whether you agree or disagree; we must take every opportunity from now on to ~~settle the issue~~ ^{confront the challenge} as to who and what we are/as individuals, as Jews, as Americans; we must be prepared both physically and spiritually to so mature that one day we may be able to cope with a phenomenon on our people have experienced so often over the past centuries: that when all is said and done, when all our glories and contributions have been listed and when due homage has been paid us, prior to the storm we shall find ourselves ^{to be} alone! I hope we never see it in our lifetime but if I must ask: "is it good for the Jew?", then at the very least I must be aware of myself as a Jew. Let them not ~~find~~ ^{find} me unaware of myself, let them not confront me ^{with} ~~an~~ identity which I can not ~~control~~ ^{fulfill}, let them not accuse me of a Jewishness to which I am not fully committed. I wonder how much the protestors at Forest Hills ^{who were identified as Jews by the news media} were aware of their Jewishness except for membership in the B'nai Brith and winters in Florida; does an extended stay at Grossingers or

a similar place add to ones ~~Jewishness~~ ^{Orthodoxy}; does ones eating of Diet Matzohs at Passover or throughout the year add to the dimension of ones Judaism?

The answer, of course, is obvious. I want to be identified with you ^{on} for a night such as this, ~~for a service of the heart such as we offer,~~ for a commitment to a Synagogue, to a tradition, to a heritage such as ~~that for~~ ^{ours} ~~which we are noted.~~ There may be a great deal going on in our country today which gives us moments of unease and which we view as not being to our benefit or credit but then there comes a gathering such as this, ^{ours is} a renewal of the spirit, a rejuvenation of the soul, a declaration of ~~faith~~ ^{belief} to ones faith and ones God and as I identify myself ~~with this~~ ^{here} and with you, then I can say unequivocally: this is good for the Jews! ~~and because of it we shall~~ ^{be identified properly, we shall survive, we shall prevail, we shall live!} ^{I am not for myself} Who shall be for me? Tonight in this setting I am for myself ^{as a Jew} as I am for you, as I hope you are for me and what this Sanctuary represents, ^{must radiate} ~~shall emanate~~ a feeling of worth and responsiveness to the needs of our time which shall allow us to cope in strength with the issues that ~~shall determine~~ ^{influence} ~~our~~ ^{our} future. In the meantime we have entered the New Year, we have asked God to inscribe us for good, we have sought to be cleansed spiritually; I wrap myself in my ^{on Kabbalah} garments of faith and as a Jew I know that ^{here} ~~in~~ the only home that matters for me, I am safe, I am secure and I am at peace.

Amen.

Heb. Tab., Sunday Eve., Sept. 17, 1972; KOL NIDRE.

"Is It Good for the Jews?"

Norman Podhoretz

ALTHOUGH he scarcely touches on the implications of "affirmative action" for Jews, Paul Seabury's article (p. 38), especially taken in conjunction with Earl Raab's "Quotas by Any Other Name" in the January COMMENTARY, has persuaded me that the question, *Is it good for the Jew?*—a question as old, in all probability, as the Jewish Diaspora itself—has not quite reached the end of its ancient career as a useful guide to thought. Yet there was a time in America, not so long ago, when to many of us, perhaps to most American Jews, the question no longer ever occurred: far from being the first, it was more likely to be the last, consideration that sprang to our minds in relation to any event. And if it were ever asked in our presence, or in anything we happened to read, our response was likely to be one of embarrassment or of anger or of contempt—unless of course we were being exquisite, in which case we might be charmed. *Is it good for the Jews?* The question bespoke a mentality no broader than the horizons of the tribe, and it carried an odor of alien worlds—of the empire of the Hapsburgs and the Russia of the Czars—which had long since crumbled to dust. To the world of the American Jew, to the situation in which he found himself, to the conditions under which he lived, this ridiculously parochial question, redeemed, if it was redeemed, only by its antiquarian appeal, could, we used to think, have no connection at all.

We had cause to feel this way. During the period running from the end of the Second World War to the middle or late 60's, Jews had no need to ask whether any-

thing was good for the Jews, for the simple and sufficient reason that in America at least almost everything was good for the Jews. Anti-Semitism still existed, mainly on the political Right, but so discredited had it become through its association with the name of Hitler that no one who aspired to respectable status in American public life dared voice anti-Semitic sentiments openly or dared make any use of anti-Semitism in appealing for the support of others. For the penalty was instant banishment from the world of acceptable opinion. Thus, for example, Joe McCarthy, sensitive to the vulnerability of any right-wing movement to accusations of anti-Semitism and fully aware of the damage such accusations could do, went out of his way to appoint two Jews with markedly Jewish names as his chief assistants, while even the more extreme John Birch Society declared that anti-Semites were unwelcome to its ranks and even went so far as to expel members of the Society who were unable to restrain their frisky anti-Semitic passions when writing or speaking in public. Whether or not, then, the actual level of anti-Semitic feeling declined in America, the sheer number of anti-Semitic statements, or indeed of statements hostile to Jews in any way or to any degree, most certainly did decline in the public prints, on the airways, in political speeches, and probably even in private conversation.

Along with this decline in the open expression of anti-Semitic sentiments and ideas went a precipitous decline in discriminatory practices against Jews. Pockets of discrimination continued, of course, to exist. There were areas

in which Jews were prevented from buying homes; there were cooperative apartment buildings—even in New York!—from which Jews were more or less openly barred. There were resorts and private social clubs to which Jews were not admitted. There were business enterprises which kept Jews out of the executive suite. But between 1945 and 1965 most of these practices became illegal, and if this did not cause them to disappear entirely, it certainly made them harder to follow and easier to fight where the will to fight was aroused.

It was this same period that saw the apparent end of quotas restricting the number of Jews who could be admitted into the elite colleges and the better professional schools. Such quotas, often operating under cover of the search for geographical and social balance, had been in existence since the early 1920's,* and in an informal way they had also governed the hiring of faculty. By 1960 they seemed to have become almost entirely a thing of the past.

But to say merely that open anti-Semitism virtually disappeared and that discrimination against Jews declined would be to put the case too negatively. The truth is that the American climate of the first two postwar decades was not only less hostile to Jews than it had formerly been; it was also more congenial. Not only were obstacles removed, but invitations were issued. Not only were Jews less and less excluded from more and more places; they were also made to feel more and more welcome, more and more at home. Having, for example, always considered itself—without thinking about the matter very much—a Christian country, the United States suddenly began extending recognition to Judaism as one of the major American religions. The rabbi became an obligatory part-

* See "How Jewish Quotas Began," by Stephen Steinberg, in the September 1971 COMMENTARY.

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Kafka



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ner of the minister and the priest
on every ceremonial occasion, and
though this development was not
without its comic side, the fact
remained that Jews as Jews were
being invited in, no longer alien-
ated to that most literal extent.

Another and perhaps more tell-
ing example of how positively
congenial the American climate
became to the Jew in the period
under consideration was the inter-
est which developed in Jewish
writers and artists and intellectu-
als, and the sympathy which began
to be shown for their work. Hav-
ing formerly played only a minor
role in American letters, Jews all
at once began finding an audience
for the things they had to say, and
the more Jewish in character they
were—the more they wrote about
Jewish life in particular and the
more they wrote in a style which
betrayed its connections with Yid-
dish and with the contours of
immigrant life—the bigger and
more appreciative, it remarkably
seemed, the audience would turn
out to be.

And of course the literary world
was not the only world in which
Jews were able to benefit from and
take advantage of a newly benign
environment. Everywhere they
seemed to be prospering. Jews
without money there continued to
be, especially in the bigger cities,
but the Jews who lived in poverty
were in some ways even more
invisible than Michael Harrington
said their non-white counterparts
had become, if only because the
Jewish community as a whole was
in so vivid a state of economic
bounteousness, with only the Epis-
copalians—the most aristocratic of
the Protestant groups—to rival
them in this respect. In business
and in all the liberal professions,
including of course the profession
of teaching, the Jews were doing
well, and so were most of their
children, so many of whom were
going to college that the excep-
tions came to be looked on as
strange, almost, even, as a species
of social deviant.

UNDER such circumstances of
security and prosperity, why
would anyone ask whether any-
thing was good for the Jews?
Surely *everything* was good for the

Jews. But is everything good for
the Jews today? There are those
who say yes and they can argue
with great plausibility that the sit-
uation as I have just described it
remains in all essential respects
the same and in some important
respects has even, from the Jewish
point of view, improved. A dra-
matic area of improvement, for
example, is political life. As Mil-
ton Ellerin of the American Jew-
ish Committee has reminded us,
more Jews than ever are running
for elective office, including such
high offices as Governor and
United States Senator, and more
of them are getting elected than
ever before. Despite the greater
visibility of Jews on the political
scene, moreover, the taboo on the
use of anti-Semitism in electoral
campaigns continues to be rigidly
observed.

All this is true and it is reassur-
ing and it must be kept in mind.
But other things are true as well
which are not so reassuring and
which must also be kept in mind.
If the taboo on the use of anti-
Semitism in electoral campaigns
continues to be rigidly enforced, it
has ceased being rigidly enforced
in other areas of American life;
and if the anti-Semitism of the
Right continues to live under-
ground, the anti-Semitism of the
Left has moved in recent years out
of the foul-smelling catacombs of
the radical tradition and into the
common light of day. On the rad-
ical Left—despite the fact but also
of course because of the fact that
so many of its members are Jews—
the hostility to Israel often spills
over into a hostility to Jews, just
as the hatred of middle class values
often spills over into the hatred of
Jews. Among blacks, and especially
at the extreme edges of the move-
ment for community control
where the likes of LeRoi Jones
hold sway, there is overt anti-
Semitism of the crassest and
crudest kind, and white liberal
supporters of this movement—
again including a number of Jews
—have been extraordinarily ret-
icent in their response to it and
even more extraordinarily reluc-
tant to penalize black anti-Semites
with the loss of sympathy and
support.

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world. For some time now the sound of grumbling has been heard in the English Departments of the land over the prominent position of Jews in the world of American letters, and to those with ears to hear it is a sound with ominous echoes of Berlin and Vienna in the 20's. To make the echo even more ominous, the Jewish prominence in cultural life is often attributed today, just as it was in the past, neither to accident nor to merit, but rather to a Jewish conspiracy. Thus Truman Capote exposes the existence of a phenomenon he calls "the Jewish Mafia in American letters." This is, Capote asserts, "a clique of New York-oriented writers and critics who control much of the literary scene through the influence of the quarterlies and intellectual magazines. All these publications are Jewish-dominated and this particular coterie employs them to make or break writers by advancing or withholding attention." And Capote goes on: "Bernard Malamud and Saul Bellow and Philip Roth and Isaac Bashevis Singer and Norman Mailer are all fine writers but they're not the *only* writers in the country as the Jewish Mafia would have us believe. I could give you a list of excellent writers . . . ; the odds are you haven't heard of most of them for the simple reason that the Jewish Mafia has systematically frozen them out of the literary scene." Now Truman Capote is certainly not an anti-Semite. Nevertheless this statement, with its mixture of half-truths and outright falsifications, with its paranoid view of Jewish power, with its dementedly exaggerated notion of Jewish solidarity, and with its self-pitying and self-exculpating *ressentiment*, might almost have sprung full-blown from a classical anti-Semitic tract. Is this kind of thinking confined to Capote alone? Not according to him. The sinister workings of the Jewish Mafia are known, he says, to "everyone in the literary world."

In short, after a period during which the volume of openly expressed hostility to Jews declined to a level so low as to be scarcely perceptible at all, we seem to have

entered a period in which the taboo is being weakened and the same restraints no longer obtain. If one made a simple numerical tally of references unfriendly to Jews in the public prints since, say, 1967—the date of the Six-Day War when so many intellectuals of radical stripe or sympathy responded to the victory of Israel with an "anti-Zionism" which was not always easy to distinguish from the anti-Semitism of old, and the date as well which marked the beginning of the terrible struggle over the New York schools, a struggle in the course of which black anti-Semitism, however much or little of it there may be within the black community as a whole, erupted for the first time into widespread public view, and just by diabolical coincidence as the backlash against the Jewish position in the cultural life of the country was gathering enough force to make itself heard with the kind of brazen directness we get in the statement by Truman Capote I quoted above—if one made such a tally, one would certainly find a spectacular increase in the volume of anti-Jewish utterance as compared with any period of similar length in the 50's or early 60's.

BUT what about discrimination against Jews? In the days when anti-Semitic sentiments and ideas were banished from the spectrum of respectable opinion in America, discriminatory practices against Jews also showed a corresponding decline. Of course, it was not in every case for the sake of the Jews alone, or even primarily for the sake of the Jews at all, that such practices were made illegal or voluntarily suspended. The measures which outlawed discrimination in employment and housing—which established that an applicant must be judged as an individual without reference (in a phrase which is itself coming to have an anti-quarian charm) to "race, creed, or color"—were instituted with the Negro more directly in mind than the Jew, although the Jew benefited too. When a system based, in principle and also very largely in practice, on merit as measured by anonymous examination results

was put into operation in the field of government service, the purpose was not to help Jews become schoolteachers or principals or social workers or hospital administrators, although this was certainly a result; the purpose was to do away as far as possible with the spoils system, with nepotism and politically-controlled appointments. When, as recently as 1957—only, as historical time is measured, a little minute ago—the quota system was dropped by many American colleges and replaced by an admissions policy almost exclusively geared to college-board scores, the intention was not to rectify the injustice which had been done to qualified Jewish applicants who, simply because they were Jewish, had once been passed over in favor of less qualified applicants; the intention was to upgrade the academic and intellectual standards of higher education in America lest the Russians outstrip us in technological advance, as their launching of Sputnik at a time when we were still unable to do the same, seemed to suggest they might. Still, whatever the purpose of these measures was, they did benefit the Jews and the fact that they did could only have been considered in a climate as friendly to Jews as the climate was then, a climate which was thoroughly anti-anti-Semitic, so to speak, an additional and most welcome bonus.

And today? Do we see an increase in discriminatory practices against Jews today? I am very much afraid that we do. The two principal areas are civil-service employment and university admissions and hiring practices, in both of which the idea of judging an individual without reference to "race, creed, or color" has lost considerable ground in favor of the idea of proportional representation according to race and, increasingly, according to sex, and very lately according also to ethnic group. But the same idea also seems to be gaining ground in areas besides the public sector and the universities. One example which comes to mind is the so-called Minority Advancement Plan, put forward in an article in

the New York *Times Sunday Magazine* (August 22, 1971) by John Kenneth Galbraith, Edwin Kuh, and Lester C. Thurow. By the terms of this plan all firms of a certain size would be required by law to put a stated percentage of people drawn from "minority groups" into jobs paying \$15,000 per year or more. Jews, although some might consider them a minority group, since they after all add up to a mere 3 per cent of the population, are not defined as such in the Galbraith Plan; nor are Italians or Poles or any other of the predominantly Catholic ethnic groups: only non-whites and women are minorities in this quaint and original conception. For Jews, like the other white ethnic groups, are, as Galbraith and his colleagues put it, already in the club, which is to say that they already have more than their fair share of the better-paying jobs. Now there are substantial reasons for disagreeing with this complacent view of the economic situation of the major ethnic groups. But let us acknowledge that Jews are more than proportionately represented among those in this country who earn \$15,000 or more. Are they then to be fired under the Galbraith Plan? Or will they simply be phased out gradually by the adoption of an anti-Jewish quota in hiring and promotion? Galbraith and his colleagues do not say. Perhaps their idea is to replace the Jews in question with their wives, thereby killing at least two birds with one stone, and maybe even one or two more.

The extent to which this new idea of proportional representation is already being put into practice can be gauged from the cases described by Earl Raab in last month's COMMENTARY and by Paul Seabury in the current issue. Clearly it is not the primary purpose of those who support this tendency to discriminate against Jews—though it may be that in a climate in which Jews are commonly said to be *overrepresented* almost everywhere they are represented at all, the idea of putting the Jews in their place is considered by some a welcome bonus—just as, conversely, the opposite

development was considered a welcome bonus in the more benevolent climate of the past. Putting such considerations aside, however, what is at stake here is a certain conception of social justice and a certain conception of prudence both of which in my opinion are seriously and even fatally flawed by errors of thought, of judgment, and of moral understanding. And whatever the motivations involved, the move toward proportional representation, even if it is not fanatically pursued to its logical conclusion of apportioning everything in the world only by group and in strict accordance with the size of the group, can no more avoid hurting the Jews than the abolition of the quota system—whatever the political considerations which may have led to its abolition—could in the past have avoided helping the Jews. For constituting only 3 per cent of the population, the Jews must inevitably be harmed by any move in the direction of a system of proportional representation according to group—and by a vigorous move in that direction, very seriously damaged. // ✓

DISCUSSING some of these tendencies on another occasion, I said that they warranted neither panic nor hysteria but "a certain anxiety."* Indeed I think they do. But I also think they warrant something else by way of a healthy Jewish response. I think they warrant a revival among Jews of that ancient and prematurely laughed-off question, *Is it good for the Jews?* That is to say, I think that Jews must once again begin to look at proposals and policies from the point of view of the Jewish interest, and must once again begin to ask what the consequences, if any, of any proposal or policy are likely to be so far as the Jewish position is concerned.

I realize, of course, that Jews will find this a very difficult thing to do. As Nathan Glazer has pointed out,† everyone nowadays is uncomfortable with the idea of

* COMMENTARY, August 1971.

† "Jewish Interests and the New Left," *Midstream*, January 1971.

self-interest and Jews are perhaps, in the usual fashion of Jews, even more uncomfortable than everyone else. Nevertheless we have to face the fact that no one is likely so much as to recognize the presence of a Jewish interest in a particular issue, let alone concern himself with or speak for it, if the Jews do not do so themselves. And if the Jews fail to speak for the Jewish interest, we can be sure that measures will be taken without regard for whatever evil consequences they might inexorably, even if inadvertently, carry for the Jews. But the Jews can only speak effectively for their own interest if they accept the fact that they have an interest which may differ or conflict with the interests of others. More than that, they must also accept the fact that they have what I do not hesitate to call an inalienable human right—a right which is acknowledged and indeed honored as such by the most fundamental traditions of the American Republic—to pursue and defend that interest as energetically as they can within the limits of prudence and the restraints of the positive law.

There will, of course, be differences as to what precisely the Jewish interest is and where precisely it lies and how precisely it can best be defended or pursued. Some will wish to define it so narrowly as to include nothing beyond the immediate preoccupations of a xenophobic fringe. Some will see a Jewish interest wherever they turn their eyes; others will see one only where it most blatantly asserts itself. Some will wish to pursue the Jewish interest as they see it with singleminded zeal; others will wish to balance and weigh and navigate in circuitous lanes and paths. I do not say these differences will be easy to settle, but I do say they can be resolved in individual cases and in terms of concrete instances, so long as they are honestly discussed with a view toward answering the question, *Is it good for the Jews?* And so long as the aim is honestly to protect and defend the Jewish interest within the limits of pru-

dence and the restraints of law, intelligent bargains can be struck, tactics can be developed, strategy can be designed.*

I am not, then, counseling the Jews to withdraw into a self-regarding parochialism. Nothing I say here is intended to imply that Jews have or should have no interests other than the strictly Jewish interest. I do not say that Jews should begin and end with the Jewish interest; I only say that they should begin with it, that it should be the first rather than the last consideration that enters their minds, and that they should bethink themselves long and hard before agreeing to see it compromised or altogether bargained away—though, of course, even if they do not agree, they may for lack of power be forced to see it compromised.

If a concern with the Jewish interest need not entail a sacrifice of concern with issues in which Jews have an interest along with other Americans and along with other members of the human race, neither need it entail the transformation of the American-Jewish community into a merely selfish and self-seeking group. For as it happens the Jews are at this moment in an extremely good position to serve the best interests of the country as a whole by attempting to serve their own. I believe that a powerful case can be made (of which the outlines are present in Earl Raab and Paul Seabury) for the proposition that a system of proportional representation would in the not-so-long run do great harm to the quality of life in the United States and would even end by harming the very groups for whose short-range benefit this change was originally proposed and is already in some places being implemented. Now wherever the Jewish interest may or may not lie, there can be no

* A brilliant beginning is made by Ben Halpern in his recent book, *Blacks and Jews*, and in his article, "A Program for American Jews," in the November 1971 *Jewish Frontier*.

question that it lies in the maintenance of the merit system and that the Jews, as a tiny ethnic group, would inevitably be damaged by a system of proportional representation according to group. The fact that the Jews have such an obvious interest in the maintenance of the merit system ought, in the opinion of some, to disqualify them from defending it: they are not, after all, *disinterested*. I, on the contrary, believe that it is just the urgency of their own interest, their own stake, in the merit system that ought to sensitize Jews to its virtues and mobilize them in its defense. They have a duty to themselves to persuade as many people as they can that the principles of the merit system are sound even if some of its practices have to be reformed in the name of the principles themselves; that such a system is neither a racket nor a Jewish invention but a way of realizing certain precious personal and social values which cannot be realized as well under any other set of arrangements. In discharging this duty to themselves, the Jews have an opportunity to perform a service to the country that no one else under present circumstances seems likely to perform.

Looking back on the 1950's and the early 1960's we can now see that being absolved of the need to worry about and press for the Jewish interest—the need to face the world with the humiliating question, *Is it good for the Jews?* perpetually on one's nagging lips—was itself one of the more luxurious perquisites of what may some day come to be considered the Golden Age of Jewish security in America. The Golden Age, as golden ages must, now seems to be reaching an end, and nothing is to be gained by Jews or anyone else from denying the signs in the air. In the brassier age aborning, Jews will either ask, *Is it good for the Jews?* and act on the answers, or else they may wake up one day to find themselves diminished, degraded, discriminated against, and alone.

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Issues

August 1971

A Certain Anxiety

Norman Podhoretz

IN the last few years some of us—often to our own surprise and usually against our own will but at the ultimately irresistible command of instinct and judgment—have begun to feel a certain anxiety about the Jewish position in America. But is it indeed a sound instinct and a sober judgment which have coerced us into so sorry a state of discomfort and of unease? Are we, in short, right to worry, or are we wrong? Are we responding like healthy animals to danger, or are we being—as Jews are so often accused of being—paranoid, sniffing (in the words of an eminent social scientist who, I need hardly say, is Jewish himself) “an anti-Semite under every rock”? Instead of trying to answer that question in the abstract I want to approach it by looking briefly at the two traumatic events which actually led those of us who are now worried about the position of the Jews in America to feel the way we do.

The first of these events was, of course, the Six-Day War, not so much the war itself—which was a triumphal event and not a traumatic one—as the period leading up to the war and the period following its conclusion. Between the time the Egyptians closed the Straits of Tiran and the start of actual hostilities—two weeks I think it was—something happened to the Jews of America, and apparently also to the Jews of Eastern Europe, and even it seems to the Jews of Soviet Russia; something happened to Jews everywhere whose spiritual influence will never, I believe, be exhausted while those who were living then remain alive to remember. For the second time in this century, indeed for the second time in a quarter of a century, a

major community of Jews was being threatened with annihilation, actual annihilation, while the world, as it seemed, stood complacently by. Certainly this posed no direct physical danger to the Jews of America. And yet the Jews of America felt as though it did and acted as though it did. Their response to the crisis was not the response of a man who is doing something in a philanthropic spirit for others; it was the response of a man who is doing something in a spirit of desperation for himself.

It was as if the Jews of America had viscerally come to the conviction, severally each one and collectively all together, that they themselves could not long survive the destruction of Israel, that if Israel were destroyed and its Jewish inhabitants pushed, as the Arabs were so vociferously promising, into the sea, the Jews of America would be next, somehow and in some way the Jews of America would be next. For if there should be a second Holocaust, would it not prove that there was indeed a malevolent will at work on the face of the earth to wipe every Jew, wherever he might be, off the face of the earth, to make the entire world *Judenrein*? And if such a will existed, with Hitler as its servant in Europe, and with the Arabs and the Russians as its servants now in the Middle East, would it not find suitable and equally surprising servants to carry the work still further even in the old *goldene medineh* of the East European immigrants, even in the “golden land,” even in America itself?

I do not suggest that every American Jew said such mystically outlandish things to himself in the period leading up to the Six-Day War. I do suggest, however, that in those two traumatic weeks most American Jews experienced a passion of solidarity with the Jews of Israel that was new and shocking

This is the text of an address originally delivered last spring at the Sixty-fifth Annual Meeting of the American Jewish Committee.

and powerful, that went far deeper and much further than their commitment, such as it was, to Zionism or to Jewish survivalism in the sense of a belief in the special value and worth of Jewishness or of Judaism or of the Jewish group. The feeling was one of literal identification, a literal embodiment of the idea that *kol yisrael arevim zeh ba-zeh*, every Jew is a part of every other. Here, if we wish to use the language of mysticism, were words that were truly made flesh, and the American flesh into which they were transmuted experienced along with them—in many cases for the very first time—an ineradicable and inexpugible sense of Jewish vulnerability.

ONE might have expected that the spectacular triumph of Israeli arms in the war itself would lessen this new sense of Jewish vulnerability. It did not. What the victory did do for some of us, and perhaps for most American Jews, was to reinforce a thousandfold a new determination we had already tasted as a saving sweetener to the bitter sensations of isolation and vulnerability. It was a determination to resist any who would in any way and to any degree and for any reason whatsoever attempt to do us harm, any who would diminish us or destroy us, any who would challenge our right and our duty to look after ourselves and our families, any who would deny us the right to pursue our own interests or frustrate us in our duty to do so. We would from now on stand our ground, wherever that ground might be, and anyone who wished to harm us might succeed, but in succeeding would get no help from us, no help of any kind. I have argued elsewhere* that Hannah Arendt was wrong, heartlessly wrong, in claiming that many Jewish lives would have been saved if the Jews of Europe had resisted the Nazis more actively and more vigorously than they found themselves able to do. But there can be no question that the Nazis did seek, and did manage to get, a considerable measure of Jewish cooperation in carrying out the wholesale deportation and slaugh-

ter of the Jews. It would be a piece of blasphemous theodicy to see the Six-Day War as a redemption of the Holocaust; the Holocaust can have no redemption. But the Six-Day War can, I believe, be understood to have represented the recovery, after a long and uncertain convalescence, of the Jewish remnant from the grievous and so nearly fatal psychic and spiritual wounds it suffered at the hands of the Nazis. The Jews, who had so often and so recently chosen submission, now chose resistance. The Jews, who had so often violated the commandment to choose life, now obeyed that commandment and chose life. It was a thing to celebrate.

Jews celebrated it and will, I hope, go on celebrating it, forever and ever. But others, we soon found, did not celebrate it at all. The nations of the world, many of them, denounced it and reproved it; the churches of the world, most of them, lamented it with an unction whose oily odor lingers in the air and still has the power to sicken any healthy stomach; and the intellectuals of the world—to come to my own particular province, the piece of ground on which it has been given to me to make my own peculiarly Jewish stand—the intellectuals of the world were a story unto themselves. The tale is told of one very famous French intellectual who had signed a statement in the pre-war period urging that Israel be saved, and who then after the war angrily turned on the Jewish friend who had persuaded him to sign. "But you told me," he said, "that Israel would be beaten and the Jews massacred! You never told me they might win!" The anecdote is so good that it must be apocryphal. Jews, you see, are supposed to be beaten; they are not supposed to win. Jews are supposed to be massacred; they are not supposed to live, and if they do presume to live, they are certainly not supposed to presume to prevail.

And so a wave of what pleased to call itself "anti-Zionism" swept through the intellectual communities of the world, including the intellectual community of America, despite the fact—but of course in some sense also because of the fact—that so many members of that community in America are Jews. I

would not for a moment wish to suggest that this wave of so-called anti-Zionist feeling, this outbreak of hostility to Israel, was motivated solely by the distaste of the intellectuals for the idea of the Jew as victor. There were other causes and other reasons. The hostility to Israel was part of a larger hostility among intellectuals to America, to middle-class values, to industrialism, to technology, and even to democracy—though the hatred of democracy was rarely expressed with the same candor as the allied detestations of America, of middle-class values, of industrialism, and of technology. Nor do I wish for a moment to suggest that all intellectuals everywhere shared in these related enmities. Many who were Jewish had, often to their own amazement, experienced the same sense of identification with Jewish destiny that had overtaken most other Jews in the period leading up to the Six-Day War, and these intellectuals could not be won over to any sentiments of hostility toward Israel no matter how seductively packaged or hypocritically framed in friendly or sympathetic terms. All over the world, too, intellectuals of the social-democratic persuasion, like Günter Grass in Germany or Michael Harrington here, remained friendly to Israel. But in other intellectual circles, especially those within the ambience of what is loosely called the New Left, "anti-Zionism" was the order of the day.

Now it is perfectly true that anti-Zionism is not necessarily anti-Semitism. But it is also true, I fear, that the distinction between the two is often invisible to the naked Jewish eye, and that anti-Zionism has served to legitimate the open expression of a good deal of anti-Semitism which might otherwise have remained subject to the taboo against anti-Semitism that prevailed in American public life from the time of Hitler until, roughly, the Six-Day War. And it is more than anything else the breaking of that taboo, the taboo against the open expression of hostility to Jews, which has caused some of us to feel a certain anxiety about the Jewish position in America. It is so long since overt hostility to Jews has been regarded as a permissible attitude in America that we simply

*"Hannah Arendt on Eichmann," COMMENTARY, September 1963.

cannot say what consequences, if any, might follow from the weakening of this inhibition. No one can say for certain, for example, what harm may follow to Jews as a result of the grumbling in the American literary world over the prominence of Jews in the national culture—a grumbling which has grown louder and louder, more and more brazen, less and less ashamed of itself in the last three or four years, and which so ominously resembles the bitter complaint against Jewish cultural "dominance" in Berlin and Vienna in the 1920's. Perhaps no harm will come of this in America, perhaps much. I do not know, nor does any social scientist, nor does any pollster. But I worry and I do not think my worry is paranoid.

BUT of course it was not only in connection with Israel and not only among intellectuals and literary people that the taboo against the open expression of anti-Semitism was broken in America in the declining years of the 60's. It was also broken in connection with the black revolution and among those forces, both black and white, who have seen the best hope for blacks in the militant separatism which used to go by the name of Black Power and which mainly manifests itself today at the extreme edges of the movement for community control. And this brings me to the second of the two traumatic events which have led those of us who are worried about the Jewish position in America to feel the way we do—the New York teachers' strike of 1968.

This strike was a long and complicated affair, and I do not propose to go into it here in detail. There are, however, two points that have to be made about it in the context of this discussion: first, that it brought black anti-Semitism into widespread public view; and second, that it exposed in certain elements of what blacks themselves like to call the white power structure an apparent readiness to purchase civil peace in the United States—I do not say social justice—at the direct expense of the Jews.

As to black anti-Semitism, there is this to be said: it is anti-Semitism. Surveys have been made which purport to show that there is

less anti-Semitism among blacks than exists among whites, or at any rate that there is no more. This may very well be true, I think it probably is true, but it does not mean that the anti-Semitism which does exist among blacks is anything other than anti-Semitism, or that it is any the less odious, or any the less a potential threat to Jews than the anti-Semitism which exists among whites. Those who tolerate black anti-Semitism are tolerating anti-Semitism. Those who apologize for black anti-Semitism are apologizing for anti-Semitism. Those who explain black anti-Semitism with reference to the behavior of Jews—who attribute it to Jewish merchants or Jewish landlords or Jewish teachers or Jewish school principals—are simply practicing the age-old technique of blaming the victim of bigotry for bringing bigotry down upon his head; and this is in itself an anti-Semitic tradition. Yet the anti-Semitism which surfaced among blacks during the New York teachers' strike was in fact more often tolerated, was more often explained, was more often "understood," and was more often blamed on the Jews themselves than it was ever forthrightly and straightforwardly condemned. And this too caused some of us to worry. Were we being paranoid?

And some of us began to worry even more as we inquired into the causes of the teachers' strike and as we looked more deeply into the role played in the entire dispute by the Mayor of New York and by the Ford Foundation. In the support given by the Mayor's office and by the Ford Foundation to the forces struggling against the union and on behalf of community control, we began to wonder whether we might not be witnessing the formation of a new alliance between the patriciate and the underclass against the liberal center. George Orwell, whose name was so much on all our minds in the darkest days of the 60's, had once said that the greatest danger to liberal democracy would come from "An army of unemployed led by millionaires preaching the Sermon on the Mount." How had he, we wryly asked ourselves, foreseen so much? Now if such an alliance between the patriciate and the underclass

was really in formation, it posed a very great threat indeed to the security of Jews, for its immediate objective would obviously be—and in fact already was—the destruction of just those social mechanisms and processes under whose aegis the Jews had been able to escape the grosser discriminations which had been directed against them in an earlier day—specifically the merit system in civil-service employment and in university admissions. The merit system had neither been invented by Jews, nor had it come into being for the sake of Jews. Yet Jews had prospered under an arrangement which, at least in principle, treated all persons on the basis of their merits as individuals regardless of "race, color, creed, or place of national origin," in the familiar phrase that has now acquired so quaintly archaic a ring. Daniel P. Moynihan had warned years earlier that if the merit system were to be replaced by a system of proportional representation according to race or ethnic origin, the Jews, constituting a mere 3 per cent of the population, would be driven out. Yet such a replacement was precisely what one heard—and what one still hears—being advocated on every side and in circles which regarded themselves then, and continue to regard themselves now, as impeccably liberal in outlook. To put the matter brutally, but with no touch whatever of distortion or exaggeration, in the name of justice to blacks, discriminatory measures were to be instituted once more against the Jews. With all due reluctance, of course. With a heavy heart, of course. But never mind: the Jews would be all right. The Jews were always all right. The Jews could always be trusted to make their way.

Were those of us who worried about the growing influence of *this* line of thought paranoid to worry? I cannot believe that we were, and I cannot believe that any rational person could disinterestedly believe that we were.

BUT granted that those of us who have been worried about the hostility to Israel among the intellectuals, feeling with our new sense of literal implication in the destiny of Israel and our concomitant sense of Jewish vulnerability, that

we ourselves are somehow implicated, *arevim*, in that hostility to Israel as participating victims; granted that those of us who have been worried about the weakening of the taboo against the open expression of anti-Semitism both among literary people and among blacks; granted that those of us who have been worried about the readiness in so many quarters, many of them powerful and friendly once to Jews, to accept the reinstitution of discriminatory measures against the Jews as necessary to the establishment of social justice in America; granted that those of us who have been worried about all this have been worried about something real, something which to be sure mainly exists in the realm of ideas and attitudes and has hardly yet begun to make itself felt in the realm of practice and policy. . . . Granted, then, that we are not paranoid. Are we perhaps something worse?

For we have also been accused of worse. The great revolutionary Rosa Luxemburg once wrote to a fellow Jew as follows: "Why do you come with your special Jewish sorrows? I feel just as sorry for the wretched Indian victims in Putamayo, the Negroes in Africa. . . . The 'lofty silence of the eternal' in which so many cries have echoed away unheard resounds so strongly within me that I cannot find a special corner in my heart for the ghetto. I feel at home in the entire world wherever there are clouds and birds and human tears." That was 1917. Lately, in 1971, some of us have been chided in amazingly similar terms. We have been chided not only by radicals of the New Left persuasion and by revolutionaries who, like Rosa Luxemburg before them, are frank to disavow any special concern for their fellow Jews, but also by people who presume to speak in the name of Judaism and of the Jewish people: Rabbis and Preachers and Teachers in Israel. For expressing our anxieties about the Jewish position in America, we have been accused by such people of a selfish and mean-spirited parochialism. For coming to them with our "special Jewish sorrows" we have been accused of urging Jews to withdraw into some ethnocentric enclave where, presumably, no

"clouds and birds and human tears" are to be found. We have been insultingly treated to Theology-1 lectures on the virtues of universalism, lectures drawn from a debased and discredited tradition of 19th-century Jewish thought. We have been instructed by some that Judaism commands the Jews to campaign against Richard Nixon, and by others that Judaism commands the Jews to send CARE packages to Eldridge Cleaver in Algiers—the *shofet* Eldridge Cleaver, as he is ludicrously called in a prime document of this school of thought.

Is there any truth in these accusations of parochialism and withdrawal? There is none. Our concern for "special Jewish sorrows," far from leading us into an advocacy of Jewish withdrawal, has been one of the dynamically impelling forces behind the newly aggressive affirmation we have been making of the values of the liberal democratic order, and the newly militant defense of that order which we have mounted against the ideas of those, especially on the radical Left, who have devoted their energies either ignorantly or innocently or in full nihilistic awareness to damaging or destroying the liberal democratic order in America.

For in thinking about the Jewish position in America and in trying to understand why it is that this position is threatened, and by whom it is threatened, we have come to the conclusion that it is threatened most directly by the same forces which have mounted so abandoned an assault on the values and institutions of the liberal democratic order in recent years: the forces, that is, of the radical Left.

Now once upon a time the worst enemies of the Jews were to be found on the ideological Right, and the time may very well come when this will be true again. But it is simply not true today. The main source of anti-Semitic propaganda in the world today is not a fascist country like Nazi Germany but a socialist one, so-called: the Soviet Union. In the Middle East the most intransigent enemies of Israel are not Arab conservatives like King Hussein but Arabs of the revolutionary Left, and the more ardently revolutionary they are, the more violent is their hatred of

Israel and the more determined they are to destroy both the State and its Jewish population. In Europe, it is the radical Left and not the Right which chants such slogans as this lovely bit from the SDS in Germany:

*Macht den Nahen Osten rot,
Schlagt die Zionisten tot.*
(Make the Middle East red,
Beat the Zionists to death.)

And in America—in America we find publications of the ideological Right like *Alternative* warning against and deploring the growth of anti-Semitism, while publications of the Left like the *Village Voice* blithely go on expressing or apologizing for anti-Semitic sentiments and ideas.

Thus whatever the case may have been yesterday, and whatever the case may be tomorrow, the case today is that the most active enemies of the Jews are located not in the precincts of the ideological Right but in the ideological precincts of the radical Left. This does not mean that the Jews of America ought to join the ideological Right, not that there is any danger that a people so overwhelmingly liberal in its political views will ever really move to the Right. It does mean, however, that Jews should recognize the ideology of the radical Left for what it is: an enemy of liberal values and a threat to the Jewish position.

Those of us who have been fighting the ideas of the radical Left have been fighting them precisely in the name of liberal values, not in the name of Judaism. In carrying on this fight, we do not flatter ourselves that we are also carrying out the commandments of the Torah. It is shallow and vulgar, if not blasphemously presumptuous, to think that Judaism gives its blessings or its warrant to a particular political position, unless of course that position be theocratic monarchism. But in fighting the ideological opposition to liberal values on the radical Left, we do know ourselves to be fighting the fight for Jewish security in America as well. It is, we think, a fight worth fighting and we mean to go on fighting it, for as long as may be necessary, and no matter how roundly we are abused as reactionary, or paranoid, or parochial. ■



THE SORROW AND THE PITY
Directed by Marcel Ophuls





The Sorrow and the Pity

The courage, cowardice, and commitment of a people under wartime occupation is what Marcel Ophuls explores in "The Sorrow and the Pity." The people are the French under Nazi control during the second World War.

The film investigates the nature of man, what he will do to survive, and what he will do to preserve freedom. It also shows how both the Nazi victors and the British allies reacted, then and now, to this occupation.

"The Sorrow and the Pity" is subtitled "Chronicle of a Town during the Occupation." Clermont-Ferrand is the town and serves as the main focal point for the film. The events in this one town mirrored the events which occurred in the whole country.

Clermont-Ferrand (population 154,000; 242 miles from Paris) is an industrial city near Vichy, in the Auvergne region, in which the French Resistance started in 1942-43.

Ophuls has divided the motion picture into two parts. The first part, "The Collapse," deals with the unexpectedly rapid fall of France, and the reasons for it. The second part, "The Choice," details how some of the French people reacted.

Some resisted; some collaborated; and many were apathetic.

Recently, "The Sorrow and the Pity" received an award from the National Society of Film Critics, calling it a film of "extraordinary public interest and distinction." It was the only unanimous vote for an award since the founding of the National Society of Film Critics. The film has been nominated for an Academy Award for Best Documentary.

Marcel Ophuls

Marcel Ophuls is the son of the famous film director, Max Ophuls. His latest motion picture, "The Sorrow and the Pity," has been released in Europe to wide critical acclaim and moved Ophuls into world-wide prominence as a director.

Entering its American release, Ophuls' film is repeating its critical success. It has acquired more accolades from film critics and film-makers. Recently, it received a rare unanimous vote for an award from the National Society of Film Critics for its "extraordinary public interest and distinction."

Marcel Ophuls is currently completing a motion picture filmed in Northern Ireland, "A Sense of Loss," which examines the conflict and tragedy of the recent demonstrations in that country. He previously directed the comedy-thriller, "Banana Peel," with two of France's most renowned stars, Jean-Paul Belmondo and Jeanne Moreau. Interestingly, the assistant director on "Banana Peel" was Costa-Gavras, who later directed "Z."



Those listed below are interviewed in the film

MARCEL VERDIER and family -- pharmacist in Clermont-Ferrand.

ALEXIS AND LOUIS GRAVE and families--Yronde farmers in the Auvergne region; former Resistance fighters.

PIERRE MENDES-FRANCE--former Prime Minister of France; an Air Force lieutenant in 1939.

EMILE COULADON, Colonel "Gaspar"--former head of the Auvergne maquis of the French Resistance.

HELMUTH TAUSEND--former Wehrmacht captain stationed in Clermont-Ferrand.

GENERAL WALTER WARLIMONT--Former Deputy Chief of Operations Staff, adjutant to the Supreme Command of the Wehrmacht.

PROFESSOR ALBERT SPEER--former German Minister of Armaments.

MONSIEUR LEIRIS--former mayor of Combronde; Resistance fighter.

CHRISTIAN DE LA MAZIERE--an aristocratic former Nazi, veteran of the French division of the Waffen SS ("Charlemagne" group), who fought in Russia.

GEORGES BIDAULT--former Prime Minister of France; former President of the National Council of Resistance.

JACQUES DUCLOS--Communist Senator; former Secretary of the clandestine Communist Party.

SIR ANTHONY EDEN--Winston Churchill's Foreign Secretary

ROGER TOUNZE--journalist, "La Montaigne," Clermont-Ferrand.

CHARLES BRAUN--restaurateur, Clermont-Ferrand.

MAJOR-GENERAL SIR EDWARD SPEARS--head of the British Mission to General De Gaulle, June, 1940.

DR. ELMAR MICHEL--chairman of Salamander Shoes; former economic adviser to German Military Command in France.

COLONEL R. DU JONCHAY--head of the Resistance Movement.

MAITRE HENRI ROCHAT--lawyer, Clermont-Ferrand; defense lawyer for Pierre Mendes-France.

GEORGES LAMIRAND--Minister of Youth, 1941-43; former mayor of la Bourboule.

MESSIEURS DANTON AND DIONNET--teachers, Lycee Pascal, Clermont-Ferrand.

MARIUS KLEIN--shopkeeper, Clermont-Ferrand.

PIERRE LE CALVEZ--theatre owner, Clermont-Ferrand.

RAPHAEL GEMINIANI--champion professional cyclist.

MONSIEUR MIOCHE--hotelier in Royat, north of Clermont-Ferrand.

FLIGHT SERGEANT EVANS--British RAF pilot shot down in France in the Auvergne region.

DENNIS RAKE--former S.O.E. agent for the British in occupied France.

MAURICE BUCKMASTER--former head of the "F" section of the S.O.E., the British underground

EMMANUEL D'ASTIER DE LA VIGERIE--founder of the "Liberation" movement.

MARCEL FOUCHE-DEGLIAME--director of the "Combat" movement.

CONTE RENE DE CHAMBRUN--international lawyer; son-in-law of Pierre Laval, Prime Minister of Marechal Philippe Petain.

DR. CLAUDE LEVY--author and biologist.

COMMANDANT MENUT--Resistant of Clermont-Ferrand.

MATHEUS BLEIBENGER--former Wehrmacht soldier in the Auvergne; prisoner of the Auvergne maquis, 1944.

MADAME SOLANGE--beautician; victim of French reprisals after the Allies arrived in Clermont-Ferrand.

Plus many countless citizens of the town of Clermont-Ferrand in the Auvergne region of France.

Maurice Chevalier, Danielle Darrieux, and many other French entertainment personalities also appear in "The Sorrow and the Pity," either in French or rare German newsreels and motion pictures.

Don't Believe They Didn't Know About Hitler



By ALFRED KAZIN

MARCELOPHULS'S "Le Chagrin et la Pitié" (The Sorrow and the Pity), a documentary film of France under the Nazi occupation, runs four hours and twenty minutes. This was not too long for me and the rapt, racked audience the night I saw it at the New York Film Festival. Though the period the film covers is at most five years, Nazism has so occupied and embittered our minds—those for whom it has more and more become the central yet most mystifying event of the 20th century—that it hardly seems 31 years since France was defeated and occupied.

Yet Nazism in general, Nazism and its victims, Nazism and its collaborators, is also the obsession and grief not only of those whose youth was stamped by it, but of those now actually or professionally young. Their sense of the 20th century, whether they know it or not, is dominated by totalitarianism and the specter of its indescribable, incalculable cruelty. Don't ever believe people who say they didn't or don't "know" what was going on under Hitler. Fear blots out knowledge.

Yet, despite this continued obsession, this understandable fear, the everlasting mystery to all generations of just why the Nazis, their agents and sympathizers, were so improbable but extreme, books—whether in the form of his-

tory or fiction or all the counterfeit forms of either that make best sellers for a season—have not been able to present the actual effect of Nazism on the lives, faces, minds of the many who lived with it. Books, even when their authors are not very intelligent, are always more "serious" than films—i.e., more linear, more logical, more intellectual. Books obey that supposed mind of God which has always been intellectual man's idea of order.

But films are made to communicate. And though a camera dwelling on a face, a street, a wedding party, takes in more than the orderly processes of the mind can handle, all that raw footage is so cunningly edited, cut, dubbed, spliced, voiced, synchronized, music-filled, that the effect of communication, instant effect on the audience, is obviously at variance with what the camera cannot help dwelling on in the shot of a face, of an actual street, of the unsynchronized faces at a wedding party. The final product is a fascinating hodgepodge, unresolved—often fortunately—in a way that no hook can afford to be. But films are graphic, they are on the surface, they present. And one terrible effect of Nazism is that though the pain is everlasting, the cruelty still seems too improbable for books, just real enough—when caught in the flesh—for film.

Four hours and twenty minutes are not too long for me to look at the aging faces of those telling their individual stories now, those who in 1942, 1943, 1944, were resistance fighters in the hands of the Nazified French milice, or Jewish children, or French peasants in the underground who were betrayed by a neighbor and sent to Buchenwald, or a German Army captain in Clermont-Ferrand, or a Nazi counter-espionage agent, or a Nazi expert in French economic affairs.

What Marcel Ophuls and his crew, to begin with, have so amazingly captured for interviews are so many of the significant leaders and significant types—Pierre Mendès-France, Anthony Eden talking a fast, thoroughly British French, Emmanuel d'Astier de la Vigerie, founder of the "Liberation" movement; Georges Lamirand, former "minister for youth" under Pétain; General Walter Warlimont, adjutant to the Supreme Command of the Wehrmacht; Jacques Duclos, head of the clandestine French Communist party; the aristocratic French Nazi Christian de la Mazière, who fought in Russia with the Waffen S. S.; General Spears, liaison between Churchill and De Gaulle, a marvelous man with a face that all too clearly has seen and meditated on everything that both the British and the French went through.

For me, surely for most in the spell-bound audience, hut above all for the people on the screen, telling their stories now, everything pertaining to the occupation of all Europe is still, in 1971, a thing of passionate breathtaking emotion. History, this history above all, has made our individual lives more intense. A tension is created, between the people on the screen and the audience, between the audience and its memories and private fears, that gives certain anecdotes and confessions in the film the effect of explosion.

The voices in 1970 are often slow, hesitant, old—lots of water under the bridge between the Pétainiste youth leader, Lamirand, who in newsreels of the period is a sleek fast-talking leader, but interviewed in 1970 looks and sounds an amiable fool. Two aged lycée teachers don't seem to know how many of their students and colleagues were rounded up, or that a memorial tablet on the wall refers to 1939-1945, not 1914-1918. The camera focuses on the tablet and shows them up. Then there is the amazing story of Denis Rake, the English secret agent. With simple dignity Rake in the film says that he is a homosexual, and he says that he probably became a British agent in occupied France to show that he was as manly as other men. And he goes on to say—no novel would have been content with this but in the film it is enough—that he lived with a German officer during the war and ended the relationship only because he was afraid that it might keep him from doing his duty to England.

With even greater impact Pierre Mendès-France recounts in his unhurried, always considered way, how, because he was a Jew and had served in the Popular Front government under Leon Blum, he was imprisoned by the Pétain regime as a "deserter." He managed to escape from his cell and to scale the prison wall only to find that the street below him was not clear. A young man was reportedly urging a girl to go to bed with him, and the girl was taking a very long time to make up her mind.

Mendès-France is in a sense the "hero" of this film because he is so obviously a man whose experiences have not got the better of him. His is the unwounded and unposturing face on the screen, especially by comparison with Laval's son-in-law, René de Chambrun, who, whether he knows it or not (and why shouldn't he?), is lying in his teeth when he portrays his odious, rat-faced father-in-law as a "savior" of the French from the most extreme depredations of the Nazis. The biologist and writer Dr. Claude Levy, recounting the round-up of Paris Jews, says that the French police, when requested by the Gestapo to bring in all Jews over 16 for deportation, in an excess of zeal also rounded up 4,000 children. While the Germans were trying to cope with

this unexpected "administrative" problem, the Protestant Pastor Bougnier appealed to Laval, who replied, "It's of no importance. I am practicing prophylaxis." Not one of these children survived.

In the film Dr. Levy goes on to say: "France collaborated. It is the only European country which collaborated. The others signed armistices, capitulated. This is the only country in Europe which adopted laws which on a racist level went even further than the Nuremberg

laws, since the French racist criteria were even stricter than the German. France was covered with concentration camps: Lurs, Argeles, Rivesaltes, Drancy."

Ophuls's film, intended for French television, was kept off the air because it tells the unpalatable truth that France was largely Pétainiste, and that most of the French were indifferent to the struggles of the Resistance and the deportation of the Jews. So far, the film has been shown in only one Paris movie theater, but has been seen by many thousands of people. The lines of people patiently waiting for many hours to get in have been an extraordinary sight, and as Mendès-France himself commented, the great number of young people on line has been especially moving.

When I saw the film here in New York, I was struck by the almost painful attention of so many people around me who had clearly been born after 1945. The Nazi era is a throbbing wound for those not alive during the period because, as any teacher in contact with the young knows, their "nihilism" covers up a good deal of fear of those who were alive then and helped make the period what it was. The young understand better than we who lived through the war—and who will never recover from it—that human cruelty, human vanity, egotism, selfishness, often express themselves most disgust-

ingly in the form of "national" ideals, as "love of country." One hundred eighty seven denunciations of colleagues were sent to the Nazi-French police by French physicians. The peasant Louis Grave, sent to Buchenwald on the testimony of a neighbor, says movingly in the film that he knows now who his betrayer was but doesn't want revenge, for that would put him in the same "category."

But what happened to so many Frenchmen between 1940-1945 was most often done in the name of "France." Maurice Chevalier is shown on the screen first collaborating, then apologizing; Danielle Darrieux and other movie stars are shown going to Germany to make films. The nightclubs in Paris are shown doing a roaring business while resistance fighters were being tortured in the cellars of the Gestapo. Pétain announces in an old newsreel that he was giving "France the gift of my person."

France was betrayed by many Frenchmen in the name of "France," and the mean personal jealousies and vendettas behind these betrayals, the sometimes still unbelievable sadism, hardness, murderousness, all expressed themselves as love of country. It is recounted in the film that some patriots tore out the eyes of resistance fighters, put cockroaches into the empty sockets, and then sewed up the eyelids. Books do not and cannot explain such viciousness. It belongs only to the mystery of the human heart, that most untrustworthy organ. But the "heart" does not explain anything either. There are no explanations. But for a moment, in 1971, we can look at a face. For an instant, only for that, it tells us—in the darkness of the theater—what people went through. What happened, what will dwell forever in our minds, and what will perhaps never be understood is that people can be this bad. Then others, of necessity, have to fight them—and sometimes never get over that.

Andrew Sarris wrote:

"THE SORROW AND THE PITY runs about four and one-half hours, but in terms of moral, intellectual and emotional absorption, it is one of the shortest movies of the year."

Archer Winsten in the New York Post said:

"It is an amazing achievement, a veritable treasure."

ACADEMY AWARD NOMINATION
"BEST DOCUMENTARY"

NATIONAL SOCIETY OF FILM CRITICS SPECIAL AWARD

"A film of extraordinary public interest
and distinction"



from Cinema 5

Trauma - an injury

Psychic trauma - quest of philo & psycho

after fires, earthquakes, accidents, etc

people are sad, almost melancholic

functions are disturbed = symptoms

problem acute during WWI - for soldiers not
at front lines - no physical cause/reason.

people shook, tremors, etc a neurosis

We are in touch with world then sense of awe -

they are a defense & should not be over-

stimulated too much: close eyes, etc

In trauma, no question that can't cope with it

esp if not prepared for something to happen -

if prepared, impact is less!

can survive if we direct our attention to problem

A narcissistic energy also helps to deal with stimuli

Psych experiences of person in Camp

loss of freedom, status, property, rights

sep from family, collapse of group relationships

& no ability to form new ones

anxiety & total loss of hope in camps

cessation of affection & sexual feelings; alienation

of body & only caused pain

feelings of guilt, aband. family & d. of others

loss of self-respect: treated like lowest of the lot

loss of belief in D & loss of past value systems.

Often: identification with superiors!

Physical factors: exposed to weather, labor,

punishment, medical care.

Above all, no frame of reference to which victim

could attach himself in order to survive.

Here diff from slaves: Black had frame of ref

& knew if he worked, would be rewarded.

in a camp, with no factor for survival.
Survivors are changed people even if not
physically injured. In cc situation the
narcissistic background not possible.
Are some exceptions but very few - re-
ligiously motivated, individuals, strong po-
litical convictions; communists, Yimins, etc.
but all these maintain narcissistic label.
These people survived but also lacking in
confidence, security, etc.

Nightmares, cc syndrome. Richard III
There is in each of us belief we can't die; go to
sleep each night but believe in arising.
Can't fathom a state of nothingness.
Concept of life after death for survivors
He shares only with others who shared similar
experience - then they feel at ease, have
pleasure

Philanthropic League - 1933

Harvard Club

Dr. Eisler

IV/20/72

How Often Must We Take It?

By TOM WICKER

Never mind what George Wallace stands for. The attempt to assassinate him was a foul and terrible act, incomprehensible in its motivation unless—as may be—the attempted assassin was deranged.

Never mind the political consequences of this senseless deed. The only thing men of reason and decency can hope for is that Mr. Wallace recovers, as speedily as possible.

They must also ask how often this wracked and contorted nation can go through such traumatic moments. How often can it? If Alabama's Governor should die, there would be no difference—in terms of our common humanity—from the murders of John and Robert Kennedy and Martin Luther King. The bell tolls for us all, and most particularly so when man has turned to wanton violence against his fellow man.

Are we cursed, then, or sick, or lacking some essential quality of character, that we should so often have been witness to these episodes in which it seems that—as James Reston wrote on Nov. 22, 1963—"somehow the worst in the nation had prevailed over the best"? Or does some political circumstance exist that makes it probable that these murderous responses will be frequently forthcoming?

The answer must be "no" to both questions—to the first, because what-

IN THE NATION

"The blatant availability of guns in America simply cannot be set aside or discounted as a major source of violent crime."

ever degree of rationality we can still claim argues against the idea of some mystical national flaw; and to the second, if for no other reason, because of the wide diversity among the four assassin's victims.

But can either question be left at that simple answer? For one thing, it can hardly be denied that the past decade in America has been one of remarkable violence—in response to the Southern civil rights movement, for example, then later in the black ghettos of the major cities; against white students at Kent State and against black students at Jackson State; above all, in Vietnam. Even some radical antiwar activities have turned to or advocated violence.

And what about the popularity of violent Western movies, in which the "hero" never hesitates to dispatch the "villain," a pattern repeated endlessly on virtually every television action and adventure show? What about the organized violence of professional football, in which "hitting people" is the credo of the successful? What is to be said of those endless lines outside theaters showing "The Godfather," and the applause which usually greets the murderous successes of the Corleone Family?

At the very least, this easy climate of unlimited violence can hardly fail to make an impression on minds already inclined to precipitous or ill-considered action, or warped and strained by personal circumstances—as seems to have been the case with both Sirhan B. Sirhan and Lee H. Oswald.

This may have been less so with James Earl Ray, but all three of these accused or convicted assassins, as well as Governor Wallace's assailant—and those who fired at Harry Truman and Franklin Roosevelt, as well as those who murdered Presidents McKinley, Garfield and Lincoln—did so with firearms that were easily available to them. That is another point that cannot be dodged.

Nowhere in the world are guns so readily at the assassin's hand as in America. Nowhere else is the general population so heavily armed. The blatant availability of guns in America simply cannot be set aside or discounted as a major source of violent crime. Let the gun-makers and their lobbyists, the gun-lovers and their organizations, the gun-bearers and their apologists, say as often as they will that men, not guns, shoot people. The sheer mindlessness of that response—no one supposes that men or women don't fire these weapons—makes it scarcely worth rebuttal.

The sad likelihood is that the American climate of violence, which so often is official violence—Attica, Orangeburg and Augusta come to mind—contributes as much as "the frontier heritage" or "the sporting tradition" to the fierce American resistance to any form of gun-control laws. As long as that climate flourishes, such laws are unlikely—and such madness or depravity as that which felled George Wallace will recur.

No amount of additional Secret Service protection can altogether protect such public figures, as they move among what is essentially an armed population. And that is likely to remain the case until American leaders at every level of government in all parties and factions, whether they command armies or police forces, set the example of restraining rather than relying on violence.

Major Assassination Attempts Since 1835

One out of every five Presidents in roughly the last century has been assassinated.

Since 1835 there have been 41 known assassination attempts directed against Presidents, Governors, Senators and Representatives in this country. They have been more or less evenly distributed over the last 137 years.

Facts such as these, in the view of social scientists who had been asked to explain an apparent increase in American political violence, show that if this society is to be considered violent today, it has always been violent.

Following are summaries of all the known attempts on the lives of Presidents prior to the assassination of John F. Kennedy on Nov. 22, 1963.

ANDREW JACKSON

Jan. 30, 1835

Although as a child Richard Lawrence was said to be a loner, his friends noticed nothing unusual in this quiet man until he was 32. Then he became mentally ill, subject to fits of unprovoked violence. He said he was Richard III of England and that President Jackson was responsible for his financial losses. Armed with two pistols, Lawrence rushed up to the President as he was leaving the Capitol rotunda in a funeral procession. From 13 feet away he aimed the first pistol but the gun misfired. Before onlookers could wrestle him down, he aimed the second pistol. It too misfired. At the trial Lawrence pleaded insanity and spent the rest of his life in mental hospitals.

ABRAHAM LINCOLN

April 14, 1865

John Wilkes Booth had grown up in a troubled home. His parents did not marry until he was 13 and his father died a year later. Booth was a temperamental, often violent, youngster who shot cats and dogs for fun. Always overshadowed by Edwin, his famous actor-brother, Booth, also an actor, was often ridiculed for forgetting his lines on stage. Humiliated, he journeyed to the South, adopted its cause and, two years before the deed, remarked that a man could immortalize himself by killing President Lincoln. Obsessed with the idea that Lincoln was trying to become king of the United States and hoping to become a Confederate hero, Booth shot the President and, during the chase afterward, wrote in his diary, "Our country owed all her troubles to him and God simply made me the instrument of his punishment."

JAMES GARFIELD

July 2, 1881

Eight years before the assassination, Charles J. Guiteau's father wrote of his son, "I found he was deceitful, stubborn, wilful, conceited . . . wicked, apparently possessed of the devil. I thought he was insane. I . . . regard his case as hopeless and of course know no other way but to dismiss him entirely from my mind and leave him entirely in the hands of his Maker." The younger Guiteau, whose careers included those of lawyer, evangelist, insurance salesman and swindler, believed himself to be, indeed, in the hands of his Maker—directed to kill President Garfield. The idea came to him after he had delivered speeches in favor of Garfield's election and, after the inauguration, wrote to the President that he would be willing to accept an ambassadorship. Ignored, Guiteau purchased a pistol, walked up behind the President one day as he was boarding a train and shot him. He was tried and hanged after two attempts had been made to shoot him in jail.

WILLIAM MCKINLEY

Sept. 6, 1901

papers. He never had a girl friend. He thought people were trying to poison his food, so he took to fixing his own meals. When King Humbert I of Italy was assassinated in 1900 by an anarchist, the event fascinated him. He studied anarchism, pronounced himself an anarchist and declared that he was against religion, marriage and government. When he heard that President McKinley was to visit nearby Buffalo for an exposition, Czolgosz went there, bought a gun, wrapped it in his hand with a cloth to resemble a bandage, and joined the line that was shaking hands with the President. As he approached McKinley, Czolgosz fired twice and, as the crowd subdued him, said "I done my duty." The trial took eight and one-half hours and Czolgosz was electrocuted.

THEODORE ROOSEVELT

Oct. 14, 1912

Less than a day after McKinley's death, John N. Schrank dreamed that the dead President appeared to him and commanded him to avenge the murder. The apparition said that Vice President Theodore Roosevelt, who had succeeded McKinley, was the real murderer. Eleven years later Schrank had a similar vision and he knew it was time. Roosevelt, then out of office, was a candidate for President. Schrank bought a gun and followed the candidate from city to city, waiting for his chance. Then one night, as Roosevelt was in an open car on his way to make a speech, Schrank, only six feet away, reached and fired. The bullet struck Roosevelt but did not penetrate deeply. It had been showed by a metal spectacle case and a 50-page speech folded double in Roosevelt's breast pocket. The candidate went on to make his speech, unhindered by the bullet holes in each page, and only then went to a hospital. The wound was not serious. At Schrank's trial it came out that he had been a lonely child, preoccupied with fantasies and delusions. Psychiatrists found Schrank psychotic, stopped the trial, and the man died in a mental hospital 31 years later.

FRANKLIN D. ROOSEVELT

Feb. 15, 1933

Giuseppe Zangara never succeeded at anything in his life. At the age of six, in his native Italy, Zangara's father took him out of school and put him to work. He hated his father and for the rest of his life blamed his father's action for a variety of psychosomatic ailments. After coming to the United States, Zangara's hatred of all authority figures increased. He believed that rulers were keeping the poor poor and that the world would benefit if rulers were eliminated. One day the idea came to him to kill a President but because he was living in Miami and did not like the cold, he settled for President-elect Franklin D. Roosevelt, who was to come to town for a speech. Zangara bought a gun and went to the amphitheater but arrived too late to get a seat. As Roosevelt spoke, Zangara had to stand among the crowd in the aisles. Less than five feet tall (and weighing 106 pounds) he could not see to shoot until at the end, as the crowd was leaving, he climbed up on a vacated folding chair, reached over the heads of the crowd and fired wildly in Roosevelt's direction. The Mayor of Chicago, Anton Cermak, was killed. Four other persons were wounded. Roosevelt was unhurt.

HARRY S. TRUMAN

Nov. 1, 1950

Probably the only attempt on a President's life to be inspired by true political belief and not out of mental illness was the attack by two Puerto Rican nationalists, Oscar Collazo and

Psychiatrists found Collazo not to be mentally ill. The would-be assassins hoped their actions would lead to independence for Puerto Rico.

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156

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WILLIAM MCKINLEY

Sept. 6, 1901

Those who knew Leon F. Czolgosz said he was distant, that he seldom answered people who spoke to him, that he seemed never to have any fun. Until he was 25 he was not thought to be ill but then, after a "nervous breakdown," he deteriorated. He could not hold a job. He spent his time brooding and reading news-

proached McKinley, Czolgosz fired twice and, as the crowd subdued him, said "I done my duty." The trial took eight and one-half hours and Czolgosz was electrocuted.

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Nov. 1, 1950

Probably the only attempt on a President's life to be inspired by true political belief and not out of mental illness was the attack by two Puerto Rican nationalists, Oscar Collazo and Griselio Torresola, on President Truman as he was living in Blair House while the White House was being renovated. They attempted to storm the residence but, in a gun battle with guards, Torresola and one guard were killed and Collazo was captured. President Truman, who was inside sleeping,

Shooting Is the Sixth of a Violent Decade

By MARTIN ARNOLD

In less than a decade, starting with the murder of President Kennedy on Nov. 22, 1963, the faith of many Americans in the reasonableness of their country's politics has been shattered by assassins' bullets six times, the latest victim being Gov. George C. Wallace of Alabama yesterday.

The others who fell—and died—before the assassins in this period were Malcolm X on Feb. 21, 1965; George Lincoln Rockwell, the American Nazi leader, on Aug. 25, 1967; the Rev. Dr. Martin Luther King Jr. on April 4, 1968, and Senator Robert F. Kennedy on June 5, 1968.

Starting with an attempt on the life of President Andrew Jackson, 10 American Presidents or Presidential aspirants, including Governor Wallace, have been assassins' targets.

Assassinated Governors

Of the nearly 1,350 men who have held the office of Governor since 1790, one—William Goebel of Kentucky—was killed by an assassin, in 1900. But six others, including Governor Wallace, were targets of political assassinations.

Two of these were wounded, the last being John B. Connally of Texas, who was riding with

President Kennedy when the President was killed.

In looking back over the history of violence toward Presidents or would-be Presidents, the National Commission on the Causes and Prevention of Violence concluded that "party affiliation, public policies, term of office and political strength provide few clues about the likelihood of assassination."

Abraham Lincoln, for instance, the first President to be killed by an assassin, was the head of a divided nation during the Civil War, but William McKinley, the third President murdered, was a popular man in a relatively stable and unified era.

No Pattern Evident

Nor, until recently, have assassinations been confined to Presidents or political leaders who have exhibited strong leadership qualities. Presidents Lincoln and Kennedy did fit this category, but Presidents James A. Garfield and McKinley did not.

Franklin D. Roosevelt was shot at three weeks prior to his first Presidential inauguration, before he had a chance to demonstrate his Presidential qualities.

The Presidents killed in office were Lincoln in 1865, Garfield in 1881, McKinley in 1901 and Kennedy.

Attempts were made on the

lives of Presidents Jackson in 1835 and Harry S. Truman in 1950. Neither man was wounded. Theodore Roosevelt, then a former President running again on the Bull Moose party ticket, was wounded in 1912.

Mr. Lincoln escaped assassination in February, 1861, when he was the President-elect. A plot to kill him in the railway station in Baltimore was foiled. It was to take place while the inaugural train was en route from Springfield, Ill., to Washington.

Times of Civil Strife

The political assassinations of the last decade have occurred during periods of increasing civil strife.

The assassination of President Kennedy, for instance, came during the civil rights era, several months after the fatal shooting, on June 12, 1963, in Jackson, Miss., of Medgar Evers, the black rights leader.

Malcolm X and Dr. King also were symbols of the black man's striving for a better life, as was Robert Kennedy. Governor Wallace was on the other side politically.

"We have not found a specific remedy for assassination and political violence in a democracy apart from the perceived legitimacy of the government and its leaders," the commission on violence concluded.

Viewpoint

The Archie Bunker Syndrome

Arthur J. Lelyveld

The ethnic joke has returned and with it the ethnic epithet and the ethnic stereotype. It is changed, to be sure—modernized, streamlined, but still the stereotype. We no longer have the Stepin Fetchits of unblessed memory—slow-witted, slow-moving, with shufflin' gestures ascribed to the darkies of the South. In his place, we have the self-confident, jive-talking, self-mimicking black, joyfully and nonviolently robbing a house. Stepin Fetchit was harmless, and we laughed at him. At least so we thought and we ignored the *effects* of the stereotype. We are not altogether sure that the new stereotype is even that harmless. Blacks are aggressive. Jews are shrewd. Polaks are dumb. Chicanos are endearing and clever but unmistakably of the lower class. Indeed, these are all the lesser breeds: Hebes, kikes, wops, Polaks, spades, spics, spoos and fags. The lid is off. We can say anything that we want. No one should be insulted, for as long as we offend *everyone*, no one can take it amiss. This is one definition of being 100% American: I'm 100% American. I hate everybody.

Typical of this new freedom and probably responsible for much of it is the award-winning TV program, "All in the Family," which I do not approach as a "TV critic." I am willing to concede that "All in the Family" is well-acted, and cer-

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tainly it is popular. I also must confess that I saw but two whole programs, and bits and pieces of others. I was "turned off" after two programs. Unfortunately, I'm not "all" in my family and, therefore, while I was turned off, the TV was not turned off. Knowing that I was going to write about it, I also listened to some tapes and to a record which preserves some of the "best" and typical sequences.

If I was turned off, I was definitely a member of the minority; and if I am not a TV critic I intend to be something of a social critic. For I am concerned about the Archie Bunker syndrome and its effect upon our society. It is not that its producers claim any educational effect for "All in the Family." They would rather believe that it is neutral. Their job, they say, is to entertain and to sell. They are, however, quick to protest that "All in the Family" does no harm. Indeed, there are those who are ready to say that "All in the Family" does a great deal of good. In its portrayal of Archie Bunker as a kind of harmless neighborhood bigot, they offer a focus for catharsis. The Archie Bunker syndrome is ignorance plus loudness plus self-certainty plus bigotry and the conviction that this combination insures popularity. In this portrayal, they point out to us, we find the little bit of Archie Bunker that exists in every one of us. Since there is a little bit of Archie Bunker in every one of us, it is best to allow the repressed to re-

turn. Give it expression, they say, "Let it all hang out." If it "all hangs out," it is bound to do some good. Then, too, they maintain that their lampooning of prejudice is so broad that it has to be supportive of the liberal viewpoint. Blacks, friends of equality, all will applaud with approving laughter (studio, or canned) every time a black character puts Archie down. They applaud even more vociferously—it is significant to note—every time that Archie hits back.

Let me give a bit of dialogue as a sample. A black character has expressed a liberal opinion:

Archie: You sound like my son-in-law.

Black: Your son-in-law's black?

(Laughter, BIG laughter!)

Archie: No, he's only a Polak.

(Yokchadebokcha! The laughter really rings out!)

Now, on whom is the joke: To hundreds of thousands of listeners the comment means, "A Polak is worse than a nigger." And so the viewers laugh uproariously, failing to recognize that epithets are lethal and stereotypes are destructive. I am no happier when Archie Bunker says to his son-in-law, "You're the laziest white man in the world," than I was ten years ago when an educator in a distinguished private school said to an eighth-grade pupil, "Pick up your feet and walk like a white man." It is the same stereotype with the same effect.

One favorable critic finds virtue in Archie's supposed lovability. He says, "A man may hold the most detestable views regarding blacks or Jews or Outer Mongolians or be a pig on foreign policy and insensitive to the wisdom of youth, and still be a likable human being." Nonsense! Pure nonsense! No one who holds detestable views regarding minorities and is insensitive to other groups or is a "pig" with respect to foreign policy could ever be a likable human being. I

leaders in the Miami area....Rabbi Lelyveld addressed an AJCongress luncheon in St. Louis chaired by Council President Phillip J. Paster. ...The March 1972 issue of the "Jewish Digest" carries a story, "When It Rains," by Brooklyn WD President Lillian Elkin. Mrs. Elkin originally wrote the story for the March 1971 issue of "Jewish Frontier." ..."Picasso, Father of Them All" was the subject for art historian Nanette Selinger in the second half of the national WD's "Explorations in the Visual Arts" series. Sydelle Meyer chaired the series, with Doris C. Freedman coordinating it.

The first seder given by Catholics for Catholics was held in San Francisco with an assist from AJCongress, which responded to a call for help from Catholic students at the University of California Medical Center. Rabbi Jack Frankel, a member of AJCongress' Northern California Board of Governors, guided Father John Ring, chaplain at the school's Newman Center, in officiating at the seder, which was held in the St. John of God Church....A. Robert Beer, AJCongress leader in Dallas, accepted an award to AJCongress from that Texas city's Interracial Council for Business Opportunity. ICBO was founded a decade ago by AJCongress and the Urban League in an effort to help minority businessmen and trainees.

Elaine Muller, Raquel Wasserman and Fran Charns are serving as co-chairmen of the Cleveland WD series on "The Changing World of Art," presented by artist-teacher-lecturer David B. Parkinson, Jr.....AJCongress WD has organized support for an effort to bring the Genocide Treaty to the floor of the U.S. Senate. Zelda Panzirer and Muriel Levine are working with the Ad Hoc Committee for Ratification of the Genocide Convention in response to a directive from Commission on International Affairs Chairman Eleazar Lipsky urging a full AJCongress effort to get this long-neglected U.N. document ratified by the American government....AJCongress Governing Council member Bruce B. Teicholz, a Jewish underground leader in Eastern Europe during World War II and later an organizer of the Haganah, was named president of the National ORT League.

Dr. Kenneth Clark, a member of the New York State Board of Regents and chairman of the Metropolitan Applied Research Center, discussed the school busing issue before AJCongress' national Commission on Urban Affairs, chaired by Richard Ravitch. On the dais with him at a meeting in Congress House was Phyllis Miller, member of the Dade County School Board in Florida. Dr. Clark said any attempt by Congress, including the Scott-Mansfield compromise resolution, to inhibit busing for racial integration would mean the Federal government, for the first time in its history, would be legislating racial restrictions. ...The eighth annual U.S.-Israel Dialogue between American and Israeli students, sponsored by AJCongress' New England Region and modeled on AJCongress' annual event in Israel, was chaired by Ira Hochberg and Judy Wolf of the region's Commission on International Affairs. Prof. Daniel Schydrowsky of Harvard served as moderator....Rabbi Bernard Cohen, chairman of the Southern California Division Commission on Jewish Affairs, is the author of a new book, "Socio-Cultural Changes in American Jewish Life as Reflected in Selected Literature."

--Will Maslow

Viewpoint

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cannot buy that. Rather, I find my feelings more accurately expressed by one of our more capable critics, John Leonard, who, in a column called "Bigotry as a Dirty Joke," makes this statement: "I object. I object because the program, 'All in the Family,' is a double-edged lie. Cutting one way, the lie tells us that working men are mindless buffoons. Their opinions, the opinions of the Archie Bunkers, unlike ours, are unrelated to social, psychological or political conditions; their knee-jerk responses to stimuli are so unreal as to be amusing. Cutting the other way, the lie tells us that Archie is charming, forgivable and in no way dangerous."

There is no such thing as a harmless bigot any more than there is such a thing as a friendly cancer or a benign drug-pusher or a lovable murderer or rapist. If you would think for a moment about applying the same technique of ridicule, of merciless satire, to other social evils of our time, you would think twice about applying lampooning and laughter to bigotry. Slums are not entertaining. War is not entertaining. Drug abuse is not entertaining. And bigotry is *not entertaining*.

It is possible that Archie would not throw a bomb—that he's not going to strike anybody, that he's not violent—although this character is sufficiently amoral and stupid to do it if he were not so pusillanimous or if he thought he could get away with it. But his attitude is far more insidious and far more dangerous in the long run than the attitude of those who spill easily over into violence. For, while Archie might not throw a bomb, Archie does try, by petition and collection, to prevent a black family from moving in on his block.

Last month a group of Italian-Americans met in New York City and they paid their respects to the stereotype. One of them said, "We suffered for years from the Jack Armstrong syndrome . . . I was

taught to kiss my father when I came home. And the American kid said, 'Hey, that's not done—you're in America, now.' We were supposed to be either clowns or gangsters . . . In the Teutonic myth, the Italians were sly and oversexed and the result was that we were not taken seriously, anywhere." Not taken seriously! The Italian in the recent Archie Bunker program, pinching Archie's cheek, telling him not to use that five-letter word which brainless Edith is trying to guess (just as she guessed that V.D. meant that day of triumphal parades and flags—V-D Day), that Italian stands for all Italians who are a little bit touched by the Mafia even though you must not mention it, who are sly, who are over-sexed, and perhaps even a little bit homosexual because they pinch cheeks of other men. And the result is that they can't be taken seriously! The epithet and the stereotype are weapons! When policemen are "pigs" they are fair game for the slaughterer. When Polaks are stupid, sub-human beings, when kikes are shrewd, and dagos or wops are sly and murderous, it is only one step from the epithet to contempt, and another step to discrimination, and another step to persecution, and the final step to the gas chamber and systematic extermination. I am not particularly striving to be an alarmist. It is simply that that is the process through which human prejudice moves.

But most Americans—the ratings say—like Archie Bunker despite the fact that he is not only ignorant but also loud-mouthed and arrogant. They like him because he makes us more tolerant. Tolerant of what? More tolerant of the Archie and Edith Bunkers, the stupid bigots and the well-meaning idiots. And he makes us more tolerant of our own bigotries. If we can laugh at Archie Bunker and think that he is not so bad after all, then we can put up with our own selves and our

own prejudices and think that they are not so bad, after all. When Archie is left puzzled and defeated we find it funny. At least we think we find it funny. In reality, we are deeply satisfied inside because Archie's defeat reinforces our feeling of superiority to that lower, middle-class WASP ignoramus.

The effect of the program in its totality is that it has created a new freedom to be offensive. My children now come home from their junior high school with Polak jokes that have been told to them *by their teachers*. Perhaps we think we can put up with the idea of stupid Polaks and that we can put up with the idea of aggressive blacks. But, make no mistake about it, they will be followed close upon their heels by miserly Hebes, and cheating kikes.

Jews have traditionally harbored a deep respect for words—for the spoken word. Our respect for words is derived from our respect for the human person. Do not go about as a tale-bearer. Do not indulge in slander. Do not bear false witness. And why not? Because you are *kedoshim*—because every human being bears within him a spark of the divine presence. And, *therefore*, don't curse the deaf. Why not? He won't hear it—"It won't do any harm!" The truth is it will do harm, great harm, to *you* and to all who hear your cursing of the deaf, because by cursing the deaf, you *are manifesting your disrespect for human beings*. Do not mock the ignorant. He may not even understand that you are ridiculing him. But others will understand and they will participate in your disrespect for a human being. This is the major sin of "All in the Family." It is teaching our children disrespect: disrespect for Archie and Edith Bunker, disrespect for blacks and Jews and Italians and people of Polish and other ethnic origins, disrespect for minorities and, essentially, disrespect for all of us: *Disrespect for man.*

The Jewish Vote

M. J. Rosenberg

If the political pundits are correct, there is a rather disheartening trend in Jewish-voting attitudes in this Presidential year of 1972. It appears that a large percentage of American Jews are making judgments on presidential candidates on the basis of one issue: the Middle East. There are many indications that Senator Henry Jackson of Washington is succeeding in winning substantial Jewish support because he has chosen to picture himself as Israel's best friend and as a man who will open the Phantom stockpiles to Israel. Senator Hubert Humphrey is also making a point of his love for Israel, while Senators McGovern and Muskie have also jumped on the Tel Aviv bandwagon. One expects that Governor Wallace will also soon make known his love for the "only democracy in the Middle East."

The whole thing is a little absurd. First, there is the obvious reason. President Nixon has been good to Israel in his first term of office. He is selling Phantoms and complex electronic equipment to Jerusalem on long-term credit. He effected a hasty but solid alliance with Israel during the Jordanian civil war. And, most important, it was the initiative of the President and his Secretary of State that brought about the much-criticized (by us) ceasefire that has had the blessed effect of ending the carnage on Israel's borders that took such a terrible toll of young life until September 1970. If one was to vote for President on the basis of the candidate's Middle East stand, one could only conclude that trading the solid achievements of President

Nixon for the, what might well be, vacuous promises of Jackson, would be rather foolish.

But then there is the larger issue. Is it sensible and, moreover, is it ethical, to use the litmus test of Israel to judge candidates? Certainly we are well within our province to refuse to support men like Senators Fulbright and Hatfield because of their anti-Israel bias. We would be at fault if we did not exercise that privilege. But it could be self-defeating to take such outspoken pro-Israel candidates as Humphrey, Jackson, McGovern, Muskie and Nixon, and to judge them on the basis of *ahavat Yisrael*. We should not be complimented when we hear the various candidates trying to out-do themselves in Israel support. It is ludicrous to hear one presently powerless, yarmulked candidate call for a five-hundred-million-dollar loan to Israel, while his equally powerless opponent says he will settle for no less than a billion-dollar loan. It would be interesting and refreshing to see a candidate for President don a yarmulke to speak to a synagogue gathering about the environment or Southeast Asia. There is a danger in fostering the impression that we, American Jews, vote on the basis of the needs of another country. The war in Vietnam should be opposed (or supported) with two eyes on what it is doing to the United States. So should Presidential candidates. American Jews do not meddle in Israeli politics. Israelis should not encourage American Jews to take stands or to vote in compliance with the imagined or real desires of Jerusalem.

It is not out of fear of some resulting repression that we must reject ethnocentric voting. The

politicians are not going to turn on American Jews for voting on the sole basis of the Middle East. On the contrary, the candidates would rather discuss relative support of Israel than the more complex issues that must concern all Americans, Jewish and Gentile. How much easier it is for a candidate to speak to Jews about his trip to Tel Aviv or Soviet Jewry than to speak to this most literate segment of the electorate about pollution, unsafe streets, Southeast Asia and desegregation.

The fact is that for five or six million of us, it is the candidates' stands on American and general global issues (including the Middle East) that matters. There is no mass American *aliyah* to Israel on the horizon. The overwhelming majority of American Jews will remain here while an insignificant number will choose Israel. Certainly, most Zionists (including the more militant ones who are so critical of Hadasah leaders for remaining here) will continue to support Israel from New York, Philadelphia or Los Angeles. So it would be terribly self-defeating not to concern ourselves primarily with those issues that will affect our own lives and the lives of our children. Phantoms on Sinai will not save us if America chokes itself on pollution. Zahal cannot protect us as we walk the crime-ridden streets of New York. And infrared radar devices on the Golan cannot help our sons if they are caught in another war in Southeast Asia. Some would answer that *aliyah* is the answer. It may be. But few are choosing that route. Most will stay here and must help find the way to improve and even save this country. Self-interest dictates that course. Our own well-being is at stake, here and now.

It must be made clear to the national candidates, some well meaning and some not, that we appreciate their concern for Israel and that we will take it into account on election

M. J. ROSENBERG, acting Hillel director at Temple University, contributes to a variety of Jewish journals.

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SERMONS

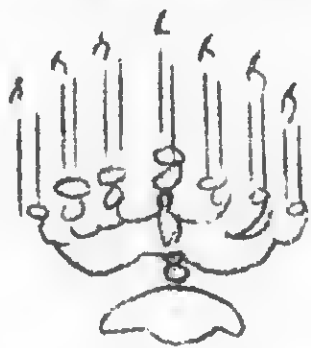
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ANNUAL INSTALLATION SERVICE: 1973.

INTRO

A General

- 1 4 yrs ago my colleag & I prepar'd to go to annual study-retreat & I volunt to ~~pick up~~^{bring} guest lecturer.
- 2 went to RDr to pick up renown'd theol bt all we met was simple little man in rumpl'd suit wth straggly brd at early hr of AM
- 3 ths, of c, was Abr Joshua Heschel!

B Specific

- 1 it tk us two hrs to get to meeting place, had chanc to hear him on personal level: one of profound exper of my life & cert of my rabbinate
- 2 strange man: quiet, gentle, not sophist, almost nai things seem'd so simple to him; quest he & we asked: how does ths son of EE, immig, [wth adv degrees of Gr Univ, who taught at Refrm & Cons Seminaries, fit N.Y.]
- 3 almost a contradict in terms bt there we made our mistake: man a giant, simplicity deceptive, naive anchor'd in ~~Torad~~^{Torah}, frail bt strength of herit alive

BODY

A Heschel

- 1 want to take ths moment to pay trib to ths grt man fr, although he d ~~just~~^{just} few short months ago, he is very much alive & among us through his books & the memories he lvs re his students who revere him
- 2 he was a unique indiv in our time & one of whom we should be cognizant! His simplicity, the obviousness of things, were mainstay of his approach to life
- 3 without quest: he knew r frm wr, & acted accordingly he convinced of worth of Jud & said so proudly, without need to be on defensive
- he believd in J trad, & advanc of modernity made no impression
- he reflected action of prophets; when need arose to spk, he did & nt inhib by vested interests
- he learnd lessn of past realistically: had been persec, reviled, disprsd ~~that~~^{that} Jew alone, and he nt afraid to be alone
- he lvd as if relationsp existd between man & Gd & he believd, wrote of it, preachd it & actd accord!
- 4 Jud, in short, nt a charade fr him; nt relegated to Frid eve & Sat morn bt all the time; more: nt vialb fr J world only bt fr all mankind & he lvd accord!
- 5 he marchd wth King in Selma; establ relation wth non-J at Vatican II, and he considered ~~battle~~^{struggle} vs war in VN the greatest cause of his life, on level of ~~of~~^{of} ~~battle~~ the prophets fought vs amorality of thr time
- 6 it was Heschel who said: "to mention VN & Gd in one breath is contra in terms, a prof of Hs Name" e) 5/5n

B Lesson

- 1 what then is relevance of ths man to ths occas which again, is more than Frid eve service, bt Installat.
- 2 that fr us all, bt wth spec emph fr our elected offi we must fulfill the moral oblig indic fr this gener of Jewry by ths one man, who will one day assume a place of heroic proport in annals of 20th cent Jewry
- 3 he has indicated to us that: an authentic J existenc leads to active human responsibility; that is, that while day of his causes over, much left to us in our socety, a soc of brtal, indiff & worst: neutral
- 4 he said: Jud should nt be a ch, rade; we must echo his words nt merely as statement bt as promise to ourselves, our children & gen yet to follow, at HT and wherever Jews are to gather
- 5 as rel instit & treasre house of past must also be aware of sec needs on every level of ^{personal} involvement frm public schl ed. to publ housing to Meth center in our specif area fr we are nt, nor I imagine do we want to be, isolated frm community
- 6 all of our projects, all of our endeavors, all of our efforts in behalf of a financially stable organ will be as a striving aftr wind if rel of Jud not a part of our lives, nt in our hearts, nt pertinent to here & now.
- 7 Heschel once wrote: "how many can say: I am what I think I ought to be"; paraphr: how many of us are the type of Jews we ought to be, nt fr sake of trad or nostalgia, or p/grp bt fr our own sake! That vtl

INSTALLATION

- 1 I think in couse of yrs ^{many of us} we have movd in ths direct & it is all to the gd; our organiz nw reach out & are more aware than ever before & it keeps us alive
- 2 much credit, it seems to me, fr fresh approach, fr encouraging experimentation, fr cautious change must go to EWS now lving post of cong pres, held fr 3 yrs We owe him grt debt bec of his commitm to ths type of congr relationship ^{within} to outside world; we the bett bec of it & we apprec to his effrts
- [EWS & I begn ovr 30 yrs ago as strangers, grew clsr & so did our families; when I came 16 yrs ago he totally inactive, now lvs office of Pres & ^{we} still fr so has he been fr to cong & hope fr yrs to come.
- 3 bt truly, every affil org has contrib to spirit of progress, inventiveness, challenge & heads of these organiz on our pulpit ths eve of Installation
- 4 special word of welcome to MRS. ERIC FEDERMAN as p of SISTERHOOD, one of most vital organiz of Temple which makes grtest contrib financially, bt ths not grace of what makes us proud

- 5 what is essent to J orient is dev, ded, faith of our
 ladies in a remarkable display of concern fr Syn. In
 ths sett, Jud no charade & we express apprec to Pres
- 6 welcome again, MR. FRITZ LOEB, pres of MEN'S CLUB fr
 his tireless ~~concern~~ ^{search} re Jud, Adlt Ed, Yth, Israel bec
 on every level welfare of Syn uppermost in his mind;
 we apprec & acknowl his deep concern
- 7 to MRS. RTH WERTHEIMER who rep our PA in presidium
 wth MRS. ERNEST HARTOG expr our esteem & affect fr
 what done fr childrn of rel schl: holidays, holydays
 assemblies, carnivals, Sedorim; noth too much & if ch
 thanks not always readily appar, will show in child
 in yrs to come; again, no charade: wth heart & mind
- 8 to yth, rep here by ^{Miss} TERRY BRONNER our cong on yr wel
 spent wth hopes fr better things to come; we proud
 of thr achievements, prd that one is VP of NFTY, prd
 that choose fo find Jud in manner vital to u; spk
 fr all, & carry message back, u have our support bec
 in sense of trad, you most meaningful to us, bar no
- 9 ths, of course, brings us to new Pres of cong: DR.
 MAX HAMBURGH & if is largely bec of him that I chose
 theme of Dr. Heschel; nt only bec bth Prof (of diff
 fields) bt bec in more than one instance now have
 seen that Dr. Hamburg nt only feels deeply about th
 state of life in ^{our} world bt sees it Jewishly; whe
 agree or disagr wth interp of trad, delighted that
 her. someone takes Jud seriously ^{applies it to issues of conc.}
- 0 concern of Heschel & Hamburg re VN the same, ~~so is~~
~~concern of same base of trad.~~ ^{that of wife & children}, so is that of many bt more
 how ^{meaningful} beautiful it is to have believing, cognizant,
 apprec Jew as head of large urban cong! Nt many can
 make ths statement in time Syn & its infl on declin
- 1 Dr. Hamburg brings us his vitality, intelligence &
 grt personal ded to Syn which has ^{shared} joy & sorrow
 wth him over the years; we wish him well & we in gd
 hands fr we trust in his leadership.

CONCLUSION

A General

- 1 ths night of installation for another year of activ
 & who knows what year will bring.
- 2 Heschel: ^{mod} Jew a messenger who has forgotten message!
- 3 may it nt be so in our case; may we live the messag

B Specific

- 1 in ths setting bestow bless on new offic here on P
 & on those listed on papers in yr poss, old & new
- 2 as we ask all those assembl'd to rise ...

Heb. Tab., Frid Eve., Feb. 9, 1973.

SHEVUOTH: YISKOR.

INTRODUCT

A General

- 1 at time of Shev festivel rd one of least known biblical bks wth one of most famous phrases
- 2 refer, of c, to Bk of Ruth, one of 5 Megillohs, & as matter of fact one of most import personalit. bec Rth, a non-J, becomes ancestr of King David
- 3 bt v is known by all: "whethr thou goest, lodge, peol thy Gd, my Gd, die, buried; Lord do so to me if aught bt d part thee & me" ℣ 1: 16f

B Specific

- 1 it is a remarkable testament to unity of family, to oneness, to mutuality, to a sense of belonging
- 2 it is an expression of such emotion, such power of feeling that rightly it has gained the renown of world lit
- 3 vital fr us as well on ths occas of Shev & Yiskor fr message, verse, meaning give entire philo of life an "outlk" to our existence

BODY

A PEOPLEHOOD

- 1 the most obv example ~~of tenor~~ of ths verse & where i comes into focus ~~fr occas such as this: re~~ Shevuoth & Rev at Sinai
- 2 aftr all, ths the most basic event fr our people & reaffirmd Covenant so that in grt measure the bond of unity, of oneness & mutuality of which Rth spoke is again brought to the fore at ths juncture
- 3 we are at one wth our people, wth our religion, wth all of its needs, hopes and aspirations; the mutuality of the past very much a part of Israel today
- 4 spk here not only of Israel in general terms, as a people bt as a nation as well; Israel of vital impor to us all fr we gain sense of pride, achievement, and belief in a future frm assoc wth them over thre
- 5 ths the unity of purp & mutuality which ennobles us/

B FAMILY

- 1 frm largest go to most immedt family & here theme all the more pertinent re Yiskor.
- 2 when we listen & heed words of Rth know of ~~what~~ she spoke; we recall closeness, depth of feeling and committment, mutuality of concern, warmth of spirit
- 3 and we know why these words of Rth so meaningfl: bec we feel exactly the same, espec when we ~~recall~~ ^{remin} our lvd ones whom we have lost & whom we recall ths day.
- 4 the words of unity, mutuality & deep dev remind us of our f/m, husb/w, br/s, lvd one & friend wth whom we shared ths committment ~~bt~~ who nt wth us any more
There is a cry of love in Ruth's words, which can't be denied!

5 in words of past there is sorrow as well; we can hold the exch of feeling in our mind's eye, we can see the affirmation by the wayside, we can taste the salt of the tears as they are being shed

6 our view is nt narrow bt the same; our hrt heavy too
C SYNAGOGUE

1 finally, the words of the ~~past~~ past can be applied not only to personal situations bt to symbols as well: a symb1 such as this = Sanctuary!

2 "thy Gd = my Gd" and therein lies essence of our ded and dev fr ths not an empty shell of brick & mortar bt a living link to our past, to our future fr here we stand at ths juncture of our lives & we know that v as applic to Syn as to our departed

3 who among us has not cried here or laughd, has not felt pain or joy, has not sighed in relief or anxiety and who has nt felt the better bec of a sharing of what is within, as did the women of Ruth cent ago.

4 it is fr ths reason that we ask you to commemorate all that the v of Ruth implies by yr generous donation fr here all comes together: the people Israel, the family of yr dear ones & our congregation, the House of Gd

5 and they all assure us not only a future bt a future of oneness, mutuality, fellowship of concern and what more can one ask when the theme is Sinai, Cov, renewal

6 thus, reaffirm yr memories & yr beliefs in those who were ~~not~~ ^{are} no more, bec words of past ^{also} apply to u & me Entreat me nt to lv thee, where u goest, lodge, people Gd, die, buried...

7 will ushers please come forward.

Amen.

Heb. Tab., Thursd, June 7, 1973; Shevuoth, 2nd day:
YISKOR

INTRODUCT

A General

- 1 have come to another pt in cycle of holidays; Shevuoth is that major festiv occ which stands in conjunctn wth Pesach
- 2 Shev is culmination of experience, as history progresses from time of exodus to hour of Revelation: that one supreme moment of our trad when Gd spoke!
- 3 wth our antecedents we are gathered at Sinai to hr the 10^{Cs}; the basic ~~commandments~~/laws which are the foundation of our heritage, trad & continuity.

B Specific

- 1 important fr us to note that 10Cs/Law are Absolutes which is a frame of reference not generally accepted in our time where all too many laws are relative
- 2 bt in those times, the need of the moment called for Absol: people were dancing about GCalf, society was at loose ends, anarchy was evident & obvious in gen as well as in religious terms
- 3 therefore, needed something to tighten up situatn, to form a hard core of differentiation betw r & wr, and thus draw people together
- 4 ths done wth Law in general bt wth 1st C^C: "I Lord" specific, bec it referred to situation which led Is from Egypt to Sinai & was contrast to GCalf episde.
- 5 in short, Rev acclumination on sev levels: unity, One Gd, reins of soc tightened, extraneous cast out

BODY

A Purpose of Law

- 1 bt we know, from hist & from personal observation, as well as experience, that no sooner Law declared it is already broken
- 2 what is purpose of Law: to enslave people, to confine & oppress them? This can be done via Law; on other hand, in J context, Law's purp: to keep society & people in pos relationship, in perspective,
- 3 ^{in balance} Law can be basis for orderly way of life without denying freedom, initiative, imagination to indiv.
- 4 old case then of whether one should obey letter or spirit of the Law. Orientation of Jud to "spirit"
- 5 [altho we know of all too many instances of abuse. still, except fr extrme ortho grp, emph on "spirit"]
Cite some examples.

B HOLO

- 1 have had occas to cite sev instances in wks past as Law related to holocaust & experiences of r peop under ths horrendous ~~experience~~ ^{line of life}
- 2 bk "Judenrat" which I reviewed some wks ago as well as Adler's basic 2 vol work on "T" indicate many

Handwritten: *Handwritten mark*

instances where authority calld fr letter^l bt people relied on "sprt" and all fr gd of inhab of gh or co
 3 fr example, in heat of despair Jew might have spokn in anger at autho^Aity figure or hit him or cursd as people are want to do when in fear of life

4 punishment: according to letter might have meant confinement wth little ~~fd~~ = certain d; spirt: demand fr public apology or confinemt to house bt no removl frm fam & no lessening of basic food needs

C Women's Prison

Handwritten: more chance for survival. Spirit is letter!

1 last Moth Day saw TV program where children allowed to mingle wth mother's who in jail fr some abuse.
 2 pleasant picture, kids happy, mother's contented; in earlier yrs, children only talk via intercom, or thr glass wth no oport to touch, kiss, feel closeness
 3 picture wholesome except fr some women inmates who objected bec felt that Dept of Corr "used" them to better its image

4 diffic situation: Law here accord to spirit so that moth/child could be togethr whereas letter did not allow the closeness bt protest brought fact to fore, not mentioned in TV cast at all: basically, these women broke law of society *Handwritten: are really in punishment situation.*

5 all within cert perspective or all else loses reality the killer still a fam man & so the woman a mother no matter what crime she committed bt if Spirit of Law applied to her, might expect same frm her to soc

D Watergate

Handwritten: but very little reciprocity - said to say.

1 ths natl shame brings wth it its own aspect on Law & lawlessness in our soc; here law is abused on every level & there is no relevance to basic pt we made at very beginning: that purp of Law is to keep people & soc in perspective *Handwritten: in balance* as basis fr orderly way of life!

2 Watergate shows abuse where Law was bent *Handwritten: circumvented* fr purpose of indiv gain rather than that of soc; explanations given haunt us fr they *Handwritten: persist* the worst & lowest characteristics of man in interest of "natl security" bt all within limitations *Handwritten: self-serving* man-made, ~~yielding~~ secrecy!

3 ths nt basis fr Law; whether spirit or letter. Law there for all to know, hear, believe, obey & live by fr a Law based on secrecy detirmined by a few en= slaves the people, alters their priv as citizens & makes them responsible nt to all the people bt to whims, plesasures, personal concerns & adv of a few.

4 if such is the case in America to-day, & it seems to be, time for disc of Law of spirit/letter *Handwritten: almost the long past* ~~due~~; rather, need again Absolutes nec *Handwritten: in* in time of Mos at ~~sin~~ Sinai for conditions unfort very much the same

- 5 conditions requiring "I am Lord" still with us & require essentially same response; 10Cs which we celeb at Shev not as obsolete as we might have liked to think; indeed, very much valid still fr our time

CONCLUSION

A General *jealously*

- 1 of course, Law should not be Absol bec not in the spirit of the past at all; indeed, man should be able to come to pt where he can deal wth sp rather than the letter, fr gd of all, to keep soc in perspc
- 2 "to live by them" is key fr Talm times & our own; to make sprit of Law essential to our lives as an incentive, a challenge, an ennobling impulse, *rather than restrain*
- 3 so that soc, the free spirit of Man, the consc of the Jew might endure, prosper and prevail.

B Specific

- 1 that our priceless heritage & priv & we do well to recall it at time of Shev
- 2 world not as we would like it to be; Law, central to ths holiday obs, more abusd than used. Still:
- 3 Law of Gd not one of absol Justice ~~even in most ser & basic instances of concern~~; rather: Justice temp. wth mercyn, compassion, understanding, forgiveness.
- 4 that of essence to Rev at Mt Sinai, more than all th words & the awe or fear of the moment bec the spirit will make the Law come alive
- 5 & that shall be basis of common ground for all mankind. We shall do, hear, obey the Law bt also be free of body & mind fr in that manner shall Law refine, en-noble & fulfill. *spirit*

Amen.

Heb. Tab., Wed., June 6, 1973; 1st day SHEVUOTH, A.M.

KEDOSHIM

INTRODUCT

A General

- 1 remarkable chapt = Lev 19
- 2 center of Lev; thus, center of Torah
- 3 look hard enough, & not diff to find, see repetit of ten Cs

B Specific

- 1 key phrase is
- 2 what is holiness? nt just ephemeral, deep philo
bt for Jews & Judaism above all deeds
- 3 a practical code, a moral code
- 4 something not impossible to accomplish, some ideal
bt practical, fulfilling Deut & TalMud:
- 5 that is J concept of holiness; examples

BODY

A RELIGIOUS LAWS

- 1 observance of Shabbat, reverence for My Sanct
- 2 no idols, no ghosts, no divination
- 3 manner in which priests were to sac & how sac to be treated by the people; ths vital bec form of communication & communion wth Gd
- 4 respect fr the body of person; no incision as was custom in other places; recall Elijah & proph of B

B SOCIETY

- 1 concern for the poor, corner of the field for them
- 2 fellow man, the hired to be paid before nightfall
- 3 justice for all men; the poor and the mighty, v 15 and no favoritism
- 4 respect for age & the wisdom assoc with yrs.

C INDIVIDUAL

- 1 no hate, love of neighbor
- 2 not bear any grudge, not bear vs children of people
- 3 no talebearing, no coveting, etc.
- 4 above all, love neighbor as thyself; as thyself = unusual insight on part of writer bec he knew how much we lovd ourselves! Any psych can tell u today

CONCLUSION

A General

- 1 remarkabl chapt
- 2 how strange, Bible so old; many say: obsolete, antiquated, etc
- 3 is ths really the case?

B Specific

- 1 valid still; as nec and as uptodate as latest news paper headline
- 2 Lev 19 should be read by all; more so, be livd by all.

Amen.

Her Tab - Sat 11/15/73

INTRODUCT

A General

intellect

- 1 had always thought that were it nt fr holo, achievement of Germ Jwry = to Gold Age in Sp in 15th cent.
- 2 accompl of ths grp in arts & sc truly astonishing; names of Mend, Th Mann, Freud, Rosenzw, Einstein, ^{But} readily come to mind; Baeck to be + to ths galaxy!
- 3 all added immeas to totality of Germ/Jew culture; bt Baeck has added dimensn to spec of Rel/Philo: utter humility; or, selflessness, self-sac
- 4 he was tried in crucible of afflict & nt fnd wanting

B Specific

- 1 remarkable thing that when ^{he} saw LB, did not see any of the p_{st}; only slightly bent, quiet, reticent old man who was treated wth grt respect
- 2 came to HUC same yr as I, 1949, & then he already 76 bt age forgotten when began to teach; second remark. aspct: did nt mention his exp at all & thus came to accept him nt as "survivor" bt as teach of Jud & sec
- 3 he was as familiar in Talmd as in Spin, in X polemic as in W. Lit
- 4 & if he spk of past at all, not re holo bt WWI front where he & X theol Paul Tillich were bth Chaplains fr Germ Army & bond wth Rosenzweig who soldier there
- 5 a relationship, spirit & phys, which cont past Rosenzweig d, to be fulfilled wth exchanges & friendship betw Tillich & Baeck in America. Remarkable trio!

BODY

A BACKGROUND

- 1 our concern ths day, of c, is wth LB, whose centennar we obs jst few days ago; he b on May 23, 1873 in Lissa, Posen a border town of Germ/Polish frontier.
- 2 one of his ~~friends~~ ^{boyhood} & boyhood friends, ~~also~~ ^{who} escapd to US & wth him later became teacher at HUC, Dr. Eugen Teubler, only Jew ever to be full Proff at U of Heidelberg, who attrib much of intellect curiosity of by
- 3 to Lissa & its ^{border} ferment as a border town in Posen; in his view, these ^{border} tensions, complementd by Germ/Jewish tensions set Posen apart as breeding ground fr J particip, intellectualism, & wide ranging scholarship!
- 4 LB trav route of Cons to Lib, frm Breslau Sem to Berlin ^{Schwarz} & grad U of Berlin; he would begin each day wth ortho "dav", then rd Gem, then play in orig Grk & then he ready fr events of day. Othrs testify that h rose at 5 AM & ~~then~~ did his writing & then full day.
- 5 he was remarkable man; just as he spent two days in l so also two lives: Berlin until past 70 & then CCamp & recovery until nat d at age of 83, having just initiald proofs of his latest MSS. (The People Inc.)

B BERLIN

- 1 he came to Berlin in 1912 and remained until the d of the community in the 1940s; almost 30 full yrs of service to ~~Jew & general community~~ *Berlin*.
- 2 ~~Berlin had at that time~~ 150,000 News, taught Midr & Homil at Lehranst, lt where he had been ordained; was rabbi, scholar, natl figure bt never an easy relatin
- 3 he not exc^l or comp personality, he removd & they in awe, no cicle of intim friends; sermons "LB/ ^{personal} convers wth GD", & he was oftn charact as "the Cardinal" be cause of his aloofness frm ordinary
- 4 at same time, he was leader: in 1924 elect Pres of Germany's BB; when Nazi attacks of 1933 Law he wrote dissent opinions, was leader of Reichsvertretung, the umbrella grp which tried to be buffer between Jews & pressures of ferocity of attackers (a situation we disc last week in "Judenrat"), and
- 5 in 1938 wrote famous KN prayer, rd here few wks ago in our commemoration of Yom HaShoa; grt gesture of defiance which was not lost on Nazi authorities
- 6 had offers to lv bt remained in B; transf to T in 1943 and made CC# 187, 894 a living legend

C THERESIENSTADT

- 1 T a strange camp: cult & d, prom could ~~be ran~~ ^{be ran} ~~escape~~ ^{somed}, had degree of self-rule bt LB nt part of it, camp wth no amenities yet LB ~~wrote~~ ^{wrote} ~~full~~ ^{full} MSS while there on scraps of paper, much like Rosenzw on post cards
- 2 overtures made via Cincy to get him out wth high ransom of foreign currency Nazis needed bt he stayd
- Also, confusion of persons: Rabbi Beck of Moravia d there & gvt infrmd that the LB had d
- 3 in any case, gave to inmates (140,000 of which 9,000 survivd) "hours of freedom": 7-800 persons wld crowd into barracks to listen to his lectrs on Plto Arist, Tanach, J Philo & all frm hrt & head, no bks
- 4 ths on large scale nt always possible; then on small scale wth indiv grps so that he constantly drained of his energies. Almost superhuman effrt that he survivd; was "r" in essential meaning of word: teach
- 5 ^{counselor re: feels often - more common today in Am north} even more so, gave life to people by giving life to v of Ps: "Law of Lord is perfect, restoring the soul & that is what LB did fr inmates: "restored thr sl"
- 6 partic able bec his ba^{ic} philo in T: no revenge; ~~fr~~ ^{fr} Gd only as in our entire trad, nt frm man. ^{re: this}
- 7 "never" frm man & ths sep him frm others, this the added dimension ment at beg which set him apart even at end of war, when lib in 1945 did nt lv T at once; only when others safe he to Engl, Brt Cit, Cincy & WUPJ to end of his life in 1956

CONCLUSION

A General

- 1 remarkable man bec of his teachings. AT HUC often told story of man who wantd to learn: listen nt only to words bt see how he ties his shoelaces!
- 2 part of his philo re background ^{emphases} ~~to past~~: often cited basic diff between man & animal: man knows his gr-p, and that essence of what he beamed back to Germ frm London in 1946: nations & people can redeem themsvl.
- 3 ^{bec. of what they were.} part of lect on Herod & Thucy given in T: moral dimensions of defeated give opport fr resurgence of life & spirit. When think of who said ths, unique!
- 4 many say: he like a saint, even looked a little like one bt ths not true at all, of c. He had many fault which reachd frm Berlin thru CC to US bt his deeds, his dedic, his commit when others took more expedier way out of dilemna, (way open also to him,) = diffrent
- 5 when he d one of the eulogies stated, quite correctly: his life needs no eulgy it needs only to be rea and understood fr if we watch him tie his shoelaces we can nt help bt be better human beings, bett Jews

B SPECIFIC

- 1 there is true story that when persec of Jews reachd apex prior to actual~~y~~ exterm, Mahatma Ghandi wrote letter to Baeck, wth ths proposal:
- 2 on 1 day, have all Jews in one place comm. suicide & on waves of ths bld arouse consc of world vs Nax & then persec will stop & Jews will be saved.
- 3 LB was appalled ~~by~~ ths proposal. Our duty, our comm on every level, in every place, is Life nt d and he who does not understand, this, does nt understnd us ^{Jews}.
- 4 we nt people ^{only} of here & now bt of then & future; he knew ~~the~~ part of psychol of annihl! He rejectd Ghandi prop outright ad by hs very life he rep essence of Life. ^{in survival capacity}
- 5 his way, his teach, ^{ones} his presence at T often were th crutch fr existence if bt fr a day, a wk, an hour & the will to survive was lesson of the time & the man.
- 6 He truly restored soul & bec inspir & incentive; we honord to obs ~~his~~ the centenary of his b & echo the words of trad which do him greatest justice: 733
מִן הַיּוֹם הַזֶּה וְעַד הַיּוֹם הַזֶּה מֵעַתָּה מֵעַתָּה

AMEN.

Heb. Tab., Frid Eve., May 25, 1973

x מִן הַיּוֹם הַזֶּה וְעַד הַיּוֹם הַזֶּה
מֵעַתָּה מֵעַתָּה

f.A - 1, 2, 176

Three of Pirkei Avot.

INTRODUCT

A General

- 1 have rd selectns of PA for past sev yrs; past sev wk, ths yr, as well
- 2 feel need bec so vital a bk of our trad & one we all should know & be familiar with.

B Specific

- 1 what is PA? Part of Mishna; "Eth of Fath"; has six chaps & by trad read & studied during six Sabbaths between Pes & Shevuoth
- 2 want to spk of three select only, out of 6 chaps, ths AM to show u depth of message
- 3 extremely diffic to choose only three; combind some

BODY

A TRADITION

- 1 in very 1st v have follow vital concept: Mos rec T on Sin, to Josh, to elders, to proph & to men of Grt Assembly
- 2 ths tells of ~~value~~ we place on tradition, as manner of continuity which charact our lives & our religion
- 3 we do not come out of vacuum, not isolatd, not aberration bt part of chain, authority, heirt, backgrnd so that lessons of the past are of mean today & are carried forward. There is depth to our religion!
- 4 perhaps ths mean of another v: Sim b Gamal: all my days have sat in comp. of wise, & found no better service than silence
- 5 again, to heed instruct, to be part of trad, to hear words of wise as they pass on teach, ths of essence

B Most Vital in us

- 1 bt purpose of trad & rel oblig is for us to look within ourselves; what is most vital to us as indiv
- 2 again, have many diff answers in PA bt one that is most appeal to me from Capt II: what good shall a man cherish most?
- 3 answers: Eliezer: generous eye; Joshua: loyal friend; Jose: gd neighbr; Skmeon: gift of foresight; Elazar a gd heart. Jochanan said: Elazar is best bec in hs all the others are included
- 4 ths again essential to our religiosity: the gd hrt! So much implied & contained therein, not only few charact cited in our lesson
- 5 rather: humanity, feeling, compassion, concern, love all those elements which are within, which stand fr benefit of oneself only as one applies them to othrs.
- 6 ths complemented by other v: three crowns: Torah, Kingdom, Priesthd bt Gd Name excells them all = on same level as Gd Heart!

C GDS POSSESSION

- 1 finally, have a v which spks of Gds possessions; what are they, what can they be? In Chapt VI.
- 2 power, strength, majesty, authority, splendor, awe - some display fr life/death? NO
- 3 rather: "Torah, Heav & Earth, Abre, Israel & the Sanctuary" = very simple, direct, elementary posses
- 4 almost embarrassing to ask: what are possess we prize! We want all that naturally accrues to Gd; almost as if roles are reversed &, in sense, fr our pt of view they are: we want more, we gds!?
- 5 let example of ths v fr PA be example to us all to keep our needs, wishes, yearnings & strivings in perspective; needs nt wealth, power, station, prestige bt ought to be on same level as Gds:
- 6 Torah, H/E, Abe, Isr & Sanct! What better incentiv for life? (G = Existence)

CONCLUSION

A General

- 1 ths just a few vv of PA which should be known by all of us, fr our gd
- 2 may have been written many cent ago bt worthy of being studied @ year bec message pertinent to our era

B Specific

- 1 don't know how much longer we can spk of ths bk bt would urge u to rd PA excerpts in our UPB, p 165- p 178
- 2 a part of our trad, useful to self fulfillment, in keeping wth what should be our most prec possess: the wrd of T, nt merely as intellect exercise, bt in our hearts, spirit, emotions that we may live accro

Amen.

Heb. Tab., Sat. A.M., May 26, 1973

ISRAEL'S 25th.

INTRODUCT

A General

- 1 gave me very gd feel to see name of Is in news so freq over past wk; frm little news items to ed comm on radio, TV, spec ed of mag & unnumb bks
- 2 it has come to pt where Isr 25th anniv/celebr nt only by us bt by most of west countries; or, at least, taken note of where large no of Jews reside.
- 3 it may nt be perfect situation bt will suffice; part when we recall state of Jewry 25 yrs ago! To say: 'we made progress' is to belabor the obv; to say: 'long way to go', is to understand reality.
- 4 very time period ar Yom HaAzmut indic scope of thing to do & how involvd we are in fate of our people: only 8 days sep HaShoa frm HaAtzmut & last Sunday
- 5 on Solidarity Day more than 75,000 Jews marchd in NY alone in order to highlight plight of our brethrn in Sov Russia. *∴ not yet able to sit back & relax.*

B SPECIFIC

- 1 our obs then of Day of Indep is mixd blessing bt we all know that Israelis deserve moment of glory & rejoicing and even boasting; who can fault them wth all thr faults? Thr achievements are obvious
- 2 bt changes, in gen sense of term, less obvious bec State of Is nt the Zionist ideal envisiond by Herzl or other leaders a mere 75 yrs ago. *(hidden by offic propaganda)*
- 3 anyone who has rd best seller of two yrs ago: "Founders & Sons" by Amos Elon (now availb in pb) knows th shift in emph, in ideol, in concerns obv to historians
- 4 Zion in early yrs concentratd on Kibbutz bt they are hardly basic unit of Isr life as formerly; shift: from austerity to luxury in many instances, frm pov to affluence &, more vital, centr shift frm agri to urb
- 5 also, early ideol did not take Arabs into consideration at all; now despite official hatrd, Arabs work in Is, adapt ^{themselves} mores much to consternation of thr elders &, most rev, accept pattern of equal educ fr women/men
- 6 & also, what Zionist ideol did nt dream of: subtle shift frm Ashk, west Jewry to Seph, eastern/oriental wth ramific to be felt in generations to come.
- 7 in short, State whose 25th we celeb ths wk nt same as in 1948; nt same as wth Zion; nt same as prayers. How then to assess it fr our own time?

BODY

A ISR IS FALLIBLE

- 1 been part of maturity fr Isr & fr ourselves, as vicar partic in struggle fr survival, that Isr not perfect & that it is permissible to say so; by doing so we neither detract from nor hurt the totality.

- 2 people & officials have made mist, err in judgement
perverse rulings, highly questionable conditions on
sev levels &, ~~by~~ by nec, transfrmd spirit of Torah
into singular concern fr military supremacy
- 3 in add, even they ~~would~~ admit that not sol^w social
problm of new immig, oriental living conditions,
eco problems & certainly rel power struggle not yet
resolvd
- 4 wth 90% of people being irrel, Ref J still had to
snk in backdoor through Schl of Archeol & diff polit
parties, pts of view still give rise to sentim expr
recently by D. Polish: "extr l & extr r meet ar
Jewish throat"
- 5 the pt is that we have certn expectations re Israel
& then despair fr them & fr ourselves if not fulfilled
we have cert idealism fr them often bordering on un
reality bt still have hopes & dreams. *Example: JTA quotes*
- 6 akin to own gvt: expect best & often dissapointd bt
do not lose faith in Amerc process; have been so con
ditiond re our J trad that "out of Zion shall go fr
Law & word of Lord frm Jerusalem" that when not so,
deeply hurt altho, of c, subjective

7 they like all of us; that we can critic = progress!

B ISRAEL NOT A RELIGION

- 1 bt if we apply yardstick of success & failure, succ
or error to Israelis, must also place ourselves in
perspective; we not immune frm criticism
- 2 most import pt: Isr is not a, not our, Religion &
should not be confusd as such; two not at all th same
& this is a distinction which Am Jews must learn
- 3 Jud is our Rel & it imposes its own oblig & respons
which can nt be resolvd to our own personal satisfc
by contrib to UJA! If anything, Jud is basic fr Is-
rael & those who know, are first to admit: depend on heritg
- 4 bt fr all too many of us, two have bec mutual exclsv
Jews think that if attend rallies, give money, make
trips, dance Hora, collect Isr stamps/coins = Jud
- 5 ths not the case. Jud is 5733 yrs of trad, literat,
liturgy, message of prophets, Psalmist, Job and all
~~of which~~ ^{substantive} have ^{no} relation to existence of State as
a modern entity. ^{at best}, ~~might be~~ ^{are} related, are in-
terdependent, are intertwined bt not mutually exclu-
sive & certainly one is no substitute for the other.
- 6 ths lesson Am Jews must learn if Jud is to survive;
perhaps ths pt of emph fr next 25 yrs of Isr exist:
concern nt wth them, they OK; concern fr our relign
here, now, so that both will survive & prosper!

7 Concept should certainly be followed up.

CONCLUSION

A General

- 1 finally, however, Isr is a dream; has with it certn air of unreality bec of past experiences, trials & survival despite all odds to the contrary. Began as a dream, still a dream; (Herzl: no dream if u will it)
- 2 ~~as~~ G Meir said not too long ago: "Gd forbid, that we should stop dreaming" and we know exactly what she is referring to: a future, a vitality, a trust in each other, and always the overriding hope fr peace
- 3 even fr us it is a fairy tale come true bec we have come to identify wth State ~~so~~ deeply & fully; we derive frm Israel a measure of pride, courage & honor which we can not find in any ^{other} partic development in America no matter how many positions of importance are held by Jews in gvt ~~positions~~ ^{offices}.
- 4 what goes on hereⁱⁿ touches our mind bt what happens thereⁱⁿ touches our hearts, our emotions, our spirit & it is fr that reason that the fairy tale come true is of such grt importance ~~fr us~~; perhaps we need it even more than do the Israelis.

B SPECIFIC

- 1 above all, we join wth all others in congrat Israel on her 25th anniv; may she enjoy many/more decades & centuries to make up fr 1900 yrs missed after destr of Temple & make up fr hurt caused our people always
- 2 above all, that prophecy of Jeremiah, Chapt 31, be Valid always: vv 1 - 14.

Amen

Heb. Tab., Frid Eve., May 11, 1973

1973

Page Five

News of the Week

CRIME IN ISRAEL MARCHES ON

JERUSALEM, (JTA)--Israel's crime rate rose last year by 4.3 percent, compared to a six percent rise in 1971 and a 9.5 percent rise in 1970, according to the annual Israel Police Report, issued at a news conference yesterday. The report revealed that murder was up by 17 percent and rape by 30 percent. There were 49 murders in 1972 compared to 31 the year before. There were 504 cases of rape last year. Armed robbery, one of the largest causes of public concern in recent years, dropped by 3.1 percent. There were 190 instances of robbery or attempted robbery in 1972. ✓

White collar crime such as embezzlement and issuing bad checks rose by 30 percent with 5923 cases being recorded. There was a significant drop in the number of drug offenses reported, which was attributed to the declining availability of drugs in the country. The higher price of drugs has also been a factor in the decline, police said. ✓

The decline of crime in the Tel Aviv area was attributed to the addition of border police units in the city. Police also reported success in curbing hooliganism in the big cities. Traffic fatalities declined by one percent, as compared to a 24 percent increase the year before. There were 661 fatalities in 1972. The number of traffic accidents rose by 3.7 percent, totalling 15,333. ✓

News of the Week

HARASSMENT OF DAMASCUS JEWS WORSENS, EYE-WITNESS REPORTS

TEL AVIV, . . . (JTA)--A tourist who visited Damascus several days ago reported here today that three Jews were arrested there recently and that the persecution, harassment and extortion of Damascus Jews has intensified. The tourist identified the arrested Jews, all heads of families, as Avraham Shou, Joseph Shevut and Nissim Kafif.

He said they were arrested because the authorities suspect that several young members of their families have fled Syria. He said that the Jews, who are confined to a single quarter of Damascus, are forced to form on the street for roll-calls at least once a week to ascertain whether any members of their families are missing. The informant said the rolls-calls are accompanied by beatings and mistreatment of women and children.

He said that Jewish shops in Damascus are on the lists of Arab terrorist organizations. They are frequently visited by terrorists who force the shop owners to contribute part of their income for terrorist activities. If the cash on hand is not sufficient, the terrorists visit the owners' homes to demand a supplement, the tourist reported. He said Jewish religious life in Damascus is limited to occasional evenings when synagogues are open. He said Jewish families stay in their homes most of the time for fear

"JUDENRAT" by Isaiah Trunk

Introduct

A General

- 1 must confess when 1st hrd abt bk & authr[↑] as having won NB co-prze fr Hist 1973, was quite astounded. Ths "aleeper"; all of us knew problm[↑] but few schlr
- 2 had nt even seen bk advrted; authr rel unknown altho ed in NY & works fr YIVO research inst.
- 3 one reasn fr anonym: subject diff one fr us Jews; J rat, a Council, which adminstrd lives of our people during holocaust
- 4 Trunk, being specialist in Polish Jewry, writes only of Councils in major ghettos in EE: Lodz, Warsaw, Cracow, Vilna, Lublin, Lwow, Bialystock

B Specific

- 1 my probl: as soon as saw bk: huge, over 600 p, & fl of detail; not subject fr sermon bt rather for a series of lectur^s; bk reflects a whole way of life
- 2 bk deals wth areas of life, under most diff circum^s which can not be encapsuld in 20 min sermon; needs long & full disc bec subleties on every page
- 3 purpose of Jrat: a) move Jews frm large city area into ghetto & adminster it & them; ~~mx~~ implic: power of life/d on immed level re deport & gen: work, fd & subsequent survivr if only fr wk, mo, even a day!
- 4 basic picture: term "Jrat" est^d bl 1933 bt workble reality by Sept. 39 fr EE: 5½ mill Jews affectd embrac ing over 400 J settlements = dissol of J world
- 5 how handled, by what people, what mentality, wth what results, in what areas of life, wth what prior ities, wth what accept & reject by J commun = bk.
- 6 & every decision was later disputd; some adminstrtr held up as heroes, others as most vile villains & quest of Judenrat = one of most controv subj fr Jws

BODY

A Scope

- 1 whatever situation, never as simple as on surface; ~~Ex~~ move J to ghetto: pos/neg? Choice? battle: into wht area & on what date & still bettr than the camps!
- 2 but once there: space, furnit, persnl belgins, em- plyment, sanitary, health, typewriters, fd, unifaml
- 3 grt power: work was gd fr workr bec needed & money fr fd; "paperwrk" was name of game; in 1940 in Lodz had 73 units, 9 depts; in 1941 had double. Had 5, 500 in feb 41 (6% of g pop) to 12,800 in 1942 (12%)
- 4 same figures in Warsaw, Vilna: ~~where~~ even police frc went frm 180 to 266 within six mo.
- 5 ~~same argument~~ ^{reasoning} used by Jrat to save ghetto pop: usd work figures & accomplishments on Germans to save people; time & again, urged Jews to produce so the

ii

record would lok gd & people would be spard deporta-
tion

6 again, simple thought has 2 edged blade: coop with
Germans in whatever they asking Jews to make? Ths &
othr facts frm basis of probl & challenge to Jrat.
(y not produce dth)

B COOPERATION

- 1 should J authorit coop ^{in Jrat} & to what degree? Mostly well
educ & able indiv who, frm EE, knew German = upper
- 2 grt debate: some refsd on pt of d to coop with Germns
& some of thr very emot docum remain; sided wth Mai
mon: "if pagan should tell Jews: give us 1 of yrs &
we shall kill him or we kill all of u" they should
all be k & nt a single J soul be deliv to them.
- 3 on othr hand, many of memb of Jrat felt they making
majr contrib to Js survival in speeches & documents
which obv spk frm the heart = maintained stability,
a responsib leadership, a recogniz symb1 all of which
Jews in thr desperate condition needed
- 4 more: obvious that by time yr or two ended, all the
memb of Jrat deportd as well; really no hope for
anyone altho that perhaps basic consideration.
- 5 fr gd of people two types of Jrat wth diff effects:
indiv power wth some Mess complex = diffic; collect
ive admin which allowed mre freedom & latitude of
interpret so that gen ghetto community could profit
- 6 every day gained was day of life; Jrat saw to its
orderly process & that essence of thr defense.

C POWER

- 1 bt grtest respons of Jrat not to ghetto popul bt to
themselves fr at core of all lay power: wth author,
wth bribery, wth work permits, wth food alloc, wth
taxation, wth law courts & prisons
- 2 influence peddling, corruption, lies = survival; a
lessn learnd in sec society: power corrrpts; abs pow
er corrupts absolutely!
- 3 here all more so bec Jrat made up list of deportees
& thus power of l/d in real sense nt vague re food.
Choice: fill sev thous places: yr moth, rel, friend
& what of those who pleaded at door fr reprieve &
all fr good reasons?
- 4 give list or not? in 1 comm. rabbis askd to delib,
fastd, blew Shofr, rd Pslms. Answer: r no consensus
of opinion & finally, law of gvt must be obeyed.
Ths is rabb author & not Jrat; thus, imposs situatn.
- 5 same grp in Jrat could help or hinder organzd ghto
resist by yng rev & plenty of examples. Mostly: vs
them bec feard reprisal. Now could still legislate
& many actually sac own elderly m/f as vs wholesale
destruction of ghetto popul.
*= bayain with
Germans*

many could not bear up under pressr & comm suicide!
CONCLUSION

A General

- 1 in retrospect we tend to be harsh wth Jrat bt must keep institut & circumstance in perspective!
- 2 insttit had been part of hist in Pol/Rus frm 16 to 18 cent; known as Vaad Arba Artzot (Council of 4 Lands) fr self-governm, taxation, quest of right & petition & in larger sense Mehilah always active & responsible to & responsive also to sec State; Jrat nothing new.
- 3 diff: two fold: a) never before were Jews asked to assist in d of thr own & surely nt as a legally constituted body by the State; ths was self-flaggelation at most highly developd level & also, refusal to participate or carry out orders meant d. Exmpls obvious
- 4 the second diff between ths & earlier similar situations more subtle: Jrat made mistake of believing, at 1st fr sure & later also in subconsc way, that Nazi policy ~~the~~ Jews motivated by some sort of rational or utilitarian consideration.
- 5 that purp of Germ was mere annihl for sake of annihl was fact not able to be comprehended by ghetto authr just as not understd by so many othrs not caught up in despair of that situation, *that time & place.*

B Specific

- 1 what author has done, ~~therefore~~, is to try to present probl, details, concerns, arguments as he culled thm frm records, documents, reminisc of survivors
- 2 he does not draw lesson except matters ment. by me & wth these in mind offers general conclusion as to guilt, innoc, rationale of members of Jrat: thr dec made usually in gd faith, are to be acceptd & understood in sorrow & memb not to be condemned. *Cent. nat. gues*
- 3 we did not wlak in thr shoes, were not faced wth thr choices, were not confrntd wth deport train & have been schld to believe that suicide a coward's way out of dec making process.
- 4 let Hist make its own judgements; we can't moralize. Would urge u to rd ths fascinating volume frm many pts of view bec u will learn, will feel, will recall Hope, wth Trunk, that u not judge bt will understand
- 5 key principl in Jud = "live by them" & Life itself, fr as long as possible, is totality of J faith. In that light must read & comprehend Jrat by Is Trunk.

Amen.

Heb. Tab., Frid Eve., May 18, 1973

Bordun

p. 179 — special Reel

Two
Pines in } Prayer Book
17 n Pl

p. 68 — Spec Reel

Silent Dev. — n/kw 'JH —→

Kiddush

Adoration

· L J H H

} P. D.

KW prayer - p. 131

n/kw

in

} special

no layon

Kaddish

Collect

Announcements

} regular

p. 402

— spec

Closing Hymn — positive

Benediction.

Friday, April 27,

1973

Heb Tab

12th cont

1-5 - Dd's Exist

6-9 - Rare

10-13 - Rew / P + 13 = res of d.

sup = $\sqrt{2}d'$

PESACH: YISKOR

INTRODUCT

A General

- 1 entire season of yr dev to exodus of our people frm Egypt & what ths experience of freedm has meant.
- 2 suffice it to say, we would not be same today had we not gone forth; not only frm E bt from whatever country, in every age, when we were in bondage
- 3 all too often, more than we care to rememb, we have been enslvd phys & ment bt have always "gone forth"

B Specific

- 1 nevertheless, in view of our past, one of basic elements of passover in large sense is Matzoh, bread of our affliction ~~at~~, on more spcific level, Moror, th bitter herb
- 2 need not tell you that we have tasted sufficiently of both during course of centuries.
- 3 but, in addition, another kind of Moror, bitter hrb that is two-fold link we have come here for today; we obs not only Pesach bt Yiskor & they demand frm us totally diff responses bec touch diff areas of cr

BODY

A DEATH

- 1 when we spk of Moror, of c, most obvious is death; a bitterness which is all too severe, which some can never cope wth, & some find = to despair wth living
- 2 we know, frm our own exp & that of others, that d whether it be sudden or after long illness is something we are never prepared for
- 3 bec it has ~~that~~ indefinable element which we, for want of a better term, call "finality".
- 4 we could, of c, go into deep theol & philo speculat about the world past the here & now, immort, soul & spirit bt to the indiv who has just suff a loss, it is all too much talk without grasping the essence:
- 5 ths experience of loss is final; there is no re-course & it will never be the same again. Moror!!!

B LONELINESS

- 1 bt, as surely some of u have already discovered, th hour of d is but the beginning; it is final & hard to take bt the after effects are chilling too.
- 2 what is truly horrendous is the realization that wth the finality of d, we are now alone; it is loneliness which, more often than not, breaks us rather than the d itself.
- 3 the reason is that while it is over fr the d, for us it is something "ongoing", fr want of better word.
- 4 world, which chaged fr us, really still the same fr others, wth all of its gd & bad, its hurt & joy, its pettiness and grandeur and no one who has not been

in our footsteps can ever hope to experience same
 5 the world of you & me is empty bt for others full &
 the two worlds can not ~~merge~~, can not understand @
 other, can not find fullness of mutuality
 6 loneliness, then, in add to d, is truly bitter herg
 & together fr Pesach, at Yiskor, form core: brd of
 affliction and bitterness of Moror.

CONCLUSION

A General

- 1 bt holiday nt all diffio & sad; have also the egg,
 the greens, the hope of an Elijah bec even at Yiskr
 have hope for future
- 2 that is what Synagogue is for: to help, to sympathize
 to feel, to give strength, to share & as long as th
 Sanct able to do that in full measure, it gives
 meaning and validity to its existence
- 3 bt far more vital, it lessens the loneliness and th
 despair which so many feel who have been touched by
 the unspeakable tragedy of the final gasp of breath

B Specific

- 1 we feel that u are here bec u find ths concept in r
 Sanct & we proud of what we ~~x~~ represent
- 2 hope that in spirit of what we have said, you will
 choose to support our House of Gd, and support it
 unselfishly
- 3 the burdens of grief will not be elim, of c, bt they
 will be eased as in a fellowship of love & concern;
 we share yr feelings
- 4 we know that despite the hurt, & loneliness, of the
 past, the future as symb here can be one of peace.

AMEN

5 will the ushers please come forward....

Heb. Tab., April 24, 1973, Tue A.M.
 Pesach, 8th day: YISKOR

INTRODUCT

A General

- 1 ths season of yr suffused wth bt one message: exodus and it echoes frm all of our literat & liturgy, in our homes & Syn, in prayer & song bec it is basic
- 2 if our ancestrs had not gone frth, we would not ~~have~~ be here; spk loosely re Egypt bt ths case wherever our people been over course of centuries

B Specific

- 1 at same time, "exodus" is catch word fr concept as whole: freedom, liberty, release frm bonds of slavr
- 2 it fr ths reasn that holiday always been so vital to us & kept its major place in our scheme of thing & frame of reference
- 3 and has given rise to basic premise fr us & Jews of all ages, every land, every set of circumstance: as long as one in chains, all enslaved; no one free unless & until all men at liberty!
- 4 nothing more basic than that re Judaism

BODY

A Ten Commandments

- 1 to us, especially in our very complex day & age, th something we can easily overlook bt not allowed us
- 2 entire trend of rel frm Pesach obs is toward Shev = Decalogue at Mt Sinai & its key phrase is:
- 3 I Lord, Gd, who brought u out of Egypt, house of b!
- 4 ths, from many pts, of view, quite extraordinary opening statement, not at all what we might expectd re comparison to other deities of ancient times.

B GD OF HISTORY

- 1 what we have in Decalogue, tied to exodus frm Egpt, is fact that our Gd is a Gd of History; opening statement was not, as in so many other cases, "I am Gd who created Heaven & Earth."
- 2 no question that ths latter concept would have been more germane; I Gd of Creation, everything man has is due Me, where would u be without Me & My handiwork, etc. bt ths not the case at all.
- 3 Gd identifies Himself at once as Gd of & in History and that no mistake be made bt that He the one who caused us freedom, broke band of slavery, took us out
- 4 more vital, then, it appears to us that He be known as Gd ^{the} ~~the~~ Redeemer ^{rather} than Gd the Creator; he is Author of Liberty far more than Author of Universe and in this one major distinction, we quite diff & set apart frm other nations, rel, creeds of anc world.
- 5 Gd of Israel, Gd of 10th C's, does not fit into regular mold & as He diff, His people are holy nation.

C MORALITY

- 1 is the distinction of grt importance? Indeed, yes!
- 2 rabbis already commented in Talmd & arrived at unique ans to puzzle: we rel of morality, ethics, justice, liberty, freedom & in this lies difference
- 3 that is to say: Universe, of & by itself, amoral bt exodus frm Egypt spks of morality in highest sense; consequently: Gd identified Himself wth Exodus & nt Creation
- 4 freedom, liberty is totally positive; it is not at all as neutral as creation of world might be and it is wth ^{this} thought that we are asked to identify
- 5 we not amoral, netural people in any sense or at any time; rather, we have concepts, ideals, values of which Pesach spks most eloquently bt only as beginn.

CONCLUSION

A General

- 1 this, then, type of people frm which we come; we have obligations, responsib, committments and we must never re~~ne~~g on our heritage
- 2 this is the "stuff" of which you and I are made; is it possible to ask for a better heritage?
- 3 in this area & in all others, we have been in forefront of audaciousness & boldness of thought and action and belief; we have been centuries ahead of our time & hopefully will always be ahead re gdness

B SPECIFIC

- 1 if it is fr this reason that Pesach never looses its essential meaning & relevance; exodus is a vital today as in yesteryear, as in days of Egypt.
- 2 Gd is one of History, of Liberty & His hand visible even in our time; to do His handiwork is to live at one wth our fellow man
- 3 fr His lot is mine & mine is His; the ex which gave us right to be free must be an example to all mankind fr it is as if we, you & I, went frm slavery.
- 4 that is story & basis of Pesach.

Amen.

Heb. Tab., Sat. A.M., April 21, 1973

Shabbos Chol HaMoed Pesach

1000 ft -
1000 ft -
1000 ft -
1000 ft -

8 HRS WTH PSYCH WALK-IN CLINIC

INTRODUCT

A General

- 1 in cont series on community ths time venturd away frm immed neighbrhd; nt bec service not availble here bt bec of rep of other instit: Bellevue Hosp.
- 2 it is in that surrounding that spent 8 hrs recently "in order to acquaint myself wth" psych walk-in clinic; part of ~~hosp~~ city life of grt interest to me
- 3 Bellev, of c, grt hosp & grt instit bt my concern wth psychtry bec ths one of found of its rep; Bellev = to distrbd & people come there frm all over city, area.

B Specific

- 1 people are part of a ~~community~~ population, NOT commun. they PR bt also Ukzainians; thus: widely divergent socio-cult, eco backgrnd & they do not mix at all.
- 2 ths grouping most prominent as they "walk-in" off the street to present cert. types of problems; the people are "unsettled" but not chronically ill & ths vtl dif
- 3 in add, bec of rep & nature of hosp, wide range of other cases: indiv assignd to Bellev by courts fr exam, Taxi-driver applicants who must have screening violent cases brought in on spot by ambul or police, suicide attempts; thus wide range of problems
- 4 it is wth thse issues & problms in mind, clinic set up ~~four~~ yrs ago to serve more as a "crisis intervent ion" refuge, intended that patient comes just six visits or be refrered to other agency best able to handle problm of patient
- 5 bt in ths unstable, deprivd area wth its ^{unsettled} popul, walk-in clinic servs in far more wide-ranging capacity thn initially conceivd; as wth so much else, at moment of planning already obsolete

BODY

A TREATMENT IDEA

- 1 again, the original idea was that patient would come into clinic and be handled in such way that he becm strong enough to handle ~~matters~~ ^{problems} on his own
- 2 or be referred to adjoining hosp, or Ment Health Cl or long term counseling which are in same building.
- 3 issue, then, when you consider that this is an acute "short term diagnostic center" is how to get the indi frm one place to the next; how to get him to functn.
- 4 the follow-up, if thwere is one & often patient comes only once, never to be seen again, can take sev yrs; most patients have no appt & always go to same place bec any variant will upset them & they fall back
- 5 clinic load then is 12,000 patient-visits a year & staff includes: 2½ psychiatrists, 4 social workers
on diff levels of certification, any # of Resident MDs.

6 therapists will see the patient on av of six times & therap may see 8 to 10 patients a day; ~~cost in private pract may be \$40 per hr, at city hosp it is more in area of \$20~~

7 all depends on ~~no. of visits~~ & seriousness of case

B ILLNESS

- 1 what is actually wrong wth people who come to the walk-in clinic at Bellev or at other hospt ar city?
- 2 key word, heard time & again, is "anger"; some come in to act it out bec makes them feel better & some merely sit & smolder at real or imaginary hurt
- 3 key diagn = schizophrenia: a break wth reality, can not keep th~~oughts~~ thoughts together, delusions; people can't function; lack of sleep, full of excuses, loss weight
Ths no relation to intelligence; just psychic disorders or, in some cases, metabolism
- 4 second illness is paranoia: fear of persnl persec~~tn~~ problems come frm outside: landlord, finance co, welfare, social worker. Example: fill out forms: why? names of parents: why, etc
- 5 last major illness = depression: partic middle aged men & women, feel useless, self-condemnatory, guilt, abandoned, isolated
- 6 circumstantial thinking @ ; tangential ☆
- 7 lack of people's insight into own problem; can't see thr illness fully bt sufficiently to know something is wrong; clinic: crisis intervention fr moment & either help or refer; rarely to committ

C EXAMPLES

- 1 spoke of Franciscan monk who came to visit; wanted to sell robes to MDs; very orderly, proper, quiet & refined. Felt best for usage & cheaper than whites
- 2 listened to bec of respect fr rel order bt problem only revealed when said best ideas come to him on cross; no earlier evidence. Usually: nerveousness, disorderly dress, not clean, matted hair, speech, et
- 3 ~~what~~ whole I there man frm Bowery, want to work, worked ~~last~~ 4 yrs ago bt at 50 too old; m 5 yrs bt no ch & now div; parents both d; has b & s bt no contact fr years; was at Bklyn State Hosp 4 months some yrs ago
- 4 wants help, job, med attention; no alcohol, ~~teeth~~, visions, voices! (All asked with utter seriousness!)
- 5 prognosis of SWorker: little to help him except med exam, help out wth welfare, disoriented too much fr him to hold job fr any length of time bt phys rehab might bring him back to usefulness in part-time job
- 6 man visibly relieved that someone listening to him & would try to help; after Bowery, at least 1 friend & this terribly important for preserv~~ation~~ of sprit

6 it is obv then that in whatever small measure poss the case workers at least try to help & if it save spirit of just one indiv, whole concept of psych-walk-in clinic worthwhile!

CONCLUSION

A General

- 1 there is no quest in mind that our cultrue perpetuat sense of crisis in our soc~~e~~^{ci}ty, in people, in gov't, in institutions
- 2 the assassinations only highlight ~~of~~ ^{the} anger, fear, frustr and despair in hearts of av people who, bec of some often small factor, at one moment simply can no longer help themselves; pressure too severe
- 3 instit such as walk-in clinic fulfill vital role; in our area: Vanderbilt Clinic; 167 ~~4~~ Broadway, open most of day hours & on emergency basis at night.
- 4 in one manner: better than Bullev bec screening official is MD while ths not the case downtown; we hope never needed bt good to know facility is near.

B Specific

- 1 interesting, finally, that so many MDs are Jewish; Franzblau said years ago that 99% of all psychoanaly are J. Why?
- 2 because we have trad of looking beyond obvious, of looking into word, sentence, life via Talmudic trad
- 3 no matter what reason you give, fact is valid: more Jews in ths field than non-Jews
- 4 perhaps fr no other reason than that we try to help, to make life of others more worthwhile, to fulfill the Mitzvoh of sharing with Gd in process of creatn.
- 5 if ths our goal & our achievement, a worthwhile life fr us as well & more than that very few of us can ask.
- 6 community facilities of which been speak fr past sev months are manifold bt ths walk-in clinic one of mos worthwhile & happy that I could share these thoughts wth you.

Amen.

Heb. Tab., Friday Eve., April 20, 1973

PESACH: 1st Day A.M.

INTRODUCT

A General

- 1 once again meet ^{at 102} at ths springtime of the yr; time of renewal bth in phys & in spiritual sense
- 2 fr us of H.T. Cong ths espec noteworthy bec in view of recent cong. decisions, really, in lit sense, a time of ~~renewal~~ ^{Exodus}
- 3 fr us, relocation will be renwal, reaffirmation nt only of trad assoc wth rel festivr bt hist of cong.

B Specific

- 1 bt in order to link the two instances of historic import in our lives, let us turn to holiday first.
- 2 what is import re Pesach? Yth, cup of E, Sym of Seder, concept of Freedm/Exodus?
- 3 surely, all vital bt nt key; key: ^{phase} as if you had gon frth frm E; the element of participation in that ob servance of events, nt just of & in the past bt fr our time as well. Freed valid now as frm Pharaoh!
- 4 said so often & tried to teach: can't be a gd Jew unless part of a Seder, unless understand ths sense of partic & involvement
- 5 obverse: inertia, surrender by default, apathy, a lack of feeling which spells doom fr ourselves as in div, as Jews, as matter of committment to whatever we may hold dear & worthy.
- 6 it is same wth children at Seder, of course; the sam principle is in force: let ch merely sit & they all bored bt ask them to partic: songs, Ma Nisht, Afik, four sons and they will have something to anticipat and will feel as if they belong, as if involved.
- 7 it is same principle fr us re: adults at Seder, at Peasach time; it is same fr us moving into new area, it is same fr us as Americans living in our society

BODY

A CONGREGATION

- 1 let us look, for example, at the partic, involvemen which motivated our people a mere ten days ago
- 2 they could have sat back, could have allowed respon to be on shoulders of others, ^{they reached} ~~could~~ have removd the slvs ^{psych} ~~phys~~ & spirit bt in spirit of Pesach, not so!
- 3 a large prop of our memb, 350 strong, came in very nasty weathr, spoke thr mind & feeling, voted thr pleasure & by enthus response gave us mandate
- 4 the paralel betw that episode & our ancestrs in Eg all too clear: we all want to be part of an exodus: to greener pasturs, to brighter future, to greater strength & even purp: to serve Gd, is the same!
- 5 there was, on part of people, an involvement which was a delight, which spoke volumes re potential fr ^{future}

B COMMUNITY

- 1 bt, of c, ths only the beginning; as wth Seder, th concept of involvement should not cease at end of meal bt last throughout life
- 2 same wth our move to new area: we must resolve for our interest and interest of new Syn, that we shoul nt merely be apt dwellers bt active partic in comm
- 3 that our involvement must go beyond tenants patrol that sits in lobbies of our homes fr min of 1 hr/wk. That surely will not save us ~~fr the type of involve~~ ^{and is} ~~ment~~ nt nearly sufficient to what is indicated.
- 4 and need is nt merely financial, altho importance is obvious. We spk here of dev & ded of individual wth hs heart & spirit & body to an ideal: to main- tain character of ths cong if it is at all maningfl just as at Seder we yearly pledge ourselves to main- tain character of Judaism; there are more similarit than dissimilarities in the analogy!
- 5 how shall we do ths? by bec~~om~~ing active in those organiz & assoc which carry weight in community: political, for example: grp of concernd citizens actd to elim "X" rated movies frm Coloseum bec we know that kind of show brings wth it diff type aud.
- 6 there are eco organizations also: Cham of Commerce & needless to say, people very sensitive there; we must take note of & be aware of publ & private schl needs, the hospital, the nursing home bec all part of our area and our ^{area} present & future, ^{It's your job to provide for our future}
- 7 we shall never survive in any area of N.Y., & surely not in that area, ~~either~~ if we live by default; we must, on contrary, take our stand, allign ourselves, be involvd, become active & build future wth others

C NATIONAL

- 1 we see all too readily what lack of involvement doe on natl level if people leave decisions to others & remove themselves from demo process ^{there is more indignat}
- 2 where is uproar on Cambodia, on Watergate, on Gray, on corruptn of gvt & police on local level? Only when citizens aroused will action be ~~taken~~, will, interest of groups be protected, will officials be held accountable & responsible to the indiv citizn
- 3 it is again, one & the same: apathy, surrender, le- thargy, inertia all serve to kill the spirit of human being and society will suffer perhaps irrepe- rable damage
- 4 on contrary: ~~we~~ ^y we concrnd wth society we must be part of it, must stand to be counted, must be in- volvd. Can surely disagree and have diff of opin. bt if our future is involvd, must participate or d.

CONCLUSION

A General

- 1 it is, then, that seasn of yr which spks to us nt ~~only~~ in the ~~et~~ terms or in vague generalities re: abstract values & principles assoc wth Pesach bt in very real, concrete terms re our own surv & renewal
- 2 we about to particip in an exodus and it will be to reaffirm our heritage in new Sanct, in new surround ings, wth new possibil & unrestricted potential
- 3 it will not be easy, the move will not be a finishd product all at once bt neither was exodus frm Egypt easy, nor was Matzoh leavened, nor was perfection intended
- 4 bt one thing was clear then as it is now: all men, women " children partic in Pesach, in exodus; as in our case our move will be as a "family" in full spi rit and sense of unity

B Specific

- 1 bt what will be our goal there & what will we find? What was ~~our~~ goal re exodus & what did we find and search for?
- 2 to serve Gd, of course; to build fr future, of crse & to find promised land, hopefully & all this goes without saying
- 3 bt more so: we will find there ourselves, all over again, wth all our frailties, our hopes, ~~our~~ despr and our aspiration
- 4 our ancestrs on way to P Land had to lv gener behind bec they could not get rid of thr slave psych; let ths loss be warning and lesson fr us
- 5 to get to future, to P Land, to new vitality, strng and fullness of purpose ~~at once~~, without debilitat ing delay, lv selfishness of past behind
- 6 no more self-centeredness, no more exclusiveness, no more lethargy or inertia or living by default bt, rather, involvement, participation, caring fr ones neighbor, neighborhood, organiz, commu nity
- 7 fr P Land we shall help to establ & settle will be our very own. May ths ~~be~~ our particip at Pesach fr ths generation & fr many more yet to come. In ths manner we, & no other, are links betw past & future

Amen.

Heb. Tab., Tuesday A.M., April 17, 1973; 1st day PESACH

"NOBODY EVER D OF OLD AGE" by Sh. CURTIN

INTRO

A General

- 1 Sh Curtin, authr of bk, grew up in full fam of mixd ages; yng were full of life & old were respctd, giv en love they desrvd & thr wisdm (stories) appreotd.
- 2 & yet, writing frm child's pt of view, she knew she was diff; had sensitiv to note needs & differences: "Like conspir the old walk all bent over, as if hid ing some prec. secret, filld wth self-protectn. The body seems to gathr itself ar those vital parts, folding shoulders, arms, pelvis like a fading rose. Wat & u see how fragile old people come to think they are made" (p. 15)
- 3 bec of early symp fr elderly in her home, she inter.

B Specific

- 1 realize that aging ^{are} group all to themslvs wth spec pr blems which young can't really apprec; thr circle is closing while ours still expanding
- 2 in ths context, prospects are terrifying, fear of eco surv, illn a threat, seen as "pitifl" by othrs who view them ~~also~~ as threat re own future, aband & alone
- 3 so that Ms. Curtins theme title of bk: Nobody ever d of Old Age = most often d bec uprooted, cold, hung new laws they can't compreh & bec of indig often heapd on them by beauroc & yth; self-respect slowly erodes + d. near
- 4 all ths does not touch on ch who simply ignore the old & thus hasten process of deterior of dignity. ~~They the ones who~~ should use last yrs to "settle wht is inside" bt end up in PA Bus Term to keep warm.
- 5 it is, in every ~~sense~~ a full time job to be poor and old; there are those who reach a spec pt, a peak, ^{then} "all amb gone, all sense of future lost, no veils to shld a vision of themselves, thr past, the world"
- 6 when they reach that pk & live, they have surely become in Sh. Curtin's words "professional survivors".

BODY

A STATISTICS

- 1 the probl emph fr our time bec no. of elderly incr dramatically over past sev decades; trend to cont.
- 2 more than that, of 20 mill aged only 7% live in instit, 63% wth fam & remaining 30% live alone; it is axiomatic that probl occur in all three catagories & that probl concern nt only elderly themselves bt all whom they touch; thus, exp wth elderly can tear families apart wth hurt, tension, even despair
- 3 on other hand, 20 mill over 65 present quite a sizeable block of people who can flex thr polit muscle; they incr in no each yr & must be reckoned with.

- 4 it must be rememb that 20 million is 10%^{of} the pop & politicians address themselves to ths group; they have own org, own public. & press fr legislation to thr benefit, Sen Comm on Aging one of most imp & a new science: gerontology = all due to needs/demands
- 5 & what is accept profile of ths person? he not work & without adequate income; without HS educ, rec SS bt no private pension, spends most of his money on housing; if he eats properly, does not eat sufficie he usually waits to last min fr med care & is always in fear of gvt beauroc
- 6 a fluctuation of his check = catastrophe; a new law of benefit to some, a disaster to others; quest of whethr civil servnt will allow few pennies extra fr partic reason nec to elderly, may mean diff between breaking or ennobling human spirit!
- m7 it is in ths context that we understand Curtin's titl "Nobody ever d of old age"; only findiff, neglct, lon

B HOMES

- 1 bt, most of elderly we know are in homes; often thr struggle fr survival as diffic as those on thr own. Curtin tells of people in homes; nt horror stories bt probl faced in that partic context.
- 2 in her yth these homes were grim & forbidding, a pl "designed to hold darkness" bt ths not always case today bec of legisl & our social consciousness
- 3 rather, we have "adult communities" & ths "pos" desig covers multitude of sins: the intent is (euphemism) gd bt result may well be deadly: *advertisement*
- 4 be among yr peers, be safe within walls if only of high hedges, be self-contained, let these be yr "Golden Yrs", yr "Fræedom Yrs", let cleanliness, orderliness, org grp life be yr sustenance fr rest yrs
- 5 bt ths clinical & antiseptic approach carries with it own probl: no sound of children, no challenge, no individ, no involvement; thus, Joy Yrs = Bland Yrs

C NURSING HOMES

- 1 frm there to Nursing Homes via Social Worker; specil catagory much like a "Trav Agnt" who impersonally & wth eternal smile, shuttles u frm ths to that place
- 2 wth final place being th Nurs H where everyone is nt senile or bed ridden (bt where odor of d prevails) bt ~~also~~ where silence, a meaningfl silence, is noticabl
- 3 "Meals were silent, hurried affairs, filld only wth scraping of spoons & the occas click of slipping dentures" - *have noticed this myself*
- 4 then patients rushed back to thr rooms where laid out or seated in specified rows, much like cars in a parking lot. The basic charact of such a place is

"muteness"; ^{while after recovery in bad health, also lack of will}
 5 perhaps, all the more so bec of nurses' attitudes
 which were not brutal, even careful, merely: disin-
 terested, callous, efficient bt without warmth or a
 personal interest ^{in descr. washing process}
 6 as Curtin writes: "they might have been 2 sisters ~~at~~
 doing dishes. Lift, scrub, ~~rinse~~, dry, put away.
 Lift, scrub, rinse, dry, put away. Lift, scrub, rin-
 se, dry, put away. They washd patient properly bt
 while handling him or her were obviously removed! ^{in heart}
^{in body}

CONCLUSION

A General

- 1 pt to rememb in ths very moving bk is that Sh Curtin
 deeply dev & involvd wth people of old age, adv yrs
 & that her descript, if they hurt, are frm heart
- 2 she a fathr young person whose life diffic & torn
 bt she felt kinshp; subtitle of bk: "In praise of
 old people; in outrage at thr loneliness"
- 3 she, like all of us, know the elderly & wants them
 treated wth kindness, dignity & respect.

B Specific

- 1 she realizes too that wth all of us, deep in inner
 recesses of r hrts, we want to take care of our old
 lvd ones ^{but often} ~~do~~ do so wth anguished, repressed sigh ^{be d. pain} ^{obly.}
- 2 she feels that we must no longer look at the old as
 being childlike bec ths most often express of our
 own fears - ^{rather}
- 3 ~~bt~~ that we must see that later yrs full of opport
 to express oneself, settle what is inside & do it
 in concert wth lvd ones & friends.
- 4 if "old age" means loneliness, fear, despair, anx =
 death always near; if it means wholeness, purpose,
 respect, dignity it can mean the add of many yrs to
 ones life expectancy
- 5 author made pt: full time job to be old & poor, our
 job to see that no one poor & no one ^{need} feels old. It
 could be true measure of our society & our future.
- 6 I would recommend Sh. Curtin's bk to one and all.

Amen.

Heb. Tab., Frid Eve., April 6, 1963

GUIDING PRINCIPLES: II

INTRODUCT

A General

- 1 last Frid eve gave short hist outline of process which led to platf & guide in 1885 & 1937
- 2 bt made pt that since then world changed radically: WW II, Hitler, Israel, Space; in movement: shift to right, Hebrew, use of ritual
- 3 ^{dis}id: that can't found movem on social justice alone; that it is no sub fr theol, religiosity, a Gd-cent life which people need even if can't phrase or frml

B Specific

- 1 found then that even in age of ambiv & disarray in US & in Ref ^Move, need something to tie us togethr & in this context, attempt to write new guide & to revise UPB
- 2 very diffic bec over yrs we inheritors of a dichot between two theol Sem, now mergd fr past 25 yrs by still under influence of the past: HUC = scientific & Wissenschaft; JIR = Zion & N.Y. warmth, eastern E.
- 3 diffic to unify bt not impossible; attempt espec bec of what has occurred in past gen; after Auschwitz, our or any form of Jud can never be same again in theol & practice (no rel the same bt we feel it!)
- 4 thus, already sev attempts bt noth def: Freehof a slm bk: "Ref J Pract"; Pol/Dopp = A Guide fr Ref J in 1950s; Guide by Reconstruct Move in 1962
- 5 now, in 1970s new frm wth one pt new & one new emph: newness: in collab & consult wth laymen; new emph: nt on Law bt on Mitzvoh; nt fiat frm Heavn bt bec something happened between Gd & Israel & we part.
- 6 it imposes oblig on laymen which is valid & right!

BODY

A COVENANT

- 1 basic to understanding is Bris, Cov; = basic to understand of this guide & structure of Judaism
- 2 over cent & in our time, whether consc or subconsc, it binds us & if not, our will to live as Jews declines; Cov is part of every Mitzv, every Brocho
- 3 bec it sanctifies our action & ties us to relationship wth Gd; again, covenant: וְכָל הַיְּהוּדִים יִשְׁמְעוּ וְעָלָה בְּיָדָם וְהָיוּ לְעָמִיד "who hast sanct us accord to Thy commandments"
- 4 therefore, we nt only do bt fr a reason: (we have to ^{we} do something & we will profit in that) our lives are sanctified! A double blessing fr modern Jew.
- 5 proof: signif portion asked: would you be Jew if u reborn? High % pos of those in whose homes rel obs the norm. Where no observ, no pos relationship to Judaism.

6 Mitzvoh assumes this relationship?

B MITZVOH

- 1 what are basic purposes, meanings, values of Mitzvoh
- 2 help achieve a collective unity of people; tie us together & ths one of key elementary needs fr our day
Also, ties us together on theol grounds rather than worldly; ~~we now know that we just did not sustain~~
- 3 also, Mitzvoh: gives meaning to life; many who wrote re CCamps noted that those who had ideology more likely than most others, were able to survive
Incident: ideol in whatever area of life bt partic in rel orientation bec they had inner faith & belf
- 4 finally, Mitzvoh helps ~~to~~ make life something above & beyond the ordinary; we call it "sacred" as contained in the blessing & this brings us back to created in His image, partners wth Him in creation, Covenant & all part of J theol & background

C MITZVOH ASE ~~to~~ ^{on} 13th - 14th - 15th in the

- 1 Friday Eve: prep incl festive dress & setting bt Miz = inviting guest who is in need (alone); all together
- 2 making of Kidd & light of candles in Syn no substit & it is a Mitz to do it in the home, ~~even if only 2 or 1~~.
- 3 it is a Mitz, & no excuse for omission, to make Motz and to bless the children
- 4 it is Mitz to join in worshp wth others; prayer is understood. T^{he} part of "Oneg Shabbat" = joy of S.
- 5 Sabbath Day: based on three principles: Avodah = worship; Torah = study; Gemilus Chasodim = acts of deeds of social concern
 - a: worship is obvious
 - b: Torah: if only weekly portion; that is why in our Bulletin; can be done by all; give Bibles to BM
 - c: visits to ill, shut-ins, friends, cult activ, to do what is diff & thus set day apart.
- 6 concept of the Sabb day = 3 ~~principles~~ ^{practices}: Kedusha, Menuchah and Oneg & in fulfilling these, do Mitzvoh.

D MITZVOH LO TA'ASEH

- 1 prohib so as not to contradict the spirit of Sabbath & ths as vital as positive injunctions & as binding.
- 2 work only in compelling circumstances; recall Shomer S during 1930s, 1940s when not work on S really a hardship; people survived & more respected for observ.
- 3 no heavy housework; certainly, no shopping
- 4 no social engagements on S. eve as sub fr observance
- 5 no wedd ceremonies, of c; altho needs emph bec done by some, same kind who offic wth X clergy & in church bt vs J law, custom & tradition.
- 6 these Mitzvohs "lo Ta'ashe", we oblig not to do.
- 7 render obv truth of old saying: as Isr preservd Sab

so Sabbath has preserved Israel. One supportive of the other, in days gone by & as valid in our time!

CONCLUSION

A General

- 1 whole pt of ths new guide is to make it simple, obv, pertinent and useable; spoke to u of first effort re Mitzvoh and the Sabbath
- 2 bt emphasis will be on others' areas of life as well and hopefully something everyone can accept & do fr then will emph that Mitzvoh is basic to our J existence
- 3 ths reason for reading part of S manual last week: re how much should one observe? Answer: as much as you want bt more than you honestly can.

B SPECIFIC

- 1 whole point is to make a beginning; not always easy or fun or pleasant or convenient bt then ths has never been position of Jud or Jewish way of life.
- 2 don't wait to get in the mood; resolve to do something & base it on the Mitzvoh concept inherent in new efforts toward "guide" for contemp liberal Jews
- 3 people will not accept guidance, discipline, vague concept of a guide? probably not if we imposed it as law bt bec r & lay, fashioned it, found echo in hearts & minds & needs of people
- 4 striking fact: since public. late last yr, 30,000 copies sold! in 3rd printing. Note here a desire on part of people to look for guidance, to accept rational discipline &, finally, to do.
- 5 ths hope fr you & yours as well; to do & thus link yrselvs to hist of people, give u mean to yr life & by doing Mitzvoh, sanctifying yr existence re God.

Amen.

Heb. Tab., Friday evening, March 30, 1973

T&AV: March 24, 73

not given

INTRODUCT

A General

- 1 T. port cont our concern wth one aspect of trad no longer in use: sac & priests minister at alter
- 2 at same time, interesting for we see progress of rel orie~~ntation~~^{evolution}; this, of course, what prophetic message all about:
- 3 not sac bt deeds are essential & form core of Jud.

B Specific

- 1 bt as in all instances of Torah, & we have come face to face wth it so often before, always something we can use
- 2 it is axiomatic that Torah does not stand in isol either in time or place; something of it always pertinent and vital for whatever era or concern
- 3 same valid fr this T portion of Tsav as well!

BODY

A AARON & SONS

- 1 what I would like to accentuate is relationship expressed here between Aaron and his sons for they will be priests and will minister fr the people
- 2 there is here a continuation of tradition, of passing on frm father to son the heritage of past
- 3 more than on ideological grounds, pass on also the pride in ones expertise; father here is actually the teacher of a skill
- 4 and therefore, parent becomes teacher on very personal level; more than skill bt also values, ability, attitude toward work, belief in ones capabil.
- 5 ths, seems to me, what transfer of authority re work implies here for Aaron to his sons.

B PRESENT ERA

- 1 the whole concept is worth discussing for we no longer seem involved in ths kind of transference in ~~new~~ modern times.
- 2 the time for indiv competence gone on large scale; we constantly decry the lack of ability of even the most simple skills and surely, we all complain that fr most artisans pride of work forgotten
- 3 furthermore, vast changes bec son no longer wants skill of father; rather, wants to improve himself and very often puts down father bec he did not do better
- 4 he weighs pride in skill as vs monetary reward & finds that material advantages are lacking; so is respect on the part of the people for what the skill once meant and what it once might have meant
- 5 on the assembly line, can't find personal satisf^{is}faction anymore.

not given

C RELIGION

- 1 bt concern goes deeper than that already mentioned
bec job here ^{for Aaron} nt something ordinary bt priesthood!
- 2 is this kind of an ^{rel} oblig also transmitted frm f to
son, today as it was in earliest generations?
- 3 in our time, only a formality, a superficial oblig
re educ and BM of the son and in that way it is
only the letter but not the spirit of Judaism which
is fulfilled
- 4 parent does not realize that his involvement and
transmission of priestly concept not just some-
thing of a passing nature but a way of life which
should involve entirety of man's being
- 5 in human being it is not only what he can do but
his pride which is vital, his sense of worth and
all too few pass this on re Judaism in mod times.

CONCLUSION

A GENERAL

- 1 began by talking about priestly functions about an
Aaron and his sons and end up by talking about our
selves
- 2 we don't minister at altar but concept very much
related bec it all comes together in f-s relation.
- 3 it is not incumbent upon son to follow literally
in sense of whatever father does but, rather, to
acknowledge his skill, his presence, his contribu-
tion to a greater whole.

B SPECIFIC

- 1 Aaron and his sons were not mere functionaries bt
actually helped further dictates of Judaism and
ths vitally nec in our time as well
- 2 our Jud not relegated to fixd hour and status bt,
rather, wth view of heart and mind of individual
so that he can gain satisfaction and fulfillmnt
- 3 it is in ths sense that, in words of trad, hearts
of child turn to parents and hearts of the parents
will turn to the children.

Amen.

Heb. Tab., Sat. A.M., March 24, 1973

Guiding Principles: I

INTRO

A General

- 1 no secret that Ref Movem in US in disarray; probl ar complex on every ~~level~~ of concern
- 2 facts obv; people no longer interested, defections rampant, m-m incr, educ a fiasco, prayer = despair.
- 3 fr some time a Guide to put us on right track, ~~again~~ to pull us back togethr, to give us visible advice on what ~~do~~ do & what nt to do; how condct ourselves as Jews today & tomorrow

B Specific

- 1 not a new quest; guidelines & platforms & principles part of J trad ever since beginning; very fact as to which bks were & which were nt incl in canon already an indic of what was import & what was nt
- 2 in those early yrs, however, one man could make dec which became, by virtue of his authority, Halacha; a Hillel is most obv example & Rabb Gershon in 1000 abol polygamy singlehandedly; Responsa = platfrms
- 3 what is new in call fr new guidelines in our day: nt by r bt in conj & consult wth laymen: who is Jew ethics, prayer, Gd, etc, Covenant
- 4 only cursory progress, leading men can't come up wt def statement at ths time, altho 35 yrs since last attempt was formul & accepted in 1937; span of time sig its own problem
- 5 fr 100th anniv of UAHC & fr CCA⁴ in June at least a proposal expectd bt not possible. Will share some of thinking on ths matter wth u ths wk & next, as indi catd primarily by David Polish at meeting of our Assoc of Ref R last Monday, when he principal spker

BODY

A PITTSBURGH

- 1 before assesing current status of problem, must und that ~~twice~~ before formulation part of our trad: in Pittsbrgh in 1885 & in Col in 1937. Will address my self to these two ths eve & new guide next Frid eve
- 2 Pittsburgh of 1885 in time of expanding America; it was post Civ War & our Am people going off in all directions as fast as rr tracks laid & new territ claimed
- 3 frm rel pt of view: hundreds of sects, native & for born or insprd as massive immig waves began & Refrm one of these movements; it did not grow out of orth in US bt was brought over here, imported, on its ow
- 4 Ref was in same vein as America: a decl of indep fr ortho Establ; adherants wanted to be free, normativ Jud no longer accept, euphoria which gripped Americ now an integral part of Jud which was embraced by all free-spirits, at one wth grt Am dream!

- 5 More, saw thr function & reason fr exist in same terms: liberty & freed a univ theme fr Jews as well & therefr introd concept of Mess Age where Moral La would reign supreme.
- 6 examples of Pittsb Platfrm, unanim adoptd by 15 r & accept by cong establ at that time; infl CCAR & HUC bec lead spirit of era: I.M. Wise pres of all three a-sc was grt force & answer to our needs b-herit is natl life in Palest bt past that stage c-laws of Mosaic origin re fd, dress & priestly fun ctn = foreign to our ment & spirit state d-no longer a nation bt a rel community e-reject belief in bodily resurrect, Heav/Hell as bodes of everlast punishment or reward f-in disc afterwards, pt made that revelation in any sense not germane to modern Jud & "mysticism"
- 7 to us these concepts, & they only most obvious, seen slightly outlandish bt then they were of essence; movd Ref Jud into mainstrm of Am life bec that was what most vital espec to Germ Jews who wanted accept

B COLUMBUS

- 1 already indic that betw time Pitts adoptd & Ref Jud ready for Col, world had undergone immense change: WWI, Herzl & Zionism at begin if not yet fully respectable, EE replaced German Jews as majority of Am Jews, Hitler on way to power
- 2 part of all this of c, brought need fr new platfrm to fore bec ideals of Pittsb did not come to pass & Am Ref Jews found themselvs in state of dissilysn.
- 3 found also that pure reason, logic, science, etc did nt hold answers to all thr needs; thus, Columbus in 1937 a swing to the right, if nt back to trad Halach at least away frm extreme negativism which had characterized movement up to ths time.
- 4 content quite diff frm before & ~~now~~ also learned th lesson of shifting times & emphasis & needs bec Col called a "guide" rather than a plaffrm; contents: a-Jud is body of which Israel is soul = Zionism OK b-mention something new re emphasis: home, Syn & prayer and, most startling, Hebrew!
- 5 see then that in Col, Ref Jud became much warmer, more personal and therefore more meaningfl to vast majority of Jews who not ortho bt not willing to accept former sterile reform
- 6 fr first time: mention Syn, Hebrew, home, prayers and brought Zion into focus thus became radical departure frm norm which had ruled to this point. Re-
decided in U of B - for social justice, chosen ones, or choice of whether to rd Heb - early Ref: only Eng/German!

CONCLUSION

A General

- 1 see then development of our trad in more modern times & brings us up to ths era of need &, again, of a world no longer the same since Col in 1937 & Pittsb seems utterly remote
- 2 since 1937 have had worst fears realized & hopes of Pittsb utterly destroyed; are in post-Ausschwitz age are in State of Is stage, are in Space age stage & none of it reflected in official declarat of today
- 3 family mobile, m-m on increase, mores & morality is highly fluid, ~~indiv indep are causes basic to many,~~ prayerbook as recent as 1940 copyright is outdated
- 4 need then for rethinking, restructuring, rebirth of pertinent values & formulation thereof.

B BASIC

- 1 ths will form basis of disc fr next Frid eve & will deal wth some material available to us, not official or definitive (not poss as already indicated) bt as sign of potential
- 2 will trace evolution of need fr guide in post war world nd how we stand today; in/anticip realize it must be guide to sustain us, encourage us & inspire us for magic word is "survival"
- 3 "am yisr chai" no longer shout of joy bt pious prayer; wth guiding principles may reverse trend of the present & start to build fr more viable future.

AMEN.

Heb. Tab., Friday Eve., March 23, 1973.

INTRO

A General

- 1 in ortho trad have special series of S from before Purim to time of Pesach & all related to rel or nat exp of our people
- 2 some deisgn are: S Shira, Shekalim, Parah, Hachodes and Hagodol; today, S prior to Purim = Zochor

B ZOCHOR

- 1 what is meant by ths day? Added incentive to rememb occas of Purim re persecution of our people
- 2 rememb & draw parallels, as prayers indicate, betw Haman & Ahasueros' of yesteryear & today as forces seek to do harm, if not to destroy
- 3 no spec reading bt act of memory & ths vital too.

BODY

A REMEMBRANCE

- 1 of course, we all too familiar wth what memory can mean to us who are five thous yrs old
- 2 unforg, as wth incident at time of Purim in Persia, memory in that sense always been a negative exper.
- 3 point to persec in Europe dur Middle Ages, Torquemada and Hitler; not to speak of modern persec in Russia or Iraq or Syria, incidents ~~wth~~ much on our minds
- 4 went so far that even if Jews not in country, invented them and did much damage as in Shakespear's "Merchant of Venice" & Sh never knew a Jew in person
- 5 by way of history Jew always available fr persec, charact assassin, scapegoat tactics, innuendo; our assoc wth Shabbat Zochor gloomy fr good reason!

B REMEMB FR GOOD

- 1 of course, must understand that while the neg is obvious, it is not entirety of our exp as people.
- 2 if we speak in terms of rememb, would do ourselves grave injustice if we did not recall good as well
- 3 no othr people contrib so much to humanity as did the Jews: lit, philo, theol and morality, Law & the world based today on what we promulgated 5000 yrs ago
- 4 these the facts bt not even spoken of poetry, the beauty of Psalms, the sense of direct of prophts.
- 5 so that in every way we have gd as well and we have nt yet given due consideration what establ of Isr meant to us all over course of past decades; in short, when we spk of neg, evil, bad times which did befall us, give credit as well to good
- 6 we live better today in US than most people in th world & our position as Jews recog, respected & admired as such. Rememb = very positive indeed!

C CHILDREN?

- 1 when we have rememb, however, fr gd or bad, what thn what to do wth memories which crowd in on us?
- 2 teach it to our children; bt ths matter of debate among young couples of my acquaint who have childrn.
- 3 on one side: tell of diffc past = depression bec it id depressing, psychosis of fear in young, neg feel for rel bec of what it had endured, want no part
- 4 as vs parents who feel that children must know whole truth diffc as it may be, that past a part of us & can't be hidden no matter how much we may wish fr it and rather than hurting ch can serve to strengthen & stabilize them wth ability to survive
- 5 bec "survival" is key issue here; we can only remem on larger or smaller level bec we have survived & t is lesson par excell today; Zochor = remem= survival

CONCLUSION

A General

- 1 Shabbat Zochor nt such an easy day, in any sense!
- 2 bt lesson is simple: can't live life only in good areas of concern, must be part of its entirety or nt a full person
- 3 life nt always pleasant or good or cheerful; neither is Judaism *nor evil, gloomy, sad either*

B Specific

- 1 bt Jud also not a rel of gloom & this as vital fr we have given much, have received much & have still a long and happy existence before us & shall survive
- 2 let ths S Zochor, then, prior to Purim, remind us of the past, ~~and~~ fr good as well as fr trial, but prepare us as well fr the future
- 3 fr what the generations to come will remember of our day is up to us; we have it in our power to make th rememb fr neg influences or, hopefully, fr good, fr meaning, for blessing & let it be said in thr day:
- 4 that in our day: Jud a source of power, glory & honor so that Zochor of future will be a ~~happy~~ day *gladness - rejoicing.*

AMEN.

Heb. Tab., Sat. A.M., March 17, 1973
Shabbat "Zochor"

For Your

Information:

A
Methadone
Primer

WHAT IS METHADONE?

Methadone is a synthetic narcotic developed in Germany during World War II to be used as a pain killer when the Third Reich could not obtain morphine from its usual sources.

HOW IS IT USED IN THE TREATMENT OF NARCOTIC ADDICTS?

Methadone has been used since 1948 to detoxify narcotic addicts. For this purpose, an amount of methadone, usually about 40 milligrams, is given to the addict to minimize withdrawal sickness. This amount is then decreased gradually in accordance with the individual's needs until zero level is attained, at which time it is discontinued. Thus, the addict experiences as little discomfort as possible during withdrawal.

During the last few years methadone has been used for maintenance. In this treatment, an addict is taken off heroin and stabilized on methadone in amounts greater than his heroin tolerance.

WHY IS METHADONE MAINTENANCE SO WIDELY USED IN THE TREATMENT OF NARCOTIC ADDICTS?

Under methadone maintenance, the patient can be treated on an outpatient basis. This makes possible the treatment of large numbers of heroin addicts at each clinic. The patient can return to the mainstream of community life, through employment or school attendance, much more quickly than under other forms of treatment. Although methadone never eliminates the craving for heroin, it does block the euphoric effects of the drug and allows the long-term, high-dose heroin addict to postpone complete withdrawal until he is psychologically prepared for it.

IS METHADONE MAINTENANCE A USEFUL TREATMENT TECHNIQUE?

Under a contract with the New York State Narcotic Addiction Control Commission (NACC), the Columbia University School of Public Health evaluated the Beth Israel Hospital methadone program. This and evaluations of other methadone programs have shown

that an average of 50-60 per cent of patients in the programs for at least a year were helped (as indicated by employment and education records). With the further passage of time, up to 80 per cent of the patients still in the programs were found to be working and functioning in the community, had ceased using heroin and were not involved in criminal activity. While methadone maintenance may not be the treatment for all addicts, it is clearly worth trying, especially if other methods have failed for individual addicts.

DOES METHADONE MAINTENANCE FIT INTO THE WHOLE NEW YORK STATE DRUG TREATMENT PROGRAM?

Yes. NACC's treatment goal is to help persons to function adequately in the community: to work, to lead crime-free lives, to be useful citizens. To achieve this goal, it is prepared to use a variety of approaches to help different kinds of addicts. Methadone maintenance is one such approach.

HOW IS A PATIENT STABILIZED ON METHADONE?

A high level of tolerance to methadone takes about four weeks to develop, but it usually takes about six months for the patient to be completely and comfortably adjusted to methadone. The patient is placed under medical supervision and given small amounts of methadone. The dose is then increased gradually until it is greater than his heroin tolerance and can thus block the euphoric effects of heroin.

WHEN USED FOR MAINTENANCE PURPOSES, HOW IS METHADONE TAKEN?

Methadone is usually dissolved in a pleasant tasting liquid to mask its bad taste and to prevent its ready recovery for injection purposes. It is also available in pills, wafers and syrups that cannot be dissolved for injections.

DOES METHADONE PRODUCE EUPHORIA OR A HIGH AS HEROIN DOES?

Methadone is a narcotic drug — it can be abused. When methadone is injected intravenously, it can produce much the same euphoric effect as morphine. There is, how-

ever, no documentation on who gets high or under what circumstances. The current physical state of the person can exert as much influence as anything else. Methadone maintenance programs are so designed that the drug is never made available to patients in injectable form.

DOES METHADONE HAVE ANY SIDE EFFECTS?

Like many other chemical substances used in medicine, methadone can produce side effects. Among these are constipation, slight insomnia, excess sweating, drowsiness, impotence and minor skin rashes. Most of these side effects do tend to disappear with continued treatment, except perhaps for constipation and sweating.

WHAT HAPPENS AFTER THE PATIENT HAS BEEN STABILIZED?

Once stabilized, the methadone maintenance patient is transferred to a community clinic which he attends daily at first to take methadone under observation of a nurse. Medical supervision continues and periodic physical examinations and supervised urine tests are given to determine whether other drugs are being taken. Counseling, remedial education and vocational training services are offered. After a period of time, during which the patient has shown improvement in many areas and has proved that he is not abusing any drugs (including alcohol) the number of times he is required to appear at the clinic may be reduced. But this is a carefully arrived at decision based on a number of factors and made most often by a clinical team. Once this decision has been made, the patient is permitted to take a few days' supply of methadone with him to be taken at home.

IS PROLONGED USE OF METHADONE PHYSICALLY HARMFUL?

No. To date, tests have shown that the body is not physically harmed by prolonged methadone administration. This has led many authorities to conclude that it is not important to end the methadone medication if it is helping the individual to function.

WHAT KIND OF PERFORMANCE CAN BE EXPECTED FROM THE STABILIZED METHADONE MAINTENANCE PATIENT?

The patient gradually begins to function at a higher level than when he was addicted to heroin. But this takes an amount of time which varies with each person. Most patients, however, gradually become more productive and function well in the community.

DOES METHADONE IMPAIR WORK OR INTELLECTUAL ABILITIES?

No. Once stabilized, patients are encouraged to find a job as soon as possible and to engage in other constructive activities. Intellectual functioning is not impaired.

CAN A PATIENT ON METHADONE DRIVE A MOTOR VEHICLE OR HANDLE MACHINERY WITHOUT ENDANGERING HIMSELF OR OTHERS?

Yes. Methadone clients under the state Narcotic Commission are successfully employed as truck drivers and operators of industrial equipment.

IS METHADONE MERELY A MATTER OF SUBSTITUTING ONE ADDICTION FOR ANOTHER? *Yes - But...*

Methadone is a potent narcotic which continues the state of dependence, but experience has shown that maintenance doses help the addict to change his life from a street junkie who needs a fix at short intervals to a productive member of the community who only requires his methadone medication daily.

DRUG ABUSE PREVENTION CENTERS

ALBANY

17 James Street
Arcade Building
Albany, N.Y. 12207
Phone: 474-8166

BINGHAMTON

70-76 Court Street
O'Neil Bldg. (7th Floor)
Binghamton, N.Y. 13901
Phone: 722-5383

BRONX

1363 Jerome Avenue
Bronx, N.Y. 10452
Phone: 588-4964

BROOKLYN

531 Eastern Parkway
Brooklyn, N.Y. 11216
Phone: 493-6370

BUFFALO

730 Main Street
Buffalo, N.Y.
Phone: 852-7711

CENTRAL HARLEM

25 West 125th Street
New York, N.Y. 10027
Phone: 534-2400

CENTRAL
MANHATTAN

507 Columbus Avenue
New York, N.Y. 10024
Phone: 799-6940

EAST HARLEM

2127 Third Avenue
New York, N.Y. 10035
Phone: 427-6868

STATE OF NEW YORK

Nelson A. Rockefeller, Governor

NARCOTIC ADDICTION CONTROL COMMISSION

Howard A. Jones, Chairman
Santiago Grevi
Harold Meiselas, M.D.
Arthur J. Rogers

LOWER EAST SIDE

180 Avenue B
New York, N.Y. 10009
Phone: 673-3770

NASSAU-SUFFOLK

396 Conklin Street
Farmingdale, N.Y. 11735
Phone: 249-7412

QUEENS

89-08D Sutphin Blvd.
Jamaica, N.Y. 11435
Phone: 739-1130

ROCHESTER

Suite 603
83 Clinton Avenue No.
Rochester, N.Y. 14604
Phone: 454-4320

SYRACUSE

677 South Salina Street
Syracuse, N.Y.
Phone: 474-5951

SPRING VALLEY

Rockland County Center
50 Commerce Street
Spring Valley, N.Y. 10977
Phone: 356-5203

UTICA

State Office Building
207 Genesee Street, 1st Fl.
Utica, N.Y. 13501
Phone: 797-6120, Ext. 378

WHITE PLAINS

30 Glenn Street
White Plains, N.Y.
Phone: 428-6414



8 HOURS WTH METHADONE.

INTRODUCT

A General

- 1 in spk of servics in our area must also take cogni of one of major city services: Meth program, branch located in Delafield Hospt, 164 & Ft. Wash. ^{1 to us}
- 2 many deeply destrubd by ths kind of progrm so close bt, othr side of coin: life saving progrm not only fr addict bt fr community
- 3 bec wth Meth avail, addict need not resrt to violence in order to obtain money fr his drug needs.
- 4 still, these people "beyond pale"; nt import until addiction in wh world & some of ths true; at beg when program at D la, staff not at orientation lect

B COMMUNITY FEELINGS

- 1 feel of comm vs it; MDs did not bring in patients, visitors afraid to come; probl: appear of patients & life-style diff frm what we considr "normal"
- 2 thr world diff frm ours, not an orderly structure; dogs tied up in lobby, 1 came wth monkey & fact tht Dela = hospit nt at all contradict to them
- 3 Dela nt only place: take 200 cases a wk; 168 = 300 and 180 & Amst another 300 cases
- 4 must drink Meth port in frnt of nurse; its bad taste diluted by juice. In some cases proper dosage can be taken home fr weekend consumpt bt if med stolen op lost, dire consequences fr addict
- 5 in all, vital program, under MD supervision & at least in ths area keeps 800 addicts in check; small % re city bt still better than in former times.

BODY

A METHADONE

- 1 what is ths Meth, ths medicine? ^{x over} It is not a cure, it is a drug bt one which works counter to heroine or other hard drugs; Meth allows "high" bt blocks craving, it is legal & if taken properly, nt dangerous.
- 2 people on Meth still addictd; idea: reduce dosage but some it takes years. Expectd to be wth case wor^x two/3 times a wk & clinic now open 5 d wk.
- 3 other Meth program: Ambulatory Detox = 2 wk progrm to reduce amt of Meth very rapidly to zero consumpt
- 4 of course, ~~while~~ fr many, wth kind of patients who r add, we "see what we expect to see", ^{but} these add have chosen to get off hero & start anew; vital diff
- 5 have a waiting list, must be at least 21 yrs old al though by recent law low to 18, 2 yrs on drugs, res of NY State & again, MD supervision
- 6 reasons for ^{add} change: tired of running, no more veins, can't cope wth welfare anymore, bec Meth itself a drug & ths not so much fear; *desire to "come back" again*

* A synthetic narcotic developed in Germ. during WW II to be used as pain killer when Nazis could not obtain morphine from the usual sources.

7 also, courts can not assign; most of these men & women by way of family, clergy & voluntary.

B COUNSELLING

- 1 are then with these people on a diff level; they want to get off streets & start life again bt fr one who an addict not easy & needs much help; if you addict to cigs or alcohol know how diff to stop
- 2 problem, of c, wth 200 patients is recognizable be imm. space & personell & fr once funds not basic problem bec all agencies see absolute need fr program
- 3 at Dela have 1 Sr couns, 3 couns & 1 asst c wth res Psych, MD, as offic directr of program
- 4 admin direct of program, Mr. Lopez, claims 80% rate of success as shown in diff programs; all while on M
- 5 first is to give schooling & have classrooms at Dela wth teachr frm Brd of Ed; HS Equiv degree & some go to college
- 6 other, vital, find jobs fr the men and here not as successfl bec most business men are afraid; on othr hand, Lopez claims, & rightly so, that often these pt better workers than most
- 7 Why? bec energy required to stay alive on streets, brains to survive, stamina to live so enormous tht if applic to work can't help bt do a good job.
- 8 at Meth centers also have a post-prison rehab progr under supervision; disc problems dismissed frm prog &, interest, uniforms fr security guards omitted bec found that uniforms inhibit rather than help
- 9 other programs in area, nt at Dela: Reality H, use, Phoenix H use & Odysee; also: therapy fr groups, workshops, day care centers fr adults: to learn to get along wth people, bosses, reorientation to life & all ths practiced bec, as said before, these add fr yrs lvd in world of thr own & no relat to reality

CONCLUSION

A Records

- 1 all ths complic business; when p comes, double record bec 1 at center & one at centrl computr; kept fr probl & referrals; also, all confidential & not avail to police
- 2 cross-sect of other world: amphet, coc, hero, barbit all gone thru cycle; tragedy: availability to 12 yr olds who want to show bravado: can take 1 & stop bt not so! Incident, reasons fr drugs diff or same fr wh/bl kids, depend on yr sociol or psychol bt not germane to our disc here.
- 3 Meth center a vital link; in sev yrs they in exist

Meth = used 3

ence, had one robbery; concept: \$100 of Meth = \$2000

B PHYSICAL PROBLEM

- 1 don't have emergency rooms, little security, noise, animals in attendance, no sense of orderliness until somewhat advanced in therapy
- 2 in meantime, place like Dela becomes home, a social center bec their lives nt yet filled & they draw strength frm rehab effort of others like them
- 3 and, finally, to be challenged & channeled into new & positive areas of endeavors.

C ADDICTS AS PEOPLE

- 1 in final analysis, ^{we} are called upon to remember tht addicts are people; neither saints nr criminals as a group bt indiv wth grt problems
- 2 more so, indiv who trying to estab themselves [&], again must emph, the ones who look the worst and whom we would assoc as total crim element, might just as easily be security guards, dressed up to mingle easily
- 3 we have them, ^{all} in our area. ^{see point} not a gathering place fr drug addicts wth all the dangers ths implies bt, rather, a rehab center for ill people who need our help & mature understanding as much as they need help of MD and social workers
- 4 it is in ths spirit, to help us understand community agencies better, that brought message to you of how Methadone center works in our neighborhood.

Amen.

Heb. Tab., Frid Eve., March 16, 1973

PEKUDAY.

INTRODUCT

A General

- 1 ths S concl read of Bk of Ex, one of most eventfl bks of our tradition
- 2 in recent wks rd of bldg of Sanct: the furnishings, the altar, the manner of sac, clothing of priests & we even know that people brought more than enough
- 3 in short, people have done what is requird of them.

B Specific

- 1 it is in ths context that we come to PeKuday, T por tion fr ths week
- 2 all has been completed, people done thr part, now Gd does His: "And the gory of the Lord filled the tabernacle", said twice for emphasis!
- 3 He now dwells among them; Moses can not enter Sanct while He there; when symbol of His presence: cloud, lifts and moves, people will do the same, otherwise remain as they are *the part "all their journeyings"*
- 4 picture ~~for~~ rel unity, between people & Gd, now compl

BODY

A IN ALL JOURNEYINGS

- 1 phrase is very interesting wth all sorts of implic
- 2 reiterates concept already enunciated in Decalogue: our Gd is Gd of History who will share wth people
- 3 He took them out of Egypt and led them so far thru desert, we know of promise to bring them to P.Land and, of course, implied is future as well.
- 4 after all, ths Gd who made Bris with our people; we are His for perpetuity, there is a special relation ship in existence between us
- 5 that seems to be the tenor and concept of phrase "throughout all their journeyings"; people would not be forsaken, not alone, not abandoned
- 6 a concept diffc to understand at times in past es- pecially considering our background *^ persecution* bt affirmed here nevertheless.

B SANCTUARY

- 1 by the fact that a cloud rests on what people have created and by virtue of what dev & ded they have given to this task, Sanct assumes larger proportns.
- 2 ths a case of where the whole is larger ~~than~~ the sum of its parts: it is not merely a bldg but a sacred place where Gd dwells
- 3 as a consequence, it deserves measure of respect, awe, status and deference which is not accorded to other buildings; it is a lesson well worth noting for our own time. The Sanct is something special
- 4 it is a symbol for us and all people of a unique status in the community and it has been ded as such

5 as a consequence: people who enter should have a certain manner about them in conduct and in dress; needless to emphasize: ths a rule or concept very much relaxed in our time bt vitally import. still;

C PURPOSE *of Presence - Sanct*

- 1 now, then, opport to draw it all together: purpose nt merely to sac bt to also assemble people
- 2 Gd would speak to them as we learnd some wks ago & through his appointed reps would guide & sustain
- 3 again, as noted before, the relationship as exemplified by Bris now completed: people done their part & Gd ready to do His
- 4 perhaps a narrow view of Deity bt in terms of anc times, a step in right direction toward future

CONCLUSION

A General

- 1 Exodus been a most vital book for us all; often placed second to Gen bec that has our beginnings bt Ex just as vital bec shapes our character
- 2 have the choosng of Moses, the exodus frm Egypt, the sojourn in the desert, the G Calf, the deaths of the rebellious element, the bldg of Sanct
- 3 and now the dwelling of Gd in their midst.

B SPECIFIC

- 1 it makes every house of Gd holy by trad & by *then history* assoc and it is an oblig and a commitm still incumbent upon us
 - 2 glory of Gd dwells here as well; by our actions & beliefs and concern we honor that Presence and, as consequence, ths modern Tabernacle not only place we should love bec of what it means to us
 - 3 bt place also we should honor, respect & sanctify.
- Amen. *by definition*

Heb. Tab., Sat. A.M., March 10, 1973.

THAT CHAMPIONSHIP SEASON.

INTRODUCT

A General

- 1 NY Drama Crit vtd "Ch S" best play of 1972; I agree
- 2 simple settings, well actd, basic story line common to our Am Exp; the playwright: Jason Miller, makes us think about things in general & even re ourselves!
- 3 only 5 actors, all male, on stage; bec of them or nature of play, many 4 lettr wrds: nt fr squeamish.

B SPECIFIC

- 1 plot very simple: 20th reunion of basketball team which won Pa HS tournament & trophy, now in living room which forms basis of our set. Never lv room/Tr
- 2 the players, 4 of them, gather in home of coach to reminisce over day of glory; talk, eat, drink
- 3 bt in course of time, aspects of thr ^{lives} & person revealed which cast play on two very ^{diff} levels: obvious or superficial & real or world of truth & the very different.
- 4 as so many incidents in our lives, reunion starts wth laughtr & gaiety, ends in tears & self-revelatn

BODY

A SUPERFICIAL

- 1 what do we see on stage at first glance? Grp of men gathering to celebrate; lots of off-color stories & remarks & coarse words; drink whiskey & beer all time
- 2 find out all men successful: Mayor, contractr, HS principle, one a drunk now bt OK bec he broth of one of men present & finally grt person: coach
- 3 coach: calls four men of his champ team his "boys" altho nr 40 yrs of age; men accept & love it. Come to him fr counsel, to share hopes & frustr; make th reunion yearly ritual bec then they were greatest:
- 4 won HS basketball chapionshp of PA.

B REALITY

- 1 bt soon realize that fr all the friendship, boasting of the gd life, success: nt the real picture.
- 2 anyone familiar wth sports knows that basketball tm made up of 5 players, nt four as we have on stage. We realize soon that 5th not coming; what has kept him, why not here, what is implied? & soon see truth
- 3 Mayor who thinks he a legend in own time, ^{but} a loser in everyones eyes bt hs own; utterly corrupt. Also, he up fr re-elect & compet vs Jewish candidate = prej evident at once. These "sportsmanship" ideals = hate of all minorities: Jews, ^Dl, Sp, Commies, Poles, etc
- 4 Principles son, son of man who part of Ch S, won't play ball; thus, stigma bec he no red blooded Am ^Doy
- 5 *Italian = wealthy contractor who is lost bec of his money & knows that even in HS liked only for wealth of his father.*

- 5 bec no one cares fr Italiens in that kind of closed society, any more than they care for Jews & others
- 6 and when thru wth personalities, are inundated by slogans or gems of wisdom which sound as phony & a trite now as when on stage:
never ~~settle~~ fr less than success
to win must pay price = pain
find weak spt of oppon & punish him fr it
you boys are my trophies; it takes hate to win
& all these gems frm coach who, we disc, a failure
- 7 slowly then quest emerges fr these men: what happ?
in ~~thr~~ dream world: I'm nt man I wanted to be!
only woman I ever lvd was my mothr!; sobs, recriminations; charact assassin; decept of friends; treachery fr pol gain
- 8 what happend in real world 20 yrs ago? fifth memb of team never returnd bec on coach's orders "stopd" bl star of opp team by breaking sev of his ribs = reason why their team won & others lost. Thus, win a fake, dishonest & unearned trophy: literally recept fr vomit of dissatisfied men

C LESSON

- 1 what can we learn frm ths play; & it is powerfully presented & well acted & a real force fr our lives
- 2 NY audience sophist & laughed at all the right places; smugly we "know" that we understand author's vw
- 3 find these men trite; values wrong even perverse; can't be a "boy" at 40; apprec anniv celeb bt nt of ths magnitude referr back to HS yrs; see these men not grown
- 4 understand that in context of play wth dom rel bein RC & lack of parental figures in make up of charact that Coach more than that; he fathr, Fathr, even Gd bec he approves, punishes, arranges almost by fiat; to ths day he is centr of thr lives & centr to the

D DANGERS

- 1 bt ~~while~~ ths our pt of view, what of those in hinterland? Pres Nixon's comment in DC on "Irene" most interesting: liked play very much & gd fr NY., nt fr New Yorkers bt for out-of-towners!
- 2 as usual in sizing up likes of mid-America, he most perceptive & that is frightening pt I wish to share wth u: we may see play in certain light bt will the rest of America? I am not at all so sure!
- 3 there are many to whom coach is central & spirt is everything; there are those who see in minorities a conspiracy vs all they believe in, & they not paranoic bt believe ths in all perspective

~~the~~^e

- 4 there are others who see ritual of reunion & its sharing in formr years nt as superficial ritual bt as integr1 portion of thr lives; vital to future = to Rotarians in smaller cities
- 5 there are those who can easily accpt Mayor as corr bt keep him bec he a 'nice guy' who handles patronag correctly; there are those who see 5th player
- 6 nt as conscience bt as outsider, troublemaker, neg influence who will disturb nice picture of life. The back-slapping, hard-drinking, profanity-prone, wife-swapping basketball star can understand a five man "team" bt knows a fifth wheel is superfluous.

CONCLUSION

A General

- 1 ths then the play "That Ch S" on its diff levels & diff here symbolic of diff in Am soceity & its need
- 2 we see East vs Mid-West; lib vs conserv forces; the opinion-makers vs status quo; the Reston readers vs Buckleys; hippies vs hardhats; the "Village" of NY vs Main St Babbitts of Sinclair Lewis' America.
- 3 they are simply not the same; how we view play is all too basic bec how we view it = who, what we are

B Specific

- 1 if we accept ^{per} as truth, see ^J world as real, appreciate characterizations then belong to one kind of world; if we see it as satire, as irony, as grotesque exag of Am scene which we ought to hold in contempt, we hold another view of life
- 2 issue is: to which world we belong nt only on ths matter of a basketball Ch Season bt re our place in world, our expectations, our values, our aspiratn^s
- 3 even more, how vital the coach in our lives: the Coach as Gd on whom we rely, whom we sub as real thing, whom we deify bec he reminds of our greatnss rather than of our place in perspective to world.
- 4 one can not help bt think as one lvs play & what better recommend than that fr u to see "That Ch S"
- 5 language may nt be what we use at dinner table bt fr many, unfotunately, it has ring of truth. It is nt my kind of life bt its assessm fr u must come fr within yrselves.

Amen.

Heb. Tab., Friday Eve., March 2, 1973.

~~401-~~
~~9813~~
~~Wenber~~

INTRODUCT

A General

- 1 T port today is bth enlightening as well as trouble some; enlight bec gain some new insights into bldg of Sanct, trouble some bec most a repet, heard it bef
- 2 we were well on way to bldg Sanct some wks ago bt then interruptd by G Calf episode; whole mood & body of people changed
- 3 we know of punishments inflict'd by Levits & of comnd that a new gen enter Pr L, one nt tainted by G Calf, or the slave mentality which produced it.

B Specific

- 1 as consequence, details are given again as they appl to bldg of Sanct and all of its nec furnishings
- 2 ths aftr G C destroyed, traitors among people elmntd Moses gone up on Mt second time & come down wth new set of tablets
- 3 purpose of Sanct is to house them & also Deity, to be a visible symbl of His presence & Hs Laws amng p

BODY

A PROCESS OF BUILDING

- 1 at beginning note immed a special designation for the building to commence.
- 2 trad tells us that Moses desc frm Sinai on 10th of Tishrei = YK and that bldg began very next day
- 3 ths gives us basis fr our trad that one should begin construct Succoh immed after YK been concluded; ths is the case here: diff circumstances bt same princp
- 4 bt more: as people instructed in what is to come, law fr Sabbath also repeated: can't work on Sabbagh & what is implied here that even Sanct work must li idle on ths day, on pt of death!
- 5 no matter, then, how serious Sanct, laws of the Sab which are part of the tablets, can't be violated even fr this major purpose, holy purpose.

B BUILDERS

- 1 who is to do the work? many are called, few chosen. not something for which everyone is eligible.
- 2 obvious catagory of craftsman is not enough for per mit participation; rather, need men who are as well wise-hearted, whose heart is stirred up, who are enthusiastic in their endeavors.
- 3 they must, in modern terms, see totality of thr wrk and nt just mechanic, 1 day to day concerns. Reminds of story: what doing to men breaking up rocks: a) IM breaking up rocks, b) I'm loading wheelbarrow bt c) IM building a cathedral
- 4 ths essence of builders ment in T portion fr not only skills bt must recon what they do, are part of

C PEOPLE

- 1 how did people respond to all this? A fund raisers dream & the likes of which we never see in our time.
- 2 they responded first wth builders who had all of the essential qualifications: wisdom, understanding, enthusiasm, skill, of sound & concerned heart bt, more
- 3 people: the men, women, rulers & all other catagory gave so much that the builders had to ask Moses to halt process of giving!
- 4 Moses went to the people asking them to desist; perhaps one & only time in hist when fund-raisers were surfeited in thr needs for gifts.
- 5 showed of course that lesson had been learnd by the people as an aftermath of G Calf.

CONCLUSION

A General

- 1 hope that we must never learn lesson in similar fashion altho, of course, many feel Krystal Nacht the same as exp to our people in the desert; process of purification
- 2 needless to say, as times change, Sanctuaries are always in need: financially & materially of course and we are always & of necessity asked to do our share
- 3 bt even more so: as people who are wisehearted.

B Specific

- 1 perhaps that is what we are asked to learn frm Vayakhel more than anything else
- 2 are we skilled? of hands & body, and if so why not also of heart & mind and spirit. Lesson: we need both to build a Sanct
- 3 Sanct nt always of stone as ths House & that of desert bt of trad, truth and faith in terms of which our hearts must be stirred up & our enthus consumed
- 4 in that way we can build Sanct of spirit which will endure as faithfully as Sanct of wch we part today

Amen.

Heb. Tab., Sat. A.M., March 3, 1973

GOLDEN CALF.

INTRODUCT

A General

- 1 rd one of most fascinat stories ths Sat AM & also one of most obvious
- 2 we know what people had experienced, how they had suffered and how road to P Land seemed just one endless desert
- 3 wth leader who had ^{brought} ~~led~~ them to a Mt & then left them aftr awesome experience of Revelation

B Specific

- 1 can imagine consternation of people when Moses did not promptly return, no sign of him, no word
- 2 and what of leader still around? Joshua, by trad, gone partly wth Moses; ths left Aaron who probably feared his respons & oblig bec never in charge befre
- 3 a diffic & frightening situation bt, as we shall see also an understandable one
- 4 ths not an answer; merely a statement of obv fact.

BODY

A VISIBLE DEITY

- 1 we can most readily understand actions of people in wanting ths deity; something, someone, anything visible
- 2 were used to dealing in ths realm: deities of Egypt or thr own household gds or idols bt now no one at all and very disturbing to be sure
- 3 we can understand bec we the same way: want something visible, concrete to deal wth: a man not a computer, a name nt a number, a person nt an image
- 4 same fr people after Sinai: totally new experience & wanted, needed, something to which they could relate on very personal, concrete basis. Result? calf

B AARON

- 1 key to all this was Aaron; what was his reaction to demand of the people? Very vague, at best.
- 2 he procrastinated bec did not want to be authority: the rabbis tell us that he was a man of peace & would do ^{an} ~~everything~~ for peace bt in all his diffire what to do, at best he did nothing & at worst he helped them build the calf.
- 3 what happened? When they started, askd fr their gold hoping they would refuse bt did not; later he postponed sac fr tomorrow hoping fr one more day fr M to come bt he did not
- 4 later, when telling story to Mos, he said that he just threw gold in fire "& out came calf", as if he had nothing to do with it!
- 5 he was as guilty as rest by inaction; a modern fault for every ~~x~~ so many of us in every cause imaginable.

inert, silent acquiescence

C People

- 1 attitude of people diffic bt understandable bec they never denied deity, only created him in thr image; did not break 1st bt 2nd C: no graven images
- 2 on other hand, were fickle lot: 1st gave gold fr Sanctuary & now fr calf; no sense of proportion?
- 3 result of thr action was not a new deity bt vivil strife which literally pitted b vs b & all were called to account. Families obliterated; purity a Must!
- 4 Levites therefore bec not spec people in spirit. sens bt also those who were leaders in massacre of thr own people who sinned vs Gd.
- 5 were faced wth a dreadful dilemma; no answer at all

CONCLUSION

A GENERAL

- 1 can draw sev lessons frm all of this & applic to mod times & life all too obvious
- 2 in case of deity: oblig incumbent upon us all & are binding whether visible or not; spk of Deity bt all other areas of concern as well
- 3 a leader must, if need be, stand alone. He must be able to say Yes or No and be prepared to face consequences. He can try to please bt only up to a pt
- 4 finally, a person alone will grasp at many things fr courage, strength & security bt all maybe as nought; it is inner strength of man or people which alone will make diff between survival or death.

B Specific

- 1 ths lesson fr G Calf; not written out in detail bt implied
- 2 valid fr us all fr G Calf still with us in guises we can identify all too readily on personal basis, ~~bt~~ ramifications same today as in those years & end result the same as well:
- 3 punishment, reward; bless or curse; good or trial; entry into P Land or death by sword; divisiveness or peace in family.
- 4 Torah tells us that fr us in our time, on our level, the choice is up to "you".

Amen.

Heb. Tab., Sat. A.M., Feb. 24, 1973.

8 HOURS WTH FIRE DEPT.

INTRODUCT

A General

- 1 grt sense of rivalry betw two service agencies: Pol & Fire; bth do grt service & think they most neces. bt more p. become f than other way around.
- 2 most of us know noth about life of F, even less than re P. ~~but~~ We see P all the time bt F only in emergenc & yet only a moment of reflection will indic how we must rely on both
- 3 spoke last mo on P; now on F; spent wth Engine & H L some eight hours late last mo; went to FHse in our area, on 161 St, nr Amsterdam Ave.

B Specific

- 1 very interesting time spent there, div into two days bec duties & lives off so diversified
- 2 FHse by us still has rings where horses tied up & troughs where they ate fodder; quite unusual sight fr most of us, used to seeing red engines race ar str
- 3 bt nothing romanticized re F: serve 148 - 174 bt 151 to 158 prime respons & get there within 2 min.
- 4 bt nt only fight fires: inspect & have record of our bldg fr over 10 yrs; also take courses, First Aid, study directives & keep own house. Busy all the time

BODY

A HEALTH & WORK

- 1 it is obv to most that being F very diffic, danger & challenging bt few know that on av, F live 9 yrs shorter than ~~other men~~ in oth occup of same phy char
- 2 some comp respond to 10,000 alarms a yr = physical exhaustion; hose length = 79 lbs (wthout watr) & to carry ths up 5 flights of strs in tenem = exhausting
- 3 always must get to top bec gasses rise & top must be ventilated or else gas banks down & all suffoc - in add to reg heat & smoke due to fire!
- 4 ths one of reasons, of c. why brk windows & walls: to let gas leak out & to find hidden fires, fr fire nt only up bt horiz wherever space allows. One of key lessons: obv fire least of problems
- 5 basic exting: water/bt fr oil fire no wat; suffoct. & fr elect fire need foam; all ths heavy equipment & to carry it, aft just having eaten meal or run up sev flights of stairs: as many hrt att as smoke inh

B PROBLEMS

- 1 many see F as heroes & many little kids want to be one when they grow up; often only see the red go by bt have no idea of what goes on behind scenes. This my priv, & also recommend
- 2 Dennis Smith's very fine account: "Report frm Engine Co. 82"; report of his co in S. Bronx. Paper back.

- 3 some problems simply too much for us to understand: false alarms, some boxes known fr it yet F must res yet if anoth f somewhere else, by time engine goes all one way strts, lost time = diaster
- b-simple situation, pull alarm & run back to bldg & if small f, F don't know where to go.
- c- parked cars d- police locks fr entry & if persn trapped inside, may cost his life
- e-rock throw vs Fmen bec he symbol of authority; Cpt believes: let houses burn bec so poor & bad anyway MLK d that night worst bec full of frustrations = nt fires bt mostly alarms bec gave people chance to do something & this one way to channel frustrat
- f-interest: Dominicans don't usually call FD bec in home country would have to pay; here no money & try to put out fire by themselves first
- g-still, comm protest some months ago bec engine so late in answering; at time while cars double p

C RESEARCH

- 1 mentio ed reading & other ways to keep up bt have own Research Dept. ^{New York} ~~esp~~ fr artific fibers = ignite
- 2 speak of ventilate top bt what if 85 story apt or office bldg & fire on 40th floor? New techniques/
- 3 now all new bldg must have schematic drawing on file wth FD & that placed on Micro-film; in that way know bldg & greater safety, know where hollow area, boarded up areas, trap doors, etc.
- 4 every night on UHF 31 special traing programs if only to teach men to handle thr own equipment better bec in add to all other chores, this vital bec the readiness of equip may save life of tenant & F man

D ADVICE

- 1 what advice? am not a fireman, of course. Major warning: don't be a hero, let proffess do it.
- 2 get out of house if possible; if inside, unlock dr so rescuer can come in
- 3 smoke is as dang, if nt more so, than actual fire
- 4 stay on floor bec heat rises first before settling back & you can breathe more readily the lower u r.
- 5 in utter seriousness, don't smoke in bed bec ths greatest source of deaths; ht by fire bt asphyxiat & these are lessons which are most often repeated

CONSLCION

A GENERAL

- 1 if u hear & rememb just one of these warnings, the entire talk ths eve is worthwhile bec yr life savd
- 2 bt purpose is other also: knew no firemen prior to ths venture & never talked to them; been on same

block fr 16 yrs & these men respons fr ths bldg & yet we know not one

- 3 want u to know what they do & how they see thr job & also that they ^{per} least apprec by public; must like the police who thought they most misunderstood.
- 4 want u to know that when sirens go by, a reason; if break up a house or apt, or ~~soak~~ it with water, nt just meanness, & that inspection drives vital & nt just means of extortion.
- 5 furthermore, on diff level, these men responsib fr us re fire, health, safety & yet abuse frm public beyond belief; Co. out once & house burglarized in that time. Now lv one man on duty fr safety of hse. Therefore, a budget cut or freeze on man-power has very dif effect if nt on u & me, on men fight. Fire.

B SPECIFIC

- 1 in our area, men dedicated & devoted; anonymous & we to them
- 2 one instance of Lt. in FD fr 14 yrs bt before P fr 5; changed entire approach to work & life. Why? As P no visible satisfaction bt here: visible all th time, as ar scars of burns on neck, arms, fingers
- 3 Answer: wants to do something good; ideal: still as that of a child playing wth Engine bt he carried it through.
- 4 gd to know such as he still ar & more like him. We as guilty as they, more so, fr lack of communicatn & ths purp of ths series: to know who is there in Engine Co & Hk & Ladder for we depend on them
- 5 our response: gratitude, friendliness, pay taxes bec at moment of truth, their skill & bravery may be diff of life & death for us all.
- 6 ~~my~~ time wth them not convertd to become fireman bt apprec them more & glad they care fr phys struct of our Sanctuary. We can feel somewhat more safe.

Amen.

Heb. Tab., Frid Eve., Feb. 16, 1973

REPRISE: 10 Cs.

INTRODUCT

A General

- 1 spent last 4 Sat AMs on events of Exod which culminate in exp at Sinai
- 2 bt, nt had time to talk of 10 Cs, which we read last week
- 3 always something interest & new to be found in them

B Specific

- 1 most obvious problem wth 10Cs, & one which has been debated by many, is fact that we have 9, not 10 Cs: 1st is a statement "I am Lord" & does not represent either a C or a duty
- 2 other faiths, notably, RC have therefore numbered 10Cs differently; beginning with what is our 2nd
- 3 furthermore, in first 2 Cs, Gd speaks in first person "I am Lord" & "no other gds before Me" but in all other Cs, He is referred to in third person.
- 4 thus, even in this sacred realm, problems of script or textual levels

BODY

A TWO SETS

- 1 in first instance of diffc we note that while we rd of Ten Cs in Ex, another version exists in Deuteronomy and this causes no end of complications
- 2 might easily say: repeat of the first bt not so
- 3 the first two Cs are the same bt the next eight vary in form & detail
- 4 the most obvious is the C referring to Sabbath for not only are opening words different: "remember" & "observe" but the reason for observing S are diff!
- 5 this no slight matter, not a minor issue; S is major by any standard of religiosity, how then can reason for observance be diff? Ex: ~~obs~~ S bec Gd rested bt in Deut: obs S bec of exod frm E.
- 6 other variations bt this suffic; explanation? Completement @ other: as Gd instit S fr rest, so He instit ex fr freedom; that man may have S & obs it in freedom!
- 7 frm lib/scient pt of view: diff writers, diff times & above all diff needs fr rel. obs in course of cent.

B OUTWARD CONCERNS

- 1 these issues just related refer to text or lit interp bt there are other problems as well
- 2 while trad has divided the 10 into 5 re duties of man to Gd & second 5 as duties of man to fellow man, the problem still remains: how is it that all are outward manifestations of religion?
- 3 it is one of the great questions: rel something that is deeply personal, that is truly felt, that is with

ii: "Decalogue"

- in, on which the emotions and yearnings of man are based; yet nothing of this nature in 10 Cs!
- 4 why? the most obvious answer is that 10 Cs & society they represent was in need of practical guide; [one reason also, perhaps, why 10 bec people able to count them off on their fingers, as primitives do]
- 5 other reason: quite possible that feeling not yet recognized; that is, that actions, obedience, doing the ritual was all-important
- 6 last interp of "outward" character of 10Cs: the inward, inner, inmost feelings taken fr granted & was not really nec to dwell on them at length.
- 7 later Deut would say: where rel to be found? In Heart or at depth of sea beyond our reach? No, in heart & mouth that we may do it. Same principle here.

CONCLUSION

A General

- 1 find then that 10Cs have much to offer us fr thought and intellect challenge, in addit to challenge of observance
- 2 could spend untold hours on thr meaning & relevance for our society, very much in need of moral tone; especially in a time such as ours which is neutral and indifferent
- 3 bt need is there nevertheless.

B SPECIFIC

- 1 that is lesson: necessity still prevalent no matter what problems & complexities & diffic we may find & discuss & be challenged by in intellect discussion.
- 2 the need for 10 Cs nt outdated, not antiquated, not obsolete & as long as ~~that~~ the case (perhaps as long as man to be on earth), 10 Cs vital fr us all.
- 3 nt really a probl that bth in Ex & Deut; if anything a matter of emphasis, fr so much of essence of 10 Cs needs yet to be observed.
- 4 let that be lesson & hope fr ths S & fr yr to come.

A.M.

Heb. Tab., Sat. A.M., Feb. 3, 1973.

"TERUMOH"

INTRODUCT

A General

- 1 now that excitement & majesty of exodus & Rev at Sinai over, & until episode of GC1f, readings of T are considerably more prosaic
- 2 as matter of fact, often quite boring; from one type of law to another & mostly re situations no longer applicable to our time & certainly to ~~our~~ place!

B Specific

- 1 but it would be a serious mistake to simply ignore the readings of this week on that level; true, many dull & uninteresting stretches of arid legal material, unless you are a lawyer
- 2 but then suddenly, a glimmer of something different; a point made which brings ~~up~~ reader to attention; so Terumo
- 3 concern building of Sanct; endless recitations of how Sanct to be built re materials, measurements & we hear of such construction as pertains to Ark, the table of offering, curtains, veil, ornamental angles & the altar until past our endurance (20th cent)
- 4 but then, in the midst of it all, ray of light!

BODY

A PURPOSE OF SANCT

- 1 all revolves around Sanct, of course; this of prime concern. Reading of furnishings but ~~then~~ in line with original command: "Build me a Sanct that I may dwell among them"
- 2 the purpose of furnish & decoration quite what we had imagined: God wants to meet people or meet in this place but more so: wants to speak to them from there
- 3 from where? We are incredulous! From above the cover of the Ark & from between the two Cherubim placed there for decoration; in our terms, from Choir loft!
- 4 of course, a very primitive concept of relationship between man & Deity, even if we accept it at face value but that its precise nature at beginning: combined with sacrifice, God spoke to & met with people or their reps, in same manner as King granted audience to subjects

B INTERP

- 1 but this point of view not kept for long as sensitivity grew & commentators attempted to wrestle with this concept of God: so limited, so confined
- 2 v: dwell among them, not in it! & this vital difference = God does not dwell in this Sanct for how can God of all the world be contained? He dwells among His people
- 3 and if anything at all, Sanct becomes a symbol of His glory and especially of His holiness! We told that purpose of one curtain is to divide between what is "holy" and what is "most holy" & deduce re 10 Commandments in form of two tablets. Thus, Sanct is Holy.

4 it may have been created by skilled workmen as opening v states, bt ths nt suffic to contain Gd.

C MODERN

- 1 if ths the case, can draw parallel today: Gd nt in Sanct except fr that which is most holy about Him
- 2 rather, He dwells among the people, in thr hearts & minds and spirits and He is accessible to them that seek Him, as the Bibl verse states.
- 3 Sanctuary then, especially as it applied to its concept of the past, makes ths a symbol of dev, holins and place of safe-keeping; something unique always.

CONCLUSION

A General

- 1 in our own day, of course, have merged these two concepts of Sanct, have added some things & left out some others; in our day, basic Sanct very simple
- 2 bt essentials still there: Et Light, Ark, Menorhas &, of course, the Torah itself; modern extension of two tablets of Law which we have only in symbolic form; where? over Ark
- 3 some things never change & always come back to same

B Specific

- 1 fr many it has become a symbol bt if no relationship to Sanct, then something empty & meaningless.
- 2 ths not at all what implied in lesson of the past: Syn a sacred spot, meaningful assoc & people to go there, to make use of it, ⁱⁿ speak to Gd as He to them
- 3 thus, Sanct a place of communion, life, vitality & even argumentation ~~bt always with greater purp in vw~~
- 4 may ths be funct of Sanct ^{spec.} ~~even~~ in our own time, fr us here so that we blend best of ~~both~~ ^{past & present} traditions fr gd of cong, fr blessing of people, fr glry of Sanct

Amen.

Heb. Tab., Sat. A.M., Feb. 10, 1973

x been today no more "choir loft"
and use of hymns, study & Assembly.

"THE EMIGRANTS"

INTRODUCT

A Background

- 1 in film plight of ~~people~~^{Swedes} brought home to us nt by violence & hurt but by desperation people face:
- 2 lack of food: h/w relationship in quest fr fear of another child; eco despair: work hard bt no results
- 3 rel persec also to those nt ortho as accept in that small village; Church & Sherrif rule bt often as hypocrites & freed. of conscience diffic at best
- 4 children sold into servitude: fr money fr parents & younger b/s, also to feed less at home; provide a cheap source of labor. Become "slaves"

B TRIP

- 1 in that setting decide on unprecedented step: to Am & therefore are faced wth steps taken by every peop in every land, of ever gen & persuasion who did same.
- 2 farewells as a grp of them lv: Emigrants frm Sweden on a brutal, grim voyage; these degraded & frighten people, sick & trapped facing life & death below th deck, feeling disease & enmity, overwhelmed by the stench, surviving finally to sight land & ~~start anew~~^{start anew}.
- 3 ths essence of picture "The Emigrants", beautifully done in color, unhurried in photog, stirring to see and depicting slice of life valid for all of us.

BODY

A Our Relationship

- 1 of course, picture nt just another movie fr me &, I imagine, would nt be for you either; there is an ocean crossing in background of most of us.
- 2 what we see here in film is part of our own experiences & we can nt help bt identify wth people on scrn
- 3 happens to me all the time, espec when something of so personal a nature; recall how deeply movd I was wth Elia Kazan's "America, America" some yrs ago & so here as well.
- 4 peculiar to my person, my bacground, my view of life ~~tr~~ Had same exper wth "Fiddler" which I saw as a ^{tragic} tragedy when most others saw it as a "musical"
- 5 am able to identify wth those of all nations, creed & faith, of all generations who ever exp the same bec I recall uprootedness of my own fam & myself in years ago, which seem a lifetime bt no more than 35!
- 6 those people on boat were strong, peasant stock, resolute, courageous, dev & ded to each other bt also frightened, hurt, overwhelmed as were, I recall, so many of us
- 7 my fam & many of u, were younger than I am now when came here & marvel at thr strength, courage, fortit born of nec, of c, bt still would not succumb; in retrospect: heroic

all

B MOTIVATION

- 1 of course, there is a vital diff: we did not ~~emigrt~~ fr same reason! Swedes fr eco primarity & ths type of reason wth most other west, 19th cent peoples
- 2 Germans fr polit, Engl fr social, Irish fr eco due to famine; there were precious few instances unto & into 20th cent where people such as we Jews came fr reason of persec on rel grounds alone
- 3 we were & are most experienced sojourner; fr time w left Egypt to emig of Russ Jews today ths part of our psc~~y~~he & that makes us so ~~sonsc~~ of these type of films & of oppression suffered by other peoples. Th pain they feel is very same we felt on own bodies.
- 4 bt in large measure, persec of Jew based on psc~~y~~h grounds, fr scapegoat ^{principle} to most complex psychoanalytical ~~grounds~~ & this makes us diff fr othr Emigrts
- 5 bec we minority in almost every land, we ready to provide feel of super fr others; lowly status can be sublimated wth aggressions vs unprotected; also, disturbing element to world bec wth all persec, d & "proven" instances of our inferiority re Inqui & Di putations, why we still around, alive, flourishing?
- 6 thus, J existence an enigma & people always fearful & distrustful of ~~une~~explainable
- 7 ths reasoning, among othrs, differ us fr example of film & exper of others who emig fr diff reasons; bt journey, fear, degradation, challenge are the same!

C EXPECTATIONS

- 1 and we also the same re our expectations; nt just freedom, of c, bt advancement & ths beckoning ideal
- 2 in film arr in Am & went by steamer along major r to Minnesota, a land & climate familiar to Swedes. We see diffc encountered on cross-country trek: a RR, slaves in shackles, a moth looking fr child
- 3 and we see indiv exploration of new land, testing lumber, soil, acces to water: all in beautiful sequences until fath makes his mark on tree & sinks to ground to rest, having finally made dec to build
- 4 how many of us exp same trials & misfortunes, same search & hope for success. Film "Emig" to be succd by sequel film "The New Land"; what about our expect
- 5 we were told of golden streets, of golden opportuni of endless room and of free educ bt 95% of our ancestors found only tenements of East Side & poverty of the pushcart! Few moved out of NYC to settle
- 6 peddlers by steamboat who settled small comm in W & S came much later; center in NY & other large ~~city~~ & ths situation of others as well who fled only fr ~~eco/pl~~ & soc persec. Jews now free to live!

- 7 bt fr all, common exp shared was Am as grt leveller & in ths Am was unique; newcomers could move horiz bec of open space, as Swedes in film did & could also move vertic as many Jews did bec soc here not closed as it was automatically in Europe.
- 8 these ~~y~~were essent. of expect; whether realized, is valid only for indiv to decide in ths type of settng

CONCLUSION

A General

- 1 well, then, what about film? quite long & already cut fr Am as vs Sw aud, thus: some minor confusion in plot develop bt essentials are there
- 2 very fine film on almost every level & one I would truly recommend: stunning in photog, believable in acting, violence limited; gd even for children who ought to know of the past as well as the adults.

B Specific

- 1 don't know how someone far removed frm emig might view drama bt I know deeply affected bec can feel fr my own ocean voyage bt also feel fr my people
- 2 very fact of ths voyage given me diff dimension as indiv, Am & Jew and all aspects of ths shape me & mold me fr ths generation & perhaps gen yet to come
- 3 I feel this kinship wth Swedes, wth all similarly-affected people & I take pride & hope in knowledge that they ~~at~~ merely survived bt prevailed.
- 4 so did my own people in Am, so will Jews in Israel, so may all the oppressed & persec & downtrodden & hungry find their partic kind of shelter & build fr themselves & fr their desc that which is essential:
- 5 a simple life, a liveable home, the prospect of a happier & brighter day, & the knowledge of a secure future.
- 6 that was all we asked then & ask today; we thank Gd that in most instances ths simple bt basic prayer was granted; now it ~~only~~ remains fr us to be worthy of its fulfilment.

Amen.

Heb. Tab., Friday Eve., Feb. 2, 1973

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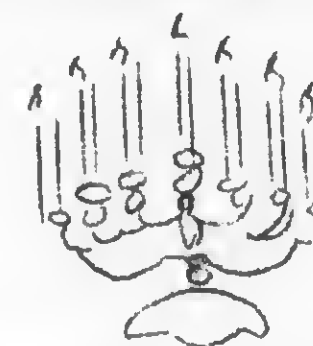
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ANNUAL INSTALLATION SERVICE



February 9th, 1973

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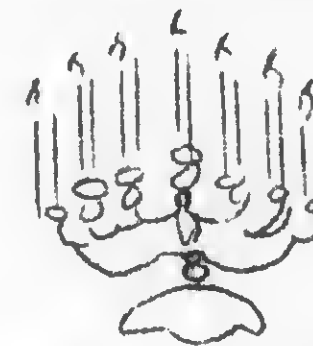
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EX 1 - 20: G'DS PT CF VIEW.

INTRODUCT

A General

- 1 fr past sev wks have disc & analyzed story of Ex bt nt in literal sense; rather, frm diff pts of view of indiv & ~~people~~ people involved
- 2 saw that everyone has vested interest; spoke of Ph, Moses & Israel & what they had to gain frm ths expr bt left most vital consideration for last, on ths Sabb when we rd 10Cs
- 3 left Gds pt of view for last.

B Specific

- 1 of course, Gd too grows as do the people and as they mature re experiences.
- 2 we began wth desert Deity who does magical tricks in front of sorcerers & magicians of Egypt, trying to impress them
- 3 we follow the development to BBush which links Deity to the exp of people in the past & produces situat. which culminates wth Sinai & Rev there.
- 4 how, then, are we to understand Gds pt of view?

BODY

A Awareness

- 1 in first instance, Gd is aware of suffering of the people; He was with them in the past & is so now.
- 2 we know sev times that cries of oppression reach up to Him and that He feels compelled to respond in spirit of compassion & mercy
- 3 He acts accordingly ~~bt~~ we learn that man is not ignored by Him; that man needs not feel abandoned to forces of Univ which he feels are beyond his control and that his cries & pleas, his prayers, are heard!

B RESPONSE

- 1 what then did Gd do? Answer on sev levels
- 2 in first place, he sent not one bt two deliverers: Moses & Aaron. Each had vital task, each suppld othr, & each vital to cont of people bth as spksmn and as priest they pt of ref, to keep people togethr, to lead them & finally to inspire them when they yearn fr safety and security of E.
- 3 Gd showed His powers. He indic, as we pt out at very beginning, that Ph nt Gd despite his claims to the contrary; Gd nt in Archive bec alive & well. Bt: see powers nt only in theol form bt real: the Plagues surely catastro phic fr E & last: d of 1st b shows power of Gd partic in life/d thrust. Also, div of Sea & annihl of E conclusive proof of power
- 4 all ths led to third action of part of Deity: He de

manded that people go to service Him, to worship, to sacrifice.

In short, while all this part of general pict of Gd & His pt of view vis-a-vis the exodus, He made demands which were not to be denied. *to serve in addit*
 5 as we disc only last wk frm Israel's pt of view: *He* insisted that people & all they have be together, as one, at time of Ex + *that they & slave mentality.*
 6 these then His demands, after awareness of Isr suff.

CONCLUSION

A General

- 1 and what was end-result of His comp, His actions? a reaffirmation of Cov made wth A, I, J and to be fulfilled when slave psych left behind
- 2 ths, of course, at Sinai wth revelation for which th people had to ~~prepare~~ *ready* themselves fr three days *amid* all kinds of special preparations of body & spirit
- 3 bt we know that frm Sinai emanated message of a Uni spirit which transformd our predecessors frm nation to a cohesive faith & ths change made all the diff re our survival in terms of generations past.
- 4 the cov was establ, maintained & reaffirmed; thus, people of Isr lives!

B Specific

- 1 ths, then, brings to concl our last four Sabb AM ~~xx~~ series on 1st 20 Chaptsof Ex.
- 2 see that *all* have pt of view, vest int but of most vital concern: issue of our survival & that permeates concern of Gd at all times. *lead to Decal.*
- 3 ths basic to Exodus & basic to our exist: in every gen, in every land, to ths very day. *inspire, prevail*
- 4 may ths Cov *grow* & flourish & cont to ~~exist~~ *inspire, prevail* fr many generations yet to come.

Amen.

Heb. Tab., Sat. A.M., January 27, 1973.

THOUGHTS ON 2nd INAUGURAL.

INTRODUCT.

A General

- 1 natural conseq of quadri-enniel circs we call "Elec campgn" was to be seen last Sat: wth inauguration of the winner
- 2 frm reports of media, while total of some millions watchd on TV or in person, most of pop base & ingr
- 3 we follwd wth int who was invitd, what was offerd & that cost kept down to mer. 4 mill \$;
- 4 we noted also, re In Add, that self-reliance stressd, that VN was not ment by name, & that festiv & invit extended in usual fashion of Pres, to winners only!

B Specific

- 1 it is nt my intention to disc political aspects of the situation bec I am nt a pol commentator
- 2 on other hand, sev issues here on moral ~~level~~ ^{plane} which are of grt concern to me, if only on level of my being citizen & there are other levels of concern also
- 3 my comments & crit reflect nt on ceremony last Sat bt intended to comment on tenor of term now beginn. Cornerstone of dem still diff of opinion & while ths concept appears under attck, still naive enough to believe in its validity & nec fr gd of our country

BODY

A SELECTED TRUTHS

- 1 what appears as ^{major} ~~an obvious~~ problem to me is that there is a conspiracy afoot: a consp of "selected Truths" and ths obvious to me on many diff levels, bth the import & the unimp bt very real nevertheless
- 2 nt only real bt frightening; a harbinger of worse things to come espec fr those of us who were part of a distatorship in years gone by.
- 3 ths came to fore in spec & in general terms; in gen setting: Mr. Clay Whitehead, direct of WHse Office of Telecommunications Policy; spoke of stations & networks who fail to correct imbalance or bias or acq by silence & will be held accountable at license renewal time.
- 4 the picture was very clear ^{but} issue lost in vague debate bec does not affect us directly; bt: very vitl what is "responsible" or bias or imbalance, etc & whose pt of view is considered proper, correct & accp
- 5 the issue of censorship rears its ugly head, as can attest frm spec exp. Vigil at St. John's where we were forwarned re TV coverage to be limited bec TV nt "scard" bt worried re implic vis-a-vis inaugurat
- 6 also, case of Navy employee who was "exiled" to less sensitive & demand job bec publicly critic defense spending.

- 7 these examples recently in news just indic of what is involvd; how critic questioned, how neg comment discouraged, how items presented to public bt on a selective basis. Thus, nt lies bt shades of truth.
- 8 irony^{in news} is that whole world knows what we do in SEAsi bt our spokesman "no comment"; or, Profs Ellsberg & Russo show decept of Johnson Admin bt they on trial
- 9 a spirit & mood of unreality at start of 2nd term & it is ths we crit & hope to struggle against.

B RESPONSIBILITY

- 1 when all of above said & dgested, where our respons ibility? Is it suffic to speak few words here in a close fam circle? Seems pretty safe? Who will de-nounce me as a traitor as Rdale Clergy in letter I rd frm Rdale Press last week?
- 2 not a new question, of course. Read of responsib as a nation in T port ths season: what happened? Midwv did nt kill all males of Israel & Ph askd all peopl to help him; thus, 1st b of all E had to d bec all were guilty of ths sin of genocide
- 3 & what did we do re Germany aft vict in WWII? We al so held all Germans respons. And are we not all re-sponsible for actions of our gvt today? If only in helping destruct & war via taxes!
- 4 some I know who feel deeply enough keep defense % i escrow bec realize that uses of power lv grt deal to be desired. This espec when in 20th cent we stil bound to 19th cent military strategy: wars are won by grter forces of men & arms. VN proves not true.
- 5 nt only can't it be done physic bt in doing so we suffer emotionally & thus again do not meet our re-sponsib as a people, a nation, as citizens. Might does not allow fr feeling, fr empathy, fr compassn & fact that we cut our d rate does not mean we can or should ignore d count of others in N/S VN.
- 6 ths a message to admin & those in author at time of second inaug, at time of begin of 2nd term; as Dr Rollo May said in TIMES article some wks ago: if we do nt realize our respons in scheme we lose our own sense of tragedy & if ths so, lose our humanity & self-respect which, as always, as Am & as Jews, tied to our respect of others!
- 7 [you & I may nt make the bombs bt we pay tax which permits it] as long as silent, we acquiesce & in so doing we part of over-all concept. The days of war-fare are over; psych of convent war not valid; are 50,000 Am deaths worth what we achievd there? These valid quest, I think, at start of 2nd term fr Nixon.

CONCLUSION

A General

- 1 what will be then in next four years? All the more so, as we come closer to 200th Anniv of Am Independce
- 2 realise, first, that war nt essent over there bt in our own backyrd; that in Am & espec in East cities, a civil war, a guerilla-type warfare which destroys prop, defaces it and corrodes every major institutn
- 3 if grp is out to destroy & deface park, not vs park bt vs its users & that is attack vs people; = warfare
- 4 secondly, issue nt really how many of us have color TV or how many sets in house/apt bt whether people have suff to eat, whether garbage collectd to keep people healthy, whether educ available & useful to all; whethr gvt re eco policies understands that a small % increase can effect. destroy lowest eco & as well the middle class
- 5 these instances of delusion remind one of Hoover who kept insisting that all was well in DC at time of greatest Depress wth millions suffering.
- 6 those who seek examples of Depression today needs only refer to South Bx & its decay; not so far removed frm us, hopefully, spirit, emot, feelingly!

B SPECIFIC

- 1 I would hope these some plans fr next 4 yrs as vs express. of personal pique which resultd in bomb dur Xmas time. Is ths manner ^{in which} of a Pres to teach lesson fr ths interp of most civ people & nations
- 2 Symb of worst pedagogue who obtains results by force & threats; can we bring dem to world & halt Comm in SEA by bombs & threats of bombs? ✓
- 3 was it nt ~~our~~ own Torah, at time of S & G, which gave us the answer: Shall nt Judge of all the world do justly?" Shall we who attempt to implant values & ideals not act accordingly? Shall America with all its adv not share the gd with all the world, rather than a rain of destruct, hurt & terror?
- 4 the issue lies with us all; we all are responsible, we want to know the Truth, we do not want to maintain the gd manners of silence, we want to play our part within context of Am scene.
- 5 may ths be the message at time of 2nd inaug fr termx of office now begun & may the next four yrs bring us all, citiz of US & of world, the fulfilment of our priceless heritage & may our reps in gvt be blessed with that sense of leadership.

Amen.

Heb. Tab^b, Frid. eve., Jan. 26, 1973

Whitehead Asserts

Clay T. Whitehead, the 34-year-old director of the White House Office of Telecommunications Policy, sent shock waves through some segments of the broadcasting industry last month when he condemned "ideological plugola" and "elitist gossip" in network news programs and warned that "station managers and network officials who fail to correct imbalance or consistent bias in the networks or who acquiesce by silence—can only be considered willing participants, to be held fully accountable . . . at license renewal time."

Mr. Whitehead's speech, given before a Sigma Delta Chi journalism luncheon in Indianapolis, also revealed the outline of a Nixon Administration bill that would amend the law now governing broadcasting—legislation that would alter some ground rules under which the Federal Communications Commission now regulates the industry, such as the amount of time that must be devoted to specific program categories.

Although the F.C.C. would continue to be the final arbiter of what constitutes "responsible" TV programming, the basis for its rulings would be "how well a licensee has gone about the business of finding out what his community wants and needs and how actively has he gone about meeting those needs." Under the proposed legislation, local station managers would apply to the F.C.C. for license renewal every five years instead of the more restrictive three years now in force and the procedures under which stations could be challenged would be changed.

The proposed bill and Mr. Whitehead's criticisms have been denounced by some critics as an attempt by the Nixon Administration to guide broadcasters away from dealing with controversial subjects, to drive a wedge between networks and their affiliated local stations and to interfere with the content of television programs critical of government policy.

Much confusion also has arisen over what Mr. Whitehead actually was calling for in his speech and what is specifically contained in the Administration bill.

To seek answers, Mr. Whitehead was invited to participate in a round table discussion of these issues with editors and reporters of The New York Times. Mr. Whitehead, trained as an engineer and management specialist at M.I.T., gave replies that were cool, careful and sometimes witty. His intention throughout was to reassure the industry and the public that the Administration sought more freedom for broadcasting, not less. He declined, however, to give specific examples of what he considered network failings on the ground that it would deflect the discussion away from essentials.

Excerpts from the discussion follow:

is demonstrated by the Vietnam war, it is in no way dependent on that crisis but runs through all of American history. Some of our writers have presented the tragic sense, notably Melville, Faulkner and O'Neill. But they have been drowned out by the clamor of our false optimism that arises from the fortuitous riches of our country.

The apathy that is characteristic of vast numbers of American citizens is another result of this repression of awareness. We are the good Germans who, prior to and during World War II, stood by in the Nazis' attempted genocide of the Jews, blocking off their awareness of the extermination camp five miles down the road. The United States enunciated the Nurem-

berg principles at the trial of the Nazis, one of which was that citizens of a nation are responsible for their government and what it does. Having proclaimed that principle, sheer honesty demands that we apply it to ourselves. Mr. Nixon shows this principle in his actions by ordering the bombing massacre of thousands of private citizens of Vietnam because he does not like the stand of their leaders.

We cannot, as citizens or Congressmen, simply say the intensive bombing is due to the irrational rage of our President. You and I make the bombs, build the computers which run the automated warfare and pay the taxes which make the war possible. It is necessary that we admit the responsibility of each one of us for the war.

A sense of tragedy would enable us better to do that, and better to take effective action toward stopping the war.

Our evasion of the tragic sense is abetted by Mr. Nixon's tranquilizing reminders to us of this nation's power and his cautions that we must keep the United States the most powerful nation in the world. Such proclamations reveal hubris in the ancient Greek sense of pride that goes before a fall. Has the President forgotten Rome and all its vaunted power? Has he forgotten Winston Churchill's protestation in the middle '40's that he had not become the King's first minister to preside over the dissolution of the British Empire? Only a scant twenty-five years later England has all but lost her vast power.

Rudyard Kipling sensed this situation in an earlier but similar crisis in the British Empire. He reminds Englishmen:

*Lo, all our pomp of yesterday
Is one with Nineveh and
Tyre! . . .
Lord God of hosts, be with
us yet,
Lest we forget . . . !*

Whether phrased in religious or humanistic terms it is inevitable that when a nation resorts to irrational power, it invites its own doom.

The truth is that our power in this country has rested on the fallacious military myth of the 19th century: that any war can be won by throwing in more men and more lethal arms. Such exploitative use of power is not only outmoded but it is ultimately self-destructive. For it is gained at the cost of our spiritual degradation as a nation and earns us the contempt of the rest of the civilized world.

If the last eight nightmarish years in Vietnam can teach Americans the importance of the tragic sense, then our experience, horrible as it has been, will not be entirely wasted.

This tragic sense can give us several critically important values. One is a capacity for empathy with other peoples, especially with our enemies. No longer shall we think of them as "gooks" and "yellow devils," but we would see them as men, women and children like ourselves, wishing their own place in the sun, human beings who are subject to illness and death like us.

A tragic sense also gives us compassion and an imaginative mercy for our enemies. It would break through our apathy. It is not too much to hope that we might then rise and demand, from our President and from Congress, that this terrorizing bombing and the war itself be finally ended.

Dr. Rollo May is a psychoanalyst and author of the recently published book "Power and Innocence."

COMMUNITY: 8 Hrs wth POLICE

INTRO

A General

- 1 in ths 1st of series on "community" come into contact wth service org which some hate, othrs respect grtly bt no one neutral ~~police~~
- 2 fr neg side: young black rev Mark Essex whose hatred sympto of that gen; as well as his par & friends who will nt take white insults anymre whether on lv of eco/pol situation or as wth son in Navy
- 3 on pos side, almost a tribute as in Joseph Wambaugh "Th New Centurions"; striking novel/semidocumentary which follows policeman frm academy to routine duty on streets, to death among people they try to help
- 4 the bk & life fr police, whichever pt of view embrce are tough, challenging, violent; necessary fr comm.

B SPECIFIC

- 1 neither of these two extremes visibl to me when I spent signif portion of two days wth 30th pct over past two months; saw neither neg nr pos, nor crime in strt bt only grp of hardworking men at thr job.
- 2 spent my time bth dur day & in eve in Station House bec spec permission ^{was} to go in squad car; had coop of officers & men & thr books & records open to me
- 3 I saw the men in certain light: they as human and as anxious as you & I; did not see brutal psych so oft ascribed to men wearing gun professionally nor did I see cowering, anxiety ridden officers in fr of comm
- 4 pct extends frm 141 to 165, r to r; frm upper Harlm to Wash Hts; incl hosp, banks, schls, hotels, rich & poor, all colors & shades of opinion; diff & easy
- 5 in short, a microcosm of NYC, wth its gd & its bad! In looking over shoulders of these men, pct came alive, names became real, area I know; learnd a lot

BODY

A STATION

- 1 over course of yrs many capts; bec of various accus many have served & rapid turn-over; recently bettr. Laxity in arrests & prosecution of crime reason fr Commis. wrath; something intangible which consider can nt really allow himself proper judgement
- 2 present capt: Mundyk & his exec Capt McLaughlin are well organized & thrive on statistics; know their problm areas, intensity, type of crime committed & frm their charts very real pict of pct emerges
- 3 certain streets have cert types of crime prevalent; no one immune. We whites think we vulnerable bt not so: bl & PR comm feel just as threatened bec dope addict or criminal knows no favoritism
- 4 ths problm of foot vs car patrol: ft. inst. nf respo

- onse bt man is vulnerable & slow; car: faster to scene bt trapped in one-way traffic crunch. Any car driver can understand the problem
- 5 still by pinpointing crime nt only by area bt by time of day/night, after some experience Capt can respond & statistics prove that crime here down.
- 6 on other hand, men of 30th & officers labor under a severe handicap; should see ths 100 yrs old building wth new one now in process of completion.
- 7 rooms, equip, facilities are antiquated; the cells in which men kept are frm Medieval; sophist radio equip not possible due to lack of space; men in the offices who keep records inundated by paper work!
- 8 the squalor, dirt, age of ths bldg incredible & ths disc to men who must spend gd time there, use it as home base, be sensitive to needs of people ar them. Almost asking too much; must apprec hardship of men.

B WORK

- 1 what do these men do primarily? Not catch criminals which is really job of Dt. bt crime prevention, & there is big diff in approach. *Sols vary on diff levels:*
- 2 yrs ago, in 1st series on comm had Lt O'Shea here who trained by CCNY *Psych* to help fam probl situation bec statistics show most crimes nt just in home bt in bedroom. Servd on ths patrol wth distinction & O'Sh now Capt of 50th in Riverdale. *30 innovative*
- 3 give out traffic summons: Jan to Oct 1972: 50,000 bt in all of 1971: 23,000. double summons bt no effct.
- 4 more seriously: try to merge into community & its needs. Sev of men (no % avail to me) are bl & seem to get along well wth thr wh counterparts; Sp ptlmn also bt, I was told, mostly assignd to yth work
- 5 also had very gd insight into special service police who are in disguises & who form vital part of fight to elim serious crime in area; also, very heroic bec these men set themselves up as decoys & often r hurt
- 6 saw sev of them while I was at station house at night & they looked forbidding, bt were police out on line
- 7 all this, of course, *in* to routine tasks of accidents, direct traffic, help wth fires, answ robbery calls & what is plaguing police now more & more, almost as much as fire bt fr diff reasons & wth diff results, are false alarms
- 8 police sent on emergency mission bt this to make thm lv post so thugs can act; police dare not ignore cal bec never know when real or fake. Devast problem in our area & in ever other part of city.

CONCLUSION

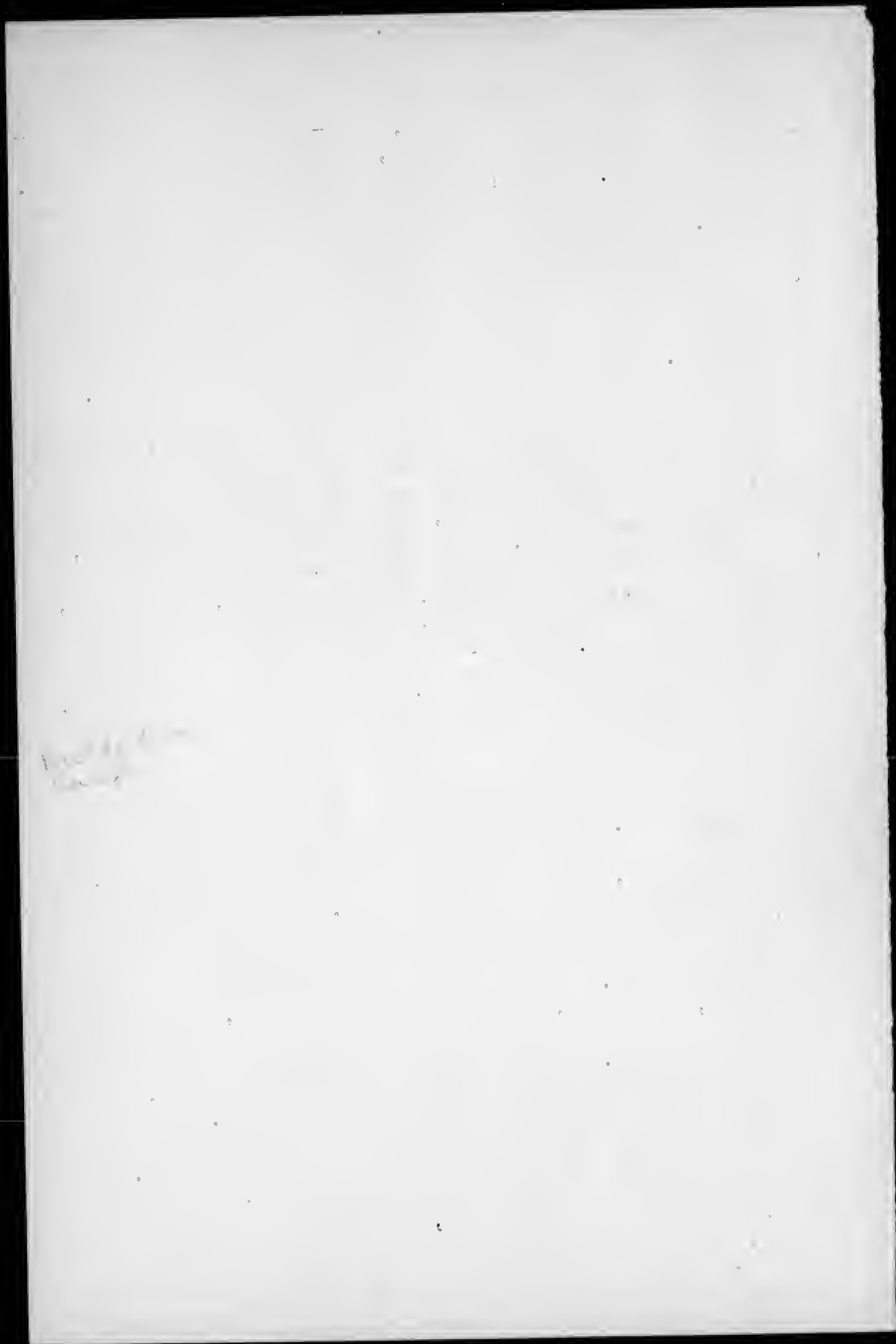
A General

- 1 what should be our areas of concern & those of pol?
- 2 theirs: a: image. not wild, gun-slinging sadist depicted in many socio studies, partic as they come out of Attica. Also, city & guards in pris = diff. b: community contrl is a threat to many bec backgrnd so diff. Bl/PR very sensitive & even wthin those grps diff levels of culture & adjustment to US & communt ~~de~~ civilian interference cannt be tolerated; cynicism on part of civil. hard to break down bec of scandals and crackdown on part of Commiss who deeply resented by ptlman. He knows he nt guilty bt seems he is & policeman as symbol of respect no longer valid. d; attempt to keep order by persuasion, by presence, by committment rather than by intimidation, coercion or show of personal or group strength. *Success a question.*
- 3 ours: be familiar wth avenues of control avail to us
 - a: have 4 neighborhd gvts, which rep diff city agenc & all coordin by Mr. Don Middleton at 3960 Bway, (meet at 600W168) & reach at 795-7100
 - b: Police Auxiliary force, 80 hrs a yr, training, handling of walkie-talkie, teleph squad; no action Ptlman McDonald. c: Block Watchers work by #, no nar fr fear of reprisal; thus pct knows no crank call d: crime prevention re: litterers, fear, security, street action = Ptl Murray; e: Ptl Hatcher & Sampson involvd in Comm Control & relations

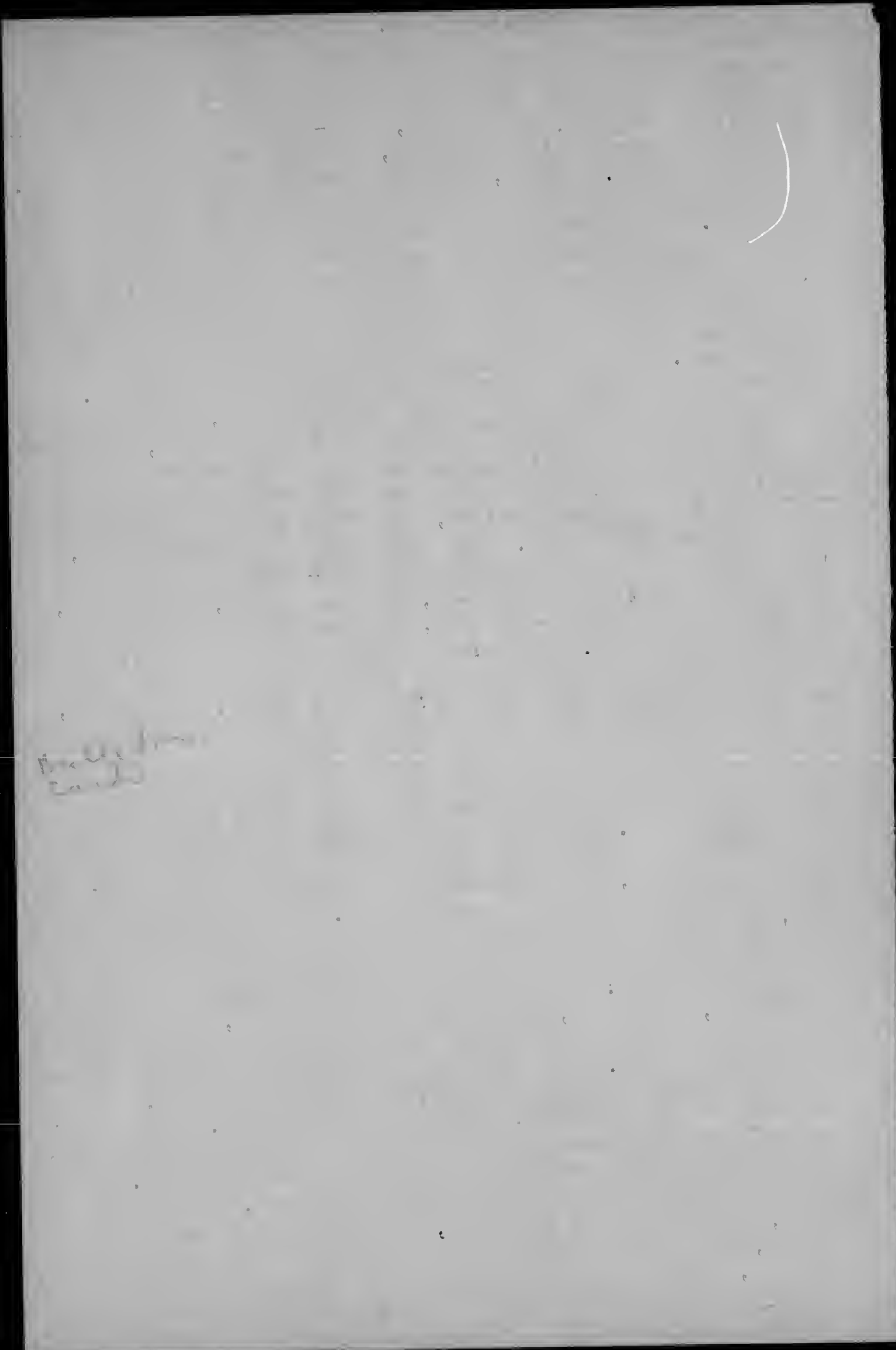
B Specific

- 1 seems to me that thr areas & ours very much related & intertwined. We fear fr ourselves & they seek to protect
- 2 on other hand, ask our coop & we refuse to give it as we distrust their reputation. "Every cop on take can't be true bt we feel it might just be!"
- 3 Police feel they put life on line to protect us bt we nt grateful; sense of misunderstanding on bth sides. Instinct, perhaps, we fear the uniform, its power & its arrogance which means officer must combat first our resistance. He can nt understand that we fear the man who only expects ~~of~~ *our* grateful thanks.
- 4 frm psych pt of view: diffie & complex. Solution: hopefully talk such as ths to bring police closer & they have knowl that we trying to understand.
- 5 can only say that in my 8 hrs wth Pol, found men decent, dedicated & sincere, hping to brk pattern of crime, fully aware & sensitive to problems of area
- 6 surely, can't solve everything & do all right bt fl they *try & this assurance I bring you of com. This evening.*

HEB TAB - FRID EVE - JAN 19, 1973



Intentional Second Exposure



EXODUS 1 - 20; ISR. PT OF VIEW

INTRODUCT

A General

- 1 ths wk cont wth exam of diff pts of view relative to acct of ex now being rd in Torah
- 2 fr past two wks: Ph & M pt of v; now Israel's & next wk: Gds!
- 3 each has something valid to contrib & we need to kn all in order to grasp full measure of situation

B Specific

- 1 ths wk story of Torah diff frm what has occurd befr since Isr now on way; have left E & start journey
- 2 they are gone in order to serve Gd in freedom bt while we accept ths phrase almost matter of factly, grt deal implied in anc times, as we will see
- 3 suffice it to say, at ths pt, the very idea of movement is central to what is happening; there is pro-gress, change and the possib of a meaningful future
- 4 and, as ment already last wk re M, the one time th Isr do stop, bec of fear of pursuing E, Gd tells them to move on, not to look back; only fut counts.
- 5 ths then basic to understand of Israels pt of view!

BODY

A MENTALITY

- 1 the whole idea of change must have been a cataclysmic esper to the people; therein, incident, lies a vital diff between their exp & psyh & that of Am bl
- 2 Negro after 1865 remained in same place, usually in same position; Jews of E, as soon as released, left and that made all the difference in course of time
- 3 nt so simple of course or obvious as words imply: time & again people wanted to look back, to stop, to be a part of the surety, of the safety of the past, and knowing the trials & trib one can underst
- 4 still, the power of Gds hand and the leadership of M made themselves manifest; they would not let the people rest or return. Hunger/thirst & yearning fr "fleshpots of E" but all to no avail
- 5 leaders understood that certainty of past attracti and that there was grt deal of security in submiss and they surely knew that inertia much preferred by the people rather than challenge of unknown
- 6 bt would not permit it, they prevailed & people went on thr way bec freedom more than phys, sprit. could not be free of the one wthout the other!!

B GOODS

- 1 another area of thr concern was desire to go as one, as a unit; as a cohesive grp & ths feeling later to gd advantage bec re exodus proper, unity nec.

- 2 ths subject came up time & again in negotiations wth Ph; which forms the basis of the plagues bt despite the temptations, Israel hardly wavered
- 3 Ph gave permiss to sac bt had to return, ths nt fr then 3 days journey bt nt OK; then M cites young, old, g~~as~~s, herds, sons/d bt Ph: keep yth here; finally, take yth bt keep flock in E
- 4 took d of 1st born to gain release of entire grp & pt at issue nt their possessions bt rather their wholeness & in ths taught us lesson some of us nt yeat fully absorbed
- 5 if some in slavery, none are free; if one part of me in chains, all of me yearns fr release.

CONCLUSION

A General

- 1 ths then two vital aspects of Israels pt of view re release frm slavery & beg of their sojourn
- 2 had to be rid of thr mentality as slaves & had to go as a grp; could not spirit & emot afford to lv anyone behind
- 3 reminds me of quote frm Ben Franklin, also inscrbd inside of St of Lib: "They that can give up essential liberty to obtain a little safety deserve neither lib nor safety"!

B Specific

- 1 seems obvious to me that lesson here fr us all.
- 2 we must be apprec of our liberty & never yearn fr safety, security and inertia of the past if it in any way compromises our existence as free & indep individuals; all the more so Jews in non-J world
- 3 we must do all possible to stay together; to be as one and to forge fr ourselves & our families a unity of purpose which is & should always be the mainstay of our existence as a rel family
- 4 ths essential to our survival in past; so today. As ths of the past & present, so our hope & prayer fr today & tomorrow as we see Ex frm Isr pt of vie

Amen.

Heb. Tab., Sat. A.M., January 20, 1973

EXODUS: MOSES' Pt of View.

INTRODUCT

A General

- 1 last wk began ths series of 4 disc on first 20 chapters of Ex; story which culminates wth Sinai & has its genesis wth slavery
- 2 cataclysmic events which had effects still to be noted in our time; still, events appear diff to each participant
- 3 thus, last wk: Ph pt of view; ths wk; Moses & in th two weeks to follow: Israel's and finally, Gds!

B Specific

- 1 what was situation as far as Moses was concerned? last wk saw Ph reasons for slavery & his downfall
- 2 Egypt no place for a J boy! decree of Ph was no less than genocide bec all J boys to be pt to death
- 3 even when M was saved, and we have no record of the heartache caused by ths decree in lives of others, know that although M brought up, weaned, by his mthr still had to be surrendered to Ph d after some time
- 4 grew up in Ph court, what did he remember of parental home, of his b/s, did he know of his origins? Any gd psychol today would find no problem relating these early experiences wth fact that M stuttered.

BODY

A INJUSTICE

- 1 how did M approach exodus? Othr leaders of ancient era almost demi-gds, cloaked in mystery bt ths nt the case here;
- 2 as matter of fact, Moses immed becomes a murderer! He has grt sense of justice; sees oppressor vs slave and slays him
- 3 result: has to flee and ths leads into events which will culminate in exodus bt certain aspects of his existence already established:
- 4 no ideal, passions & anger of humans, flight in fear, a most basic emotion.
- 5 even more, M immed rejected by fellow Hebrews who quest his interference; thus, no help frm them!

B ORGANIZER

- 1 of course, we know M best as a spokesman bt this is really an invalid presentation; M not spokesman bt Aaron
- ~~2 what M really was - organizer - He~~
- 2 also, M not a soldier although we picture him as lead his people out of E, across open Sea, guiding them. Again, erroneous: we rd in B'shalach that as E pursue, M reacts by praying.
- 3 Gd forced to say to him: Why u crying, Go ~~on~~ forward! thus, nt grt soldier either, to be sure.

1.021.

222 77 77, 227

77 227 77,

- 4 what then? He an organizer. G~~o~~ people together, had them ~~ready~~, had them organized into manageable grps and led them out as a unit, with all his ~~faults~~.
- 5 it is really in ths setting that we find his grt contribution.

CONCLUSION

A General

- 1 it is frm ths pt of view then that we can appreciate M in relation to the Exodus. His position in those early days nt at all of stature he would achieve in later yrs
- 2 he was not yet a law-giver; in reality, only became a transmitter. He never became a priest, ths left to his brother. He never became a prophet or a seer as seems to have been the case wth Miriam
- 3 Moses was none of these; bt he was a doer & in ths lies his contrib, his conception of exodus, his & our appec of the event.

B Specific

- 1 what lesson for us? M taught us that indiv must be in perspective; need not be born in grtness to be grt
- 2 he was born to slaves & became grtest of our heroes; parallels wth our time all too obvious
- 3 bt even on our own, personal levels: we all average normal, decent indiv; & ths should nt be a levelling situation bt, rather, a challenge to grtness.

Amen.

Heb. Tab., Sat. A.M., Jan. 13, 1967

so many things it was not, but in final analysis, he did!
 same for us. There are many things we are not, but it is
 incumbent upon us to do. VREJI DESS & Taylor: "do task"...

EXDOSUS: Pharaoh's Pt of View.

INTRO

A General

- 1 began last wk read of Ex, totally diff orientation fr Gen
- 2 new setting, diff problems, change of values bec people changed fr one of growth & development to one of slavery
- 3 first ~~twenty~~ ^{two} chaps tell of the new era & of change within its context, until people lv fr Prom Land

B Specific

- 1 fr ths & next three weeks want to disc the various aspects of Jews in Egypt bt fr diff pts of view
- 2 ths wk: Pharaoh's problems; in wks to come: Moses', Israel's & finally Gd's pt of view
- 3 each had partic orientation & vested interest to protect
- 4 how resolve conflicts?

BODY

A Practical Matters

- 1 considering request of M & A to "let people go" must have seemed to Ph to be a matter of considerable gall!
- 2 to let slaves go was totally unsound economically & only a fool would have allowed ths; cert not a leading ruler of the ancient world.
- 3 slaves were vital to eco of any nation and it would have been devastating to let them go; ths obvious.
- 4 militarily just as poor reasoning: even mentioned as one of reasons for refusal in Exodus. Slaves, now free, would allign themselves wth enemies.
- 5 even more: having been in country & knowing its ways could probably have done acts of sabotage vs former masters & gladly! "gain, "go" = foolish
- 6 politically also a questionable matter bec if the grt Ph would let slaves go free how would this lk in eyes of other rulers?
- 7 Ph a weakling, vacillating in reolve, listen to pleas of slaves? Concept was unthinkable and even fr Ph to listen to rep of slaves = contra in terms

B THEOLOGY

- 1 just as bad a situation in ths context as all others bec Moses & Aaron come to plead in name of Gd!
- 2 who is ths Gd? how can he compare to desert deity and, above all, one who is invisible as vs Ph who is obviously present
- 3 ths confronts us wth most vital aspect : ph is gd! thus confront wth Moses is mutually exclusive.

- 4 legend in Midrash: when M/A come to spk in name of Gd, Ph sends to archives if record of ths Deity. bt none in Archives, He is Alive!!!
- 5 if nothing of note then why should Ph change & on ths refusal hangs the tale of the weeks to come.

CONCLUSION

A General

- 1 we can see story in diff context then; Ph also had a pt of view which can not be ignored
- 2 most vital aspect: he fancied himself to be Deity & ths is what Exodus & all that follows teaches:
- 3 there is bt ONE GD & His name is not Ph! There are forces higher than he & bec lack of ths vision he brought wrath on himself, his family & his country

B Specific

- 1 message & lesson obvious fr our time. All of us have vest int on any number of levels of concern
 - 2 still, we tend to overestimate ourselves, our ways, our meaning in Universe, our ego's prime substance
 - 3 lesson: we nt gds, we not centers of U, we bt mortl and in being so, can also have ~~beneficial~~ effect on world & mankind
 - 4 pt is: to have effect fr gd, fr worth, fr blessing!
- AMEN.

Heb. Tab., Sat. A.M., Jan 6, 1973

REPORT ON SYRIAN JEWRY.

INTRODUCT

A General

- 1 dur past few yrs all of us concernd wth probl of Sov Jews, frm days of Stalin unto the present
- 2 began wth outright annihil dur purges, later more subtle discrim until settled on eco, cult & polig persec
- 3 ths events so occup our minds wth emig to Israel & huge ransom demanded that 99% of J effort in this direction! to help unfort brothers who seek freedom

B Specific

- 1 while ths concern obviously vital, neglected another area of J concern: the J community in Syria
- 2 now some 4500 persons, denied basic human rights, subject to arbitrary arrests & discrim practices.
- 3 these nt the glamorous refugees of Russia: the MDs, the lawyers, the artists and intelligentsia; rather, these the poor, uneducated & very un-glam remnant
- 4 ths all that is left of once powerful J community & they also seek to leave in order to be free, do not have voice of world opinion behind them; are caught up as decimated minority in land of unparalleled enmity

BODY

A HISTORY

- 1 problem nt really new; Syria always was part of our trad & nt always favorable relationship.
- 2 today, Syria to N of Iraq & Jordan, to S of Turkey & to E of Is, Leb wth portions of it in Fertile Cresc & while borders have shiftd over cent, area the same
- 3 three geog factors to keep in mind: a-trade & milit rt frm Med to Meso; b-topog varied = diff to unify; c-cult & people frm S = desert (as vs sophist of W)
- 4 together wth Leb ths was area of agn Phoenicians, they displ by Assyr, Baby, Persians & aft Alex thd area taken over by Seleucids = origin of "Syria"
- 5 of course, J hist very much involved wth Assyr, Baby & Pers; wth Seleucids as well bec that = Chanukoh
- 6 then the Romans & rise of new rel; after all, we must rememb that Paul conv on rd to Damascus, capit
- 7 Syria then under Byzent infl, then Islam &, again, wth partic contrast to its W neighbor: Lebanon, whch remained predominantly ^ian, altho part of Arab wrld
- 8 when consider: Crusads, Napoleon, WWI & II can see that like all areas of that part of world, Syria a part of upheaval, as was Egypt in S and frm our pt of view: Israel or Palestine in earlier yrs.
- 9 enmity, of course, was religious, traceable to Moham and enmity remains to ths day; ths subject of ths eve & our disc pertaining to it.

B Surveillance

- 1 situation for our people very diffic indeed; we know that there are daily checks by the police on all in J quarter; in three major cities? Dam, Aleppo & Qamishli
- 2 only a few J fam allowed to live outside J quarter and fr both types of residents, 10 PM curfew is rigidly enforced. People encouraged to inform
- 3 Jews nt permitted to travel more than 5 km (3 Mils) fr thr homes without spec perm; contact between th three largest communities thus effectively diminished. Since visiting nt allowed, communic is secret
- 4 all J must carry identy cards, wth "Musawi" (J) on it stampd in red
- 5 if ths true internally, how much more so: emigration 25,000 J of Syrian origins in US bt p mission to lv virtually impossible
- 6 reason? help swell armies of enemy! Syria ~~only~~ ^{one Jew} count which makes it pt of offic policy to keep Jews in; othrs of Arab Fed: ~~Tunisia~~ ^{Tunisia}, Moroc, Yemen allow them out
- 7 go so far that Ital Jews in Syria, wth Ital passprt & OK fr Ital Emb nt allowed to lv; they J nt Ital
- 8 even reason of health not suffic; one case of 16 yr old boy where par nts wanted him to go to Leb fr MD treatment, guaranteed 20,000 Syr pounds (= \$5000+) bt nt permitted.
- 9 extremely diff situation.

C Economic Restrictions

- 1 not as officials in gvt, publ comp, banks; no exprt or imprt licesnes; gvt seizure of land of Jews who die
- 2 orders by gvt to military & gvt personell nt to purchase items in J stores; ban on Jews to deal in real estate; arbitrary revoking of licenses, etc.
- 3 have a gvt "white list" fr handful permitted to have stores outside J quarter; these create internal frict and also serve as models fr visiting inspect humanit
- 4 75 fam have heads who are craftsmen & they hold gd jobs bt receive only 1/5 to 1/10 of what reg workers would earn
- 5 six doct, 1 dent, some lawyrs bt they no clients; some 200 are beggars & ths re Damasc; other areas - even worse
- 6 some J manage to keep going by alignment wth Moslm custodians &/or M figurehead fr business bt dangers are obvious. The "better-off" help less fortunate bt all subject to whim of local & natl gvt policy.
- 7 a dangerous existence!

CONCLUSION

A General

- 1 see then the probl attendan~~x~~t to Syrian brthren; a situation of despair
- 2 wish could be somewhat positive; give avenues of help; ths not an appeal fr funds!
- 3 ths is a report; some steps fr grter freedom & eventual emigr being taken: 1972 had J protests in Dam wth scuffles, detention, public outcry, world press
- 4 in Oct 1972 more than 400 Jews in Dam marched in protest; ths could not fail to upset Arabs. First instance in yrs when 400 Jews gatherd in public & to insist on thr rights
- 5 did not succeed bt did manage to shake up authorits and ths at very least caused ripple in arrogance of Syrians. Found that Jews nt to be denied.
- 6 here in US cause taken up by org called "Committee of Concern", located at 1 William St; a ~~grp of~~ ^{group of} non-sect^{group of} Americ frm all walks of life "who are united in thr humanit concern to allev the plight of minor in Arab countries"

B SPECIFIC

- 1 surely, plight of Russ Jews more exciting & obvious and they surely need our help bt others still also in bondage & all too few spk fr them
- 2 ths J heritage, of Ex we rd at ths season, of Pesach and of our trad in gen terms: we not free until all are free; if one of us in chains, we all prisoners.
- 3 we are not to be decid~~ed~~ by our freedom fr eternal vigilan~~x~~ce we ask fr Syr/ & Russia/ must be here as well; only when allmen live at ease in thr partic Zion can we afford to relax as our oblig been met.
- 4 ~~let~~ it nt be said of us, as it was of former gen of man, that while some of our people were oppressed we were silent; Jew can nt affrd ths luxury.
- 5 we must spk, we must be alert, we must not be afraid fr the freedom we care fr is nt really that of our brethr in Syria or Russia or anywhere, bt yrs & mine.
- 6 that is lesson of the past; it is lesson of today.

Amen.

Heb. Tab., Friday Eve., January 12, 1973

AR 25598

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SERMONS

SEPT. 1973 - DEC. 1973

ARCHIVES

SHABBAT CHANUKAH.

INTRODUCT

A General

- 1 fr those of us concernd wth life & health of State of Israel, ths partic diffc holiday, bec certain paral so obvious: *struggle then & now* *season ①* *syn*
- 2 in those yrs had Judeans fighting Syrians; today, th Israelis. Names diff bt same reality, even after a time span of over 2000 yrs.

B Specific

- 1 Macc conflict which we obs today came abt as result of breakup of Alex Grt empire; world broken up into Ptolemies of S & Seleucids of N, wth Judea buffer
- 2 today, area again in ~~conflict~~ & the pawn between con temp grt powers of E & W; ~~the Macc have paral in Hag~~ ~~the Judah - Dayan~~; even idea of oblit Jud/Zionism (& who detirm where one begins & othr ends) is same
- 3 when we obs & celeb Sh Chan ths eve, paral nt only obvious bt uncomfortably real; light of candles nt glib ritual fr sake of ch bt of mean to ths generatr

BODY

A Physical Strength

- 1 above all can learn some lessons in these parallels.
- 2 what we see in both conflicts, that of Macc times & of our own time, is emph on brute strength, on phys prowess in order to gain ones end
- 3 in Macc times, fr them & fr ~~Syrians~~, emph on militar so much so that rabb did nt want to make this holiday part of trad & only later did so wth emph on lights.
- 4 ~~story, in add,~~ *that Hellenic era* glorified combat as only way in which man can subjugate Nature & his enemies; ~~as~~ ths was th primitive manner in which man ~~can~~ *had to* prove himself
- 5 modern times nt so very diff, except in terms of tech nology: planes, radar, tanks, *more* guided missl's so much so that war today thoudand times ~~destruct~~ power in comparison to hand-to-hand combat of Macc times.
- 6 & we know that there are those, bth men & nations, who like ths & other wars: prove new weapons, try out techniques, spur economy. ~~with life little regard~~
- 7 fr those, loss of human life has little meaning & is of little consequence; don't know losses of Macc era bt are aware of Israeli losses 2 months ago & what ths means to struggling State, by no. & by proportion
- 8 tragedy is that despite Macc battles, & uprisings ovr centuries since then, man nt learnd that moral prowess grter than phy strength, that decency more power fl than brute force, that compass & understanding mr valuable than all tanks, planes & sophist equip comb
- 9 how long does it take fr man, of any nation, any era any country to learn this? How much d & destruction? *before life accordingly?*

B OIL

- 1 bt, of c, fr us Jews ths holiday has even more intense paral when comes to kindl of lights: = oil.
- 2 many might think that ths is something new bt we know that quest of oil, fr days of Macc & today, an old story except, perhaps, age of miracles is over!
- 3 on other hand, startling how, ⁱⁿ contrasting two events over span of 2 thous yrs, use of oil has been
- 4 ~~fr~~ On one hand, in anc times of Macc, oil a spirit force used in Temple fr rededic of Et Light
- 5 in modern era, oil has become anything but spiritual; rather, force to blackmail nations of world wth unrestrained glee, wth malice aforethought, wth cold-blooded intent announced to world: beat others down.
- 6 as in days of Macc, Jews stand again alone; most nations, bec of eco nec, all too ready to give in to Ar. demands, urging Israel to be less intansigent, as if Isr did nt need land/ extended borders fr security!
- 7 ~~and it~~ ^{oil} is long range weapon by means of which Arabs will find US Jews also: gasoline = price of friendship and anti-sem = to average man's ability to use his car, heat his home, = two largest invest of Am Citizen
- 8 and in ths area of ~~concern~~ ^{oil}, the role of Pres Nixon, still remains to be defined: what he will demand of Israel, how much security he will give her, whether we will back her up if she attackd & who is to decide who is in right, ^{at what juncture - critical juncture & de. made!} ~~with unlimited, unanswerable questions~~
- 9 Pres. may have provided arms, whatever his basic motivations, bt whether he can protect & make commitments fr future in his ^{new} weakend position, when we know that aftr VN, Am involvement in any cause overseas = questionable, makes fr diffic assessm. No more mircls.

C IDEA OF JUDAISM

- 1 bt ~~evident~~ ^{2nd fundamental} ~~of further~~ parallel: bec as did Antiochus, so wth modern Arab leaders & some of eastern bloc: ~~they~~ they recog^a that Jud as a ~~powerful~~ ^{potent factor} force! such to ~~destroy~~ ^{destroy}
- 2 suspect they know diff betw Jud/Zion & fear Jud more bec powerful force of moral teachings which makes our world unsafe fr thr greed, cruelty, ingrance, perse
- 3 to elim ths force fr gd ^{has been} goal of tyrants in every age & we the recipients of thr hate bec they recogn depth, value, intensity of the ideal which charact J
- 4 ths the idea that challenges dictatorships, poverty, hurt, ~~disease~~, the arrogance of power whether in DC or in Saudi A, crude & cynical call fr peace by Mosc only when its needs are servd, the unctious irrelevant platitudes fr peace in UN
- 5 & despite attempts over the ages, Idea of Jud can't

* he became our hero.

So paranoid, that anyone who does not sell us out
inured, earns our eternal gratitude. But...

- be elim; it is ~~that~~ compelling, powerfl to us & passionately central to all we represent
- 6 we have suff for it over the centuries: ostracism, deprivation, ridicule, d, & nt bec of our evil bt bec of our gd. So many have tried to destroy Idea, bt no
- 7 in trying to kill us whethr in days of Macc, Crusads holocaust or in recent days as Arabs vs Israelis, th enemy has yet to learn what we already know: can kil us rather easily, bt if Jud dies, light of world (goes out as well) ^{a people} ^{be destroyed}
- 8 world may be able to get along without Jews bt not without what Jud represents!

CONCLUSION

A General

- 1 at ths time of yr rd frm story of Jos on Sat AMs & it in stark contrast to story of Macc
- 2 Jos rep family torn apart, cult of individual, disp elements; Macc = unity, togethrness, one goal/purpos
- 3 goal is always the same: nt to surrender to forces that seek to destroy us in whatever manner, land or period of time. ~~we reject Jos family pict; we identify wth Macc!~~
- 4 Parallel of Chan wth modern Syria comes full cycle; whatever the gloomy picture, Jud's Idea ^{continues} speaks of optimism, of dedication, of devotion, of a future & to that aspect of our noble trad we link our prayers

B Specific

- 1 tonight do not light candles wth oil altho realize its signific; the oil of Et Light ar which story of Chajuk revolves = nt oil of Aramco
- 2 bt oil which lights flame of hrt, spirit, mind bec wth Macc, we one family which speaks wth one voice: that despite tragedies & ~~fl~~enuous promises of present the rallying cry of past still valid: whoever fr Lrd let him follow me. ^{is really this meaning for an time}
- 3 in rememb of that cry, let us chant blessings over the Menorah & sing Rock of Ages; rise & turn to p. 9

p. 9/

basic: led to ideal,
Temple, family

Heb. Tab., Frid Eve., Dec. 21, 1973; SHABBAT CHANUKAH.

not filled
temp. presentation of ch. concepts
divers. authority
justice, times, etc
all are within

Ancient World of T:

selling of brother into slavery at best
originally wanting to kill him!
evil world of Potiphar & his wife
consequences of Egypt prison
J & his brothers; hurt fr his father re Benjamin

Modern World

how far does one have to look for horror of today
war is over bt is it really: VN, Laos, Israel/Arb
espionage in high places, noth safe/sacred
the ills and the trials of indiv used fr hurt as
in case of Ellsberg, Eagleton; Nix/Ford wth MD
who was internist & now psych
case for prosecution actually mfg re new left, th
campus groups of unrest, the politically actv
one would think ths some silly Latin American re-
public instd of grt nation in world re decept
plotting, surveillance, eavesdrapping, break-
ins on lowest level of political motivation
as wth Joseph, nt only arrogance of being right/
by virtue of position (abuse of power) doing
whatever the traffic will bear bt being stu-
pidly incompetent as well!

Examples of ths kind of situation obv to u all.

Things pretty bad bt want to pt out diff era when
life nt gd either

Haft fr this day: Amos draws us a picture of society
so horrendous ~~that~~ his words become rallying cry
fr those motivated fr social justice, his vv bec
classics in the text fr human rights as vs origin
example of deprivation & *depravity*.

Listen to his description of a society:

sell righteous fr money/silver; needy fr pr shoes
humble/poor nt considrd; morality: f/son dame wom
take cloth in pledge & in it come bef're altar
drink wine in Temple bt wine taken away as fines
Naz give drink which forbidden; proph: don't prop

Punishment: world will creak & fail; no more strength,
no warrior, swift not escape, nt even horseman!

Is message nt valid fr us as well? Are we than blind?

Nt see p²arallel to our own time & experiences

Time & descript so far removd from us? Doubt it!

Rd wth me Haft: Amos 2:6; p. 727; then result Amos 9:
13 to end (734)

& may that be our lot as well.

Heb. Tab., Sat. A.M., Dec. 15, 1973

IN MEMORY OF D. BEN GURION

INTRODUCT.

A General

- 1 J world, in gen, Isr world in partic, nt much occas fr joy during last 2 mo: since YK diaaster
- 2 mil vict seems to have proven to be pyrrhic victory; in terms of diplomacy going frm bad to worse.
- 3 in that context, d of Dabid b Gurion last Sat AM a devast blow nt bec he so vitally involvd in negotiat at ths time bt bec he a syml of aspir we need now
- 4 hs d nt only plunges us into mourn, lowers r morale.

B Specific

- 1 tribute to th man that his d should affect us so ver strongly fr he in pol eclipse fr some yrs now; indee nt only did he choose to retire bt was retird in the minds of the people
- 2 he rep soo much of aspect of Isr develop which remindd people of thr infancy; no longer wanted to be like children, aspec aftr success of 1967 & therefr: they ~~rep~~ ^{resented} his image of fathr; hs paternalistic presenc
- 3 he was syml of establishm, of authoritarianism, of a primitive strength & ~~courage~~ no longer really asso wth present-day Israel = more "refined".
- 4 ambiv: many wshd him well, away at Sde Boker bt wishd him away! Now, rise again in d in estimate bec hs d. a grt loss & all the more so in troubl'd times
- 5 what kind of a man; why ths reaction; why ths morale problm; why he diff frm other Pres, PMin who also ^{at} influential to Isr. growth.

BODY

A BACKGROUND

- 1 who was ths man? b in 1886 & his name David Grien; in town of Plonsk which alterntd btwn Pol/Russia
- 2 in 1906 he left Plonsk to emig to Palestine bt like so many othrs sorely dissapointd when got there: bt ths did not dissuade him, never th~~th~~ought to return!
- 3 while of diff ~~attent~~ ^{emphasis} frm that Zion to be propagtd by Herzl, idea of b-G the same: to make a political St out of forsaken place within Ottoman Empire
- 4 trouble was that upon arriv saw that small no of Jws living in Palestine extremely apathetic, fr any no. of reasons (nt least of which was fear of Turks); so first task of Gur was to motiv thinking of Jews already there toward Zionism as a pol. force.

nt to spk of those who were supposed to come as Chalu tsim on series of Aliyot which were to provide backbone of future State. Early settlers nt much help es pecially frm political pt of view, which was Guri ns

- 6 he tried many ways to achive goal of motiv people & gaining coop of Turks, even learnd T law & adminstr

hoping to rep J. Settlements in T. gov.

7*result: expulsion (x *unreal dream* for a Jew :))

8 concurrent built own pol base wthin J settlements: Poalei Zion later the Mapai; in 1920 he frmd Hstadr which was Gen Fed of Labor & he Sect Gen; in 1935 he bec Chairman of J Agency which is Exec Org of WZO; thus, at majr positions to steer people/country

B ISRAEL

- 1 of c, at age⁶² when most men ready to retire, he begn entirely new career: May 14, 1948 = 1st PM & he knw J hist to understnd implic of ths position
- 2 led nation to vict then, struggld through 1956 adv, & his proteges prominent in 67 victory; ~~all~~ details readily avail to all in newspapers & books
- 3 bt must emph that he diffic man at best; arrogant & self-cent, opinionated, rough, challenging always & sev remarkable battles markd his career
- 4 first: little rememb incident of internal struggle wth Irgun when he orderd Hag to fire on Jews on shp "Altalena" in Haifa harbr; ship sunk & people killd many never forgave hm bt he felt: elim thrt of CWar. Interest: Eban does nt mention ths incid
- 5 secondly: wth his oppon & followers constantly at odds: Eshkol, Sharrett; Meir nt a wrd fr 5 yrs; he oftn threatend to resign; did so 2x & retired to Sd Boker; (was divisive in forming own pol party) bt as Eban pnts out: people, perhaps as precautionary mve never gave Mapai full majority; always coalition & ths put restraint on ben Gurion.
- 6 third: he was polemic man, espec wth US Jewry & who can frget his tumult. battles wth AHSilver. Gurion: Zionist means coming to Isr & participating in process; Silver: frm outside the Land & we have rights. He jeapordzd millions, outpoken to world Z leaders, opend dial. wth W Germ when very unpopular, never at peace eithr wth others & surely nt wth himself
- 7 intellectual: knew 6-8 lang; student of Gr & Eastern philo; known fr his knowl of Biblical critic & this led to battls wth ortho bec he emph Proph to neglct of basic Torah, something reverse of ortho fundament. Why Proph? Bec of emph on social issues as vs forma of religion!!! Ths led him to say, aftr 67, that life more vital than territ & give back all except Jerus & Golan Hts. Nt a very popular position fr sure & one still to be debated aftr recent events.
- 8 in shrt, was a giant as we all recogn; a turbulent man fr that kind of time; a man of the bk as well as man of hoe; man of desert as well as Joseph capitl of the world.
- 9 he was what was needed for establ of State of Israe

CONCLUSION

A General

- 1 how can we mourn or eulogize a man like ths? His life can't be des^{adeq}adeq within these 15 min; the basic facts are known to all of u.
- 2 he was, of c, unique. As wife Paula said, perhaps in jest, "dont call him PM bec many of those; only one DBG!!". Aftr all, his 87 yrs stood fr something & almost impossible to put it into suitable words.
- 3 perhaps ths a tribute: that altho most of us never met him, he influenced us & no amt of yrs will ever erase frm our minds & hearts that image of short man wth wispy hair & ruddy cheeks
- 4 bec we know that altho he ~~was~~^{was}, arrogant, controversial, stubborn, courageous & opinionated, he blt wth love.

B Specific

- 1 perhaps ~~that~~^{there} is lesson we can draw frm his life as refer back to thought at beg of ths tribute: hs d lowers our morale even furthr at this time of frustr
- 2 should be the opp: to lower morale cert nt in his spirit or his memory. Need to gathr strength, look to his life fr an example of courage, see the future instd of depressing present fr ths in his frame of reference
- 3 his name says it all: son of a Lion Cub; & that is how he fought, protected his own, set an example, blt a homeland fr his people.
- 4 in bibl times might have been comp to a Judge, Samuel, even a Moses; ^{with Jesus} today just a statesman bt of grt qualities of humanity & we proud he was a Jew.
- 5 he will nt be forgotten, he will cont to inspire, he will influence our future bec he living example of trad phrase: mem of righteous is fr a blessing. 725
- 6 rise now fr El Mole...

Heb. Tab., Friday Eve., December 7, 1973

Sat AD-7-8- - modest. but is wealth ~~for~~ all like
discernment is power
wisdom is prestige } Ben Gurion

Hapt: IK 3:5-15 - p. 406

PERSONALITY OF JOSEPH.

INTRODUCT

A General

- 1 many interest indiv in Bks of Bible: Jacob, Moses, David, Jere & we know grt deal abt them
- 2 bt most fasc, most complx personality of all, = Joseph and we know most abt him: frm earliest yrs to his d.
- 3 many othrs taken by ths intric personality as well; Th Mann the most obv example fr he wrote a multi-vol work on J & his brth, J in Egypt; other writrs also.

B Specific

- 1 always seemd a pity to me that Freud did not spend mre time on personality of Joseph
- 2 instd of dealing at such length wth Moses bec in final analysis Freud nt a theologian
- 3 Joseph wth interp of dreams surely more in his area of competence & would have made more fasc study bec of many problems which come to fore re J personality
- 4 J = intricate, ambivalent, psych fully developd & bec of his very "real"ness, an indiv always close to our time & understandable frm our own pt of view.

BODY

A SPOILED BROTHERS

- 1 of course, J nt a very pleasant personality at the outset; ths made abundantly clear
- 2 he enjoys favord status frm the start: as the first b son of his father's favorite wife: Rachel. His position exceeded only by that of Benj, the second son of R & the youngest of Jacobs children
- [3] bt we learn of special place of Benj only later; he still too young to be threat to Jos or else ths not an issue. They appear to be always very close broth
- 4 bt we know where Jos stands in terms of his coat of many colors, a very special designation; at this time he is only 17 yrs old, as Gen makes sure to say
- 5 more, he is a man of grt arrogance & despite the security of his fathrs love, which should make him ~~happy~~ ^{comps}, he makes most of his favrd position: tells of drms
- 6 in first instⁿce of sheavs, broth bow down to him bt in secnd example of stars, sun & moon even his m & f, bow to him so that Jacob very angry.
- 7 one can easily imagine hurt, anger, frustr of brthrs indeed, we know: first want to kill him outright & only aftr much persuastion by Reuben: sell him.
- 8 they nt exactly compassionate men either bt can hardly blame them consid past actions of Joseph: throw him into pit while they casually eat thr meal & in all of future disc re Midianites, sale, etc the feelings of Joseph are meticulously avoided
- 9 fr them he has ceased to exist; they free of his

cockiness, arrogance, fav person status. And who cn blame them fr their relief!

B ETHICAL CONDUCT

- 1 bt exp of Egypt has sobering effect on Jos; as does the enormity of thr act and the suff of the fathr have an effect on the brothers.
- 2 Jos begins to act in more moralistic ^{manner} than one would orig give him credit for: re Potiphrs wife
- 3 bt more: he is no longer the arrogant, selfish, self-serving indiv we met befrc his being sold re slavery
- 4 fr example: when askd to interp dreams of baker & butler, he t_akes no credit upon himself at all; as matter of fact, in every instance he refutes his own ability & ~~gives~~ gives credit to Gd
- 5 ^{are} ths all the more to be ~~recogn~~ ^{acknowl} bec wth Joseph there ~~is~~ no divine revel, no altars, no ladders was wth Abe, I & Jacob. Joseph is the first wth no direct relationship to Deity.

- [6] also, we know that he changes re family: first concern when meet brothrs in E is wth fath & Benjamin
- 7 ^{is previous} as ~~already~~ pt out: brthrs change as well: Judah is willing to give himself fr Benj before Jacob and later also he offers himself before Joseph all for the sake of ^{survival} & ths act of self-sac finally brings on revel of Joseph to his brth & reuniting.
- 8 stirring episode, one of most moving; total reversal of who Joseph was & what he represented

C AMBIVALENCE

- 1 what makes Joseph so intrsting is nt switch frm one extreme to other bt, as we look closely, ambivalence he is a little of both! = merging of traditions
- 2 he is an oriental despot; mixing cruelty wth kindness and in manner of his position, demands as he gives: treats them well: Simon kept as assurance: ~~panic re father~~ loves his father: hurts him bec wants to see Benjamin ~~treats brth well: causes panic bec silvr goblet~~ lvs in grt splendor: humble when meets his father he grt Author: must accept distinct by Jac re M/E he shows grt loyalty to his fam: m E woman, d priest he has such prominence: Heb can't eat wth Egyptian
- 3 same ambiv of personality & tradition valid fr the brothers as well; ~~although~~ nt carried to = lengths: Reuben who fr selling, offers his children in turn brothers united in sale, divided when confr by Jos Judah who did nt stop orig sale, now offers himself (Jos changes name to E desig Jos generous to his fam: ruthless wth Egypt re 7
- 4 all these give obvious evidence of complexities of Joseph's personality, character, place re family

CONCLUSION

A General

- 1 have then fasc insights into ths personality; wth best of intentions can nt get whole picture only a various aspects of the whole
- 2 fr example, we know that Jos never able to convince broth of his change of hrt, of his forgiving them & as ths lack of certainty comes thru to brothers, so obvious to us.)
- 3 [broth fear fr their lives, rememb past, when Jacob thr father dies;] Jos must reassure them. Was able to handle affairs of Egypt bt not convince his own
- 4 he was one kind of person & appeared another; we kno him so well & yet so little; he was one of grtest of our ancestrs & yet his ch, who frmd part of trib ~~never win factors~~ ~~were only half-J~~; had success bt never successful

B Specific

- 1 what makes him so ~~interesting?~~ ^{different} don't know except we see so much ⁱⁿ of him ~~in~~ ⁱⁿ ourselves: not complete, ambivalent as diff forces motivate us, people of vision yet also tied to earth; free of restraints yet obligatd to family & what our background implies
- 2 he was what we would call a ~~corp~~ ^{to many} man, ~~an organization~~ wth all the conflicts attendant threunto; he is one of few who disturbs, no comftrt or consol or peace & fr that alone he is diff; ^{in his every situation: degree of conflict.}
- 3 bt then Jud never says it guarantees peace or equality, ~~rather~~, rather, to lay before us the options, th choices, the alternatives so that man can find his own way.
- 4 ths Josph did as well &, as a conseq, he one of the most intric personalities of all. May nt like him, may resent him, may admire him bt, whatever, he wll challenge us & fr that, in an era of bland ^{or dishonest} men, we are grateful.
- 5 his visions, his answers, his manner would stimulate us fr our own time as well. J a most unusual man.

Amen.

Heb. Tab., Frid Eve., December 14, 1973.

Task of Joseph - 13 chapters - not fully developed
Also the dream, of course!

A
intrinsic person - ambivalence, psych aspects
spoiled brat + reaction of brothers
he is pit + they are
Cest, sign of special recogn; only 17 yrs old
dreams they bow down - even parents!
→ Reuben's position - no more mention of feelings of Joseph!
a) kill him
b) sell him

B
Chosen by God - Ethical conduct
God never interferes directly in life - as with A.T. of no divine realm
Answers + keeps not his promises - God gives Pharaoh 44:16, 32
is brother then in Egypt but feels for father + Reuben
Judah gives himself to be before Jacob 43: 3 + before Joseph 44: 18: ~~reuben~~

C
Oriental Despot
Cruelly mixed with kindness
Demands " " giving
Great Splendor " " humble with father 45: 13
Authority " " except. of disc - re father + HE; burial
Loyalty to tribe " " m. to 5 women; d HE. priest! ch: 42 Jews
such prominence as Heb yet can't eat with Egypt
extreme

D
Never a completely successful person: he still fears him at end
Did he get a Ph but not able to convince his own
No get funeral etc as with Jacob. Why? fallen into disfavor?
Don't know!

The dreamer
 the Egyptian Jacob: his sons
 the brother
 the Elder

Gen 37

J - 17 yrs old

v. 2 - Little tale

3 - favored son: others hated him - coat

5 - dream - others bow down

9 - " but now parents too bow down!

20 - throw into pit + kill him

21 - Reuben - not kill him

27 - sell to Ishmaelites

33 - Jacob accepts d of J - refers to be conf.

38

4 - overseer in Potiphar

7 - seduction by P. wife

20 - J to prison

40

Interp of dreams for baker + butler

41

1 - 2 yrs gone by - Ph dreams

was 30 yrs (v. 46)

14 - interp of Ph dreams - 7 gd + 7 bad yrs

32 - Pd does it

45 - change of name to Zaph Egypt wife

51 - 2 sons Reu + Eph - of E wife

42

4 - famine - all down to E except Benjamin

7 - face to face with J but they did not recog him

9 - you are spies

14 - wants youngest brother

21 - recriminations among themselves

22 - Reuben: I told you so

24 - kept Simeon as assurance

- 36 - occurs of Jacob: Joseph, Simon & now Benj
 37 - Reuben: you can slay my 2 sons = R = 1st born
 38 - no - not Benj.
- 43 3 - Judah - spokes man
 9 - " will be surety for B
 11f - take extra gift
 30 - J weeps bec of B
 32 - eat sep bec & not eat with Itch
- 44 1 - Jd OK & joblet in sack of youngest ✓
 6 - evil bec of joblet
 18 - Judah pines himself
- 45 3 - reveals himself ✓
 7 - Bd sent me ahead to give you deliverance ✓
 13 - tell my father of all my glory
 24 - see you fall not out by the way ✓
 34 - deception of Ph. Farm - cattle not sheep bec sh about to E ✓
- 46 2.3 - Bd reveals himself to Jacob
 →
- 47 7 - Jacob pl Ph
 20 - J = ruthless re Ph land
 24 - hard bargain in exchange for food - a fifth ✓
- 48 17 - a hand in Eph instead of 1/5 & tries to change - not OK
 50 6 - J wants to bury Jacob
 17f - fear of brothers now that father d
 26 - J d. at age 110.

INTRODUCT

A General

- 1 a no. of yrs ago, perhaps 2 or 3, there was the film Th Emigrants, which many of us saw & which was also reviewd frm ths pulpt.
- 2 it was a wonderfl saga of a grp of Swed people who decided to flee to America in order to find freedom, fulfillment and contentment of spirit here
- 3 that film was first stage of thr journey: leave taking, crossing of ocean, settling in Minnesota; a truly stirring occurence

B Specific

- 1 film we talk of ths eve "Th New Land" is continuatn of Emig, with many of same characters, espec in ld roles
- 2 tells how fam ~~were~~ settld in Minnesota, how tilled soil, how raised fam, how persevered
- 3 in a 3 hr film spk of c 40 yrs in NAM wilderness; frm 1850s to 1890s; how fam lvd, d, & found stabil.

BODY

A BACKGROUND

- 1 we of diff gen & diff origins; yef, we can feel the weight of experience that burdnd those of the past; if not, we would be remiss in our duty towrd fellow human beings who (also) deeply affected
- 2 what was it like fr other Americans; those who did nt settle on lower ESide bt in Minn; what trials?
- 3 we can truly feel wth these people: we sense thr homesickness above all, we understand thr diffc in learning Engl & communic wth others, we feel thr fear of Ind, we can even sense yearning fr gold
- 4 bt more than that, wth all celebrations, sowing, ^{reap.} ~~harvesting~~, grwth of house frm lean-to to three str we are partic. in life-cycle of indiv; thr l/d=ours!
- 5 in film, for ex, all brght togethr: the mother is about to die, her husb brings her an apple grown in own yrd, off sprig importd frm Sweden. Symbolism:
- 6 hone, sickn, new life, d, grwth in new land, etc al part of ths one scene & pict ends soon thereaftr be cause all has already been said. Cycle completed!

B MOVIE

- 1 must say: New Land an extraord movie; magnif photog a majestic theme, a heroic tale, strong people & if nt done carefully could have been mundane, trite
- 2 film is always on highest level of human experience and all should certainly see it. Some say it is violent, some scenes anythg bt pretty, the burden almost too much to bear or to witness
- 3 ths nt my pt of view at all; aftr all, it is life!

and life is nt always as pleasant or as free of viol
as we might wish it to be.

- 4 these are real people, exper real situations, there
is a little of all for the emigrants in thr new lan
bec, after all, they least (~~of all, are nt~~) sheltered
- 5 it is my view that all scenes are in excell taste,
noth ever offensive; as matter of fact, what is in
some ways so devastating is the silence on the scrn
in course of some very vital scenes
- 6 fr example, trials & tragedies encountered during
search fr gold, the experience for a few min of an
Indian massacre, the remnants of a wagon train left
in th desert: all without sound, just unbelievably
brilliant images on screen. We yearn fr agony of
sound; directr keeps us on edge by understatement!
- 7 at other extreme, to see photog of a leaf flutterin
off tree to ground is truly poetic
- 8 in sum, what film shows is hardship of making new
life in new land, bt more: strength of these people,
nt merely phys bt spiritual. Grandeaur on screen!

C LESSON

- 1 what can we see in ths film that has bearing fr us?
Simplicity: nt only in terms of nostalgia bt real;
people satisfd wth just being themselves
- 2 a gift we seem to have lost! When do people sit to
talk, when share inmost feelings, when work side by
side to create new life, when has one last felt the
pain or joy of the other?
- 3 these people, who share cow/oxen fr purpo of survl
feel fr each other bec not distractd by superficial
trappings of modernity, unlike ths present generatn
- 4 secondly: why came over? fr principle's sake & we
have tended to forget ths lesson as well! In film, a
Swed pastr comes bt brings wth him rigidity, absol,
answers when most nt even certain of questions
- 5 prejudice vs other faiths comes into open, Baptists
are anathema. Our couple who made journey, to neigh
emig, reit ths pt of view bec all are free to pray
& to find happiness on thr own terms
- 6 in our time, wth enemies' lists, wiretapping, surv
by elect devices, by casting out dissidents, ths a
lesson well worth remembering fr ourselves as well;
u should hear what ortho say abt ref. & v.v. ! My part of
- 7 thirdly, there was element of committment on part
of these people. We tend to look fr ease & safety
bt noth safe or easy fr them & they cont. How oftn
felt alone, hurt, full of despair bt return? nevr!
- 8 u can see them grow in stature as grow in size &
safety, hardly the same fr us, almost the reverse.
be from 7 arrogant & that we have a right, due!

CONCLUSION

A General

- 1 bt worst situation of all is that we tend to forget so quickly; we lose all sense of perspective & ~~we demand bec we think so much is our due~~ ^{our roots} bt nt rec so
- 2 have same theme in film: at end, hear of letter being written to Swedn inform them of d of elder; bt more: Sw name Nillsen nw chagnd to "Nelson" & pt made that children no longer spk Sw & ths can't write!
- 3 in short, what they have lost is identific wth past & that grt pity; tragedy of succeed generations bec so much of value & worth in past bt mostly lost.
- 4 when I saw film, had grp of some 30 HS youngsters attend ~~to grt~~ ^{show} wth teacher; wonder how much they flt & whether they saw themselves as desc of whatever immig group was in thr background.
- 5 same wth us & our own people; perhaps ths lesson: that all of us the same, all people feel same, all hurt & rejoice as deeply as the next & the socner we recog universality of humanity, better for all bec then no more need fr emig, persec, annihl, so-journ in hope fr new land of opport wth dissapointm

B Specific

- 1 what has become of these people & what has become of us? & in film: will future gen thank or curse us fr move across ocean? ANs: will bless us; bt wonder!
- 2 above all, will we cont to be true to reason fr emi what motiv these people, what concernd our ancestors & can we make transfer to lives & feel of others?
- 3 they Sw, we Jews; what of ~~Armenians~~ ^{Armenians}, Banglad, Afric VN refugees, Arab ref, J displ persons all over; th universality of plight nt ours, narrow, alone/bt fr all mankind & if we can't feel fr people on screen, or those on newsreel, hunger of child in mag ^{then}
- 4 no amount of memory, ancestral honr, contemp life of signif to us. That lesson of movie: we all one.
- 5 would urge u to see it; lovely, grt, brilliant bt more: as sad & as joyful as yr life & mine. We ought nt miss opport to see our reflect on screen.

Amen.

x are feel as

Heb. Tab., Friday, November 30, 1973.

So many things happen in 'T port fr ths S
ladder, surely one of most famous episodes
Rachel, seven yrs; then Leah & another 7 yrs
birth of Jacobs children via wives & handmaidens
escape of Jacob frm Laban & his immed fam, sons
At same time, what struck me even more was the taking
of gods by Rachel; first instance in Bible
very primitive conception of Deity bt very persnl
Rachel lvs fathers house & deppite fact nt freatd
very well, still feels need of assurance
she takes Teraphin, small gds, with her
Laban is incensd when he finds idols missing; these r
his mainstay & he searches bt does not get them b

What kind of concept of Gd is this? Moveable, ~~personl~~,
a magic charm which protects whoever it is with.
~~How much~~ have we progressed since those early yrs
People still wear amulets; frm Mez or MD to rabbt
Still carry charms in cars frm Cath medl to plast
ic, magnetized Torah cases, brnzd baby shoes!
These only the most obvious; don't know all ways
in which people seek protection of Deity
Bt what kind of concept is this? Come back to same qu.
really impersonal, unfeeling, uninspiring, ~~no~~
On other hnd, fulfills what man evidently needs on a
very unsophistic level: something concrete, some-
thing he can touch, see, feel & identify.
It may be "gd" fr man as it was fr Rachel bt not really
the type of "Gd" assoc wth our trad on highest levl
a Gd of spirit, awe, faith, a mover of events &
Universe, a creator of peace & decency, a Judge
of the Righteous who watches over you & me!
It is, in short, diff between primitive & sophisticd
vision of Gd
plastic Torah in car not Gd of covenant
Mez ar neck nt charm which decides life/death
as Rachels Teraphin did nt protect her
bt vague, immutable, undef, spirit Gd of ladder: yes.

It is h~~igh~~r level of Deity we rd of in Haft today,
perhaps as contrast, antedote, to Rachel. God
here very personal, close, gvs faith, protects &
saves. nothing concrete, tangible, solid but Gd that is felt!
Gd of strength, goodness, life & sustenance who
has direct involvement wth man. (Diff frm Rachel)

Rd Haft with me: Psalm 27, p. 793

Heb. Tab., Sat. A.M., Dec. 1, 1973

"Vayetze"

Intro

Diff weekend; Thanksgiving reclls so much re JFK whose 10th anniv of d we marked ~~marked~~ marked! dreadful event; many still ambivalent re Dallas Scar across psyche of our country; began an era of violence still with us Robert K., MLK, Wallace on any street in NY & ar country; erupt any place unhealthy climate among people: frustrations building up & could explode easily Causes? VN, minorities usurping our place, want more, permissiveness of society, etc

BODY

Young Life unfulfilled wth assass of JFK; ths always makes us feel badly bt more involvd here & more than obvious fact that ths is Pres of US! After age & dullness of Eisenhower yrs, suddenly had youth, vitality, life, children, hope, laughter and even a smattering of idealism; torch passed to new generation & we buoyed up With assassination, we sep frm our own yth; this was ultimate tragedy; Family of K, Nation, as in Torah Jac. Esau. not only was our yth taken away bt now we faced wth our own mortality & to all: shattering blow! man's ego nt programmed that way, as we all know. Seperation & reorientation, realignment of ideas, diff perspective: ths was at issue 10 yrs ago bec sep frm yth nt merely a physical act by figure grey hairs, lack of breath, can't run, ailments, wth parts of bodies always h retofore as oc wth "older" gen, contemp die & who is next of friends children grow older & assume indep & on thr own Trouble then is that we must cope nt only wth others bt, the worst, wth ourselves.

CONCLUSION

Ths issue of sep, of concern, of need & of troubled spirits found in Haft ths AM; as struggle within fam part of the Torah, with Jacob & Esau Sept. in Haft is betw David & his friend Jonathan; as u rd wth me, how many of u see JFK & US, u & yr friends, Am Jew & Israeli; possib are endless! Turn to I Sam 20: 24 to end; p. 351

VISLEV - Sunday

INTRODUCT

A Time period

- 1 author of SA, Joseph Caro, b 1488 in Toledo
- 2 period of expulsion: 1492; thus, at age 4 to Portugal; old enough to remember
- 3 1497 left Portugal for Turkey (Inq followed Jews to Port & then nw world!) & lvd there for 40 years

B Consequences

- 1 emigration
- 2 escape frm reality into world of mysticism, "other" world, "inner" world
- 3 false Messiahs who promise salvation in time of turmoil: Zevi, Jesus, etc
- 4 one of most influential of these was Molcho

BODY

A MOLCHO

- 1 lvd from 1500 to 1532; b in Lisbon of Morano parents
- 2 proclaimed himself Messiah; note name: *דניאל, משה, א'ען*
- 3 circmc himself at age 21; attractd so much unfavorable attention had to flee to Salonica & frm there to Rome
- 4 there procl himself as M, sat by Tiber for 30 days fasting; acceptd for aud. by Clement VII; urgd school, sermons, redemption fr X & Jews
- 5 gained protect of Pope bec Molcho porph accurately flood in Rome in 1530 and earthquake in Portugal in 1531; saved frm Stake by Pope
- 6 on pilgrim to Regensburg to meet Charles V, to rouse Jews to fight vs Turks, captured & exec in 1532
- 7 grt influence on people of his time; cult that he did not die, mystical union, etc and also met Caro who attracted to him and what he rep. Espec when Molcho d, Caro very much influenced by mysticism; Heavenly Mentor to him at night!

B Caro

- 1 left Turkey after 40 yrs in 1536, for Safed & d there in 1575 at age of 87. & linkd himself there wth grp of mystics, Kabbalists, who motivated by Moses de Leon's 13th cent bk "Zohar". Grt Bks, p. 196
- 2 in meantime, began work on his own grt work: Beis Joseph = codification of all J. Law, with alternative views and finally the basic decision. This a better work than Rambam who gave only the law; here all views.
- 3 took 20 yrs to write 1522 - 1542; 12 more to revise: 1542 - 1554. Had 30 sections = 1 per day bt too involvd for people; thus, abridged addition = SA = Prepard Table; even had pocket edition aftr being publ in Venice in 1565.

C Shulchan Aruch

- 1 Orach Hayim = daily Cs, Sabb & Festiv
- 2 Yore Deah = diet *l.*, interest, purity, mourning
- 3 Even Ha-Ezer = m, div, related matters
- 4 Choshen Mishpot = civil & religions & criminal law
- 5 bt no sooner publ in 1565: controversy. No regard fr Ashken & thr Minhagim
- 6 Moses Isserless of Cracow added his comments and explanations, "Mapah" - *Talk*
- 7 Tablecloth & thus attempt made at reconcil by east/west finally acceptd bec was usable, concise, correct. Forms basis of present day Judaism, which is rabbinic/Talmudic rather than Biblical/ideological; a basic rift also between ortho/ref

D Semichah

- 1 final conseq: Semicha. Not had it since defeat of 132 CE, by order of "adrian
- 2 punishm: d for indiv who rec & givs, city to be demol, boundries uprooted
- 3 attempt in 1538 to restore Sem in Eretz; 4 men to be ordained & Caro one of them; was done bt rejectd later by Caro bec of controversy
- 4 rabbis in Jerus vs it (Sem done in Safed) & did not recog authority of those who gave it; not to spk of those in Western Europe who vs Safed mentality.
- 5 bec of controversy, discontinued in Safed & took many yrs to be reinstit in Eretz
- 6 bt shows grt respect for Caro bec SA became unifying force to Haskalah; ths bk plus Sidur & Humosh one of three basic bks in every J home. This = influence

E Text

end
 vol I - p. 7
 vol II - p. 45, 7, 49 - *Nov*; KN = p. 87; *Nov* = p. 112; *Nov* = 116, 118, 120, 121.
 vol III - p. 87, 88 - *Nov* side; 120, 122 = *Nov* work
 vol IV - p. 1 and 2 = *Parents*.

Notes

1488 - h

1492 - top.

1497 - to T

1500 - 1532

1531

1532

20/11

1536 - to 5 (1522-42)
1542-54) = 461' 2' 2

1538 - Jan.

1565 - Publ V

1575 - d.

THE B'NAI B'RITH HILLEL FOUNDATION FIVE DECADES OF SERVICE

the hillel director's half-century from the periphery to the center by rabbi richard n. levy

The B'nai B'rith Hillel Foundations came into existence at a time when the university was regarded as the secure,

luxuriant garden of Western culture, entrance into which would guarantee the young Jew full access to the economic

and cultural benefits of American society. At that time, the Hillel director occupied the lone outpost of Jewish civi-

Continued on page 3

one student's journey from western philosophy to the rabbinate by peter ochs

It was philosophy class that excited me freshman year at Yale. To sit my mind down before Kant and Hegel and

hear their every word filled with ultimate seriousness, their every phrase proclaiming an ultimate Truth! I thought

I had arrived, at least to the outer chambers of Reality Itself.

Why, then, did that one *Shabbat* eve-

Continued on page 4

how hillel began an interview with abram l. sachar by akiba pincus

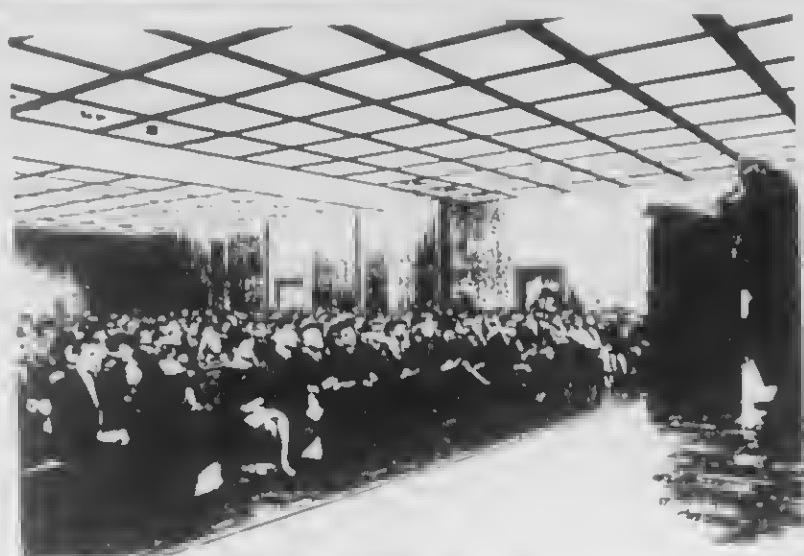
Of the founders of Hillel—those present at creation—only Abram L. Sachar is alive and active. At 73, he is vigorous,

eloquent, courtly. He is one of the few historians who has also *made* history. He is now the Chancellor of Brandeis

University—another great cause he championed.

Dr. Sachar reminisced recently about

Continued



the 1920s—years he considers crucial for American Jewry. Talking about the birth of the Jewish presence on the campus, he looked out at the wooded Brandeis campus with its huge jagged boulders standing in counterpoint to the neat modern lines of the buildings.

As a history instructor at the University of Illinois in 1923, Sachar was a friend of Rabbi Benjamin Frankel, a genial giant who had a vision of an institution serving the Jewish student. The two young bachelors shared an apartment and spent much time discussing why Christian denominations—but not the Jews—had powerful foundations on the campus. Yes, they noted, there were Jewish leaders who called for a sustained program for the Jewish student. There was a Menorah Society founded at Harvard in 1906. But the Menorah Society depended on the student volunteer; it had no professional direction, no programming, no regular institutional support. “We were not a college-going group yet,” Sachar observes. “We were still mostly an immigrant group.”

Sachar—the historian, the eye-witness and the participant—speaks warmly about the men who are most often mentioned when Hillel’s beginnings are discussed.

The first was a romantic—Edward Chauncey Baldwin, a righteous Gentile, a distinguished professor of English at the University of Illinois, a lover of the Bible and Hebrew civilization. Jews—insecure as a group and fighting anti-semitism, Henry Ford and the Protocols—were overjoyed hearing a devout Christian urging rabbinical and lay leaders to help the Jewish student achieve self-respect.

If Baldwin’s exhortations constituted Hillel’s Balfour Declaration, it was Rabbi Frankel who played the role of David Ben-Gurion. “I watched Ben with tre-

mendous admiration,” Sachar remembers. “He was not talking only in terms of ethereal conceptions. He went to the people who counted to raise the money. He declined offers to prestigious pulpits and high salaries.

“I understand why Jews once felt the need to attach more importance to Baldwin’s role. But no movement is born out of talk only. Somebody has to do the work. Frankel did that. He staked his career on his commitment to a concept which was purely speculative and had not yet come into being. He is the true founder of Hillel.

“Ben came out of Peoria, Illinois. All his brothers were businessmen—fine Jewish lay people. They considered Ben naive for wanting to be a rabbi. They could never understand it.

“Ben was a great raconteur and enormously popular. He had an infectious laugh. He might have made a great politician. But there was no connivance about him. This was a wholesome man.

“He was interested in the Jewish student no matter how marginal. But there was nothing missionary about him. He was not a driven man. He was a man with a committed attitude about Jewish pride. He was no great scholar. At Hebrew Union College he was looked down upon by the snooty, austere people.”

In 1921, Frankel, a senior in the Hebrew Union College, was assigned the Champaign-Urbana Sinai Temple as his bi-weekly pulpit. It was a congregation of some thirty families and it could not afford to hire a full-time rabbi—much less to sponsor a rabbi for the few hundred Jewish students at the university.

Upon his ordination in 1923, Frankel approached Isaac Kuhn, Champaign’s leading citizen who shared his friend Baldwin’s concern for the Jewish student. I am willing to take a chance, said Frankel to Kuhn. I’ll take your temple

as my pulpit, but my major concern will be the student constituency. I will direct a foundation on the campus. I won’t ask you for a salary or the guarantee of a salary. But help me raise the money.

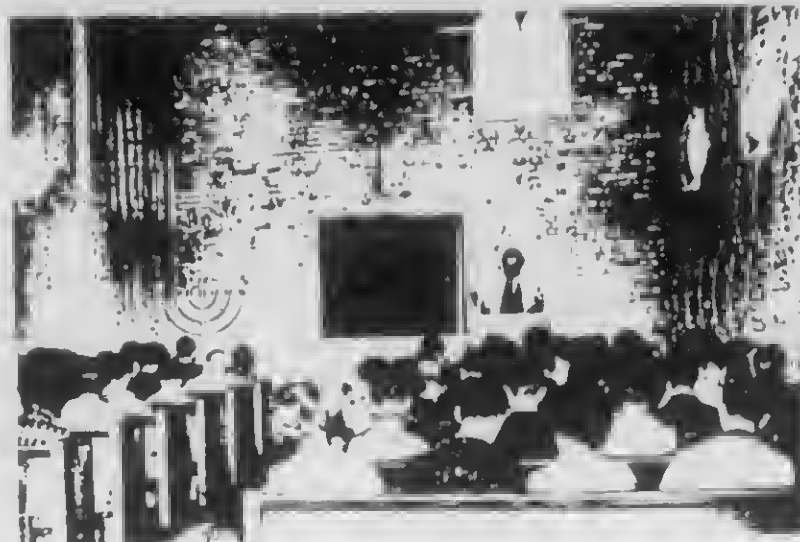
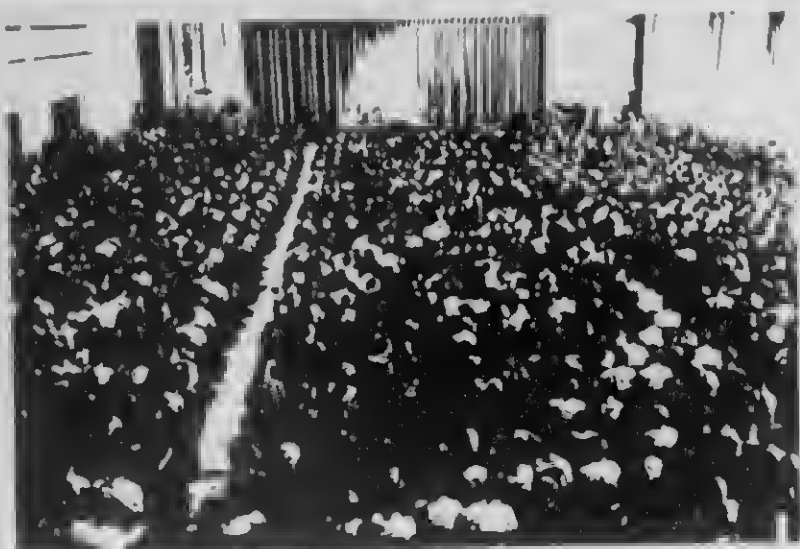
The two decided to go to Chicago. Frankel reached Rabbi Louis Mann of Sinai Temple who saw the vision Frankel had. Mann went with Frankel, and occasionally with Baldwin, to Chicago Jews. The great philanthropist, Julius Rosenwald, contributed too—perhaps as much as \$1,000. The first year’s budget—about \$12,000—was raised. But it was understood that such ad hoc fundraising was not feasible on a yearly basis.

One great decision was made, Sachar says: The organization that was launched got a name—Hillel. “Frankel thought it up,” Sachar notes, with a smile, “and it was a felicitous choice. Hillel is a symbol of the quest for higher learning. It was a beautiful name too. It appealed to the Christian fellowship that pioneered the foundation, since Hillel was virtually a contemporary of Jesus. In those days the Jewish community still felt the need for the Christian *imprimatur*.”

Sachar’s face glows when he talks about the first Hillel headquarters: one room rented upstairs from Kandy’s Barber Shop. “We were somewhat extravagant—we might have spent a couple hundred dollars.” But Hillel could not be too extensively advertised because there was immediate protest from some of the Jewish fraternities that Hillel was conspicuously displaying a Jewish identity which others would interpret as clannishness.

“That first year was tough. We didn’t know whether there would be a second year,” Sachar, the foundation’s first faculty advisor, remembers.

Frankel first appealed to the Union of American Hebrew Congregations to take over the responsibility for the program.



Sachar considers the turndown one of the most important decisions in American Jewish life. From Reform's point of view, Sachar argues, it was catastrophic; they would have had an opportunity to reach a growing college Jewish population. But Frankel was heartbroken because his first loyalty was to the Reform movement. Sachar says, "I considered it a mistake to appeal to them."

Frankel then went to B'nai B'rith. The President, Alfred M. Cohen, the father-in-law of Rabbi Mann of Chicago, got Frankel an invitation to address B'nai B'rith's national convention in the summer of 1925. Frankel was scheduled to appear with Rabbi Stephen Wise, one of the great orators and probably the outstanding Jew in America.

"Frankel stole the show," Sachar sums it up. "Nobody who listened will ever forget."

B'nai B'rith adopted the Hillel Foundation. It was a small budget, supervised by a Hillel Commission. Hillel was to be responsible to a fraternal organization.

"Frankel came back from that meeting as if walking on air," Sachar recalls. He organized the second Hillel unit at the University of Wisconsin, then a year later one at Ohio State. One new foundation a year was the speed at that stage. When Frankel died, with tragic suddenness, in 1927, the lineaments were defined: Hillel was all-inclusive. Special interest groups—Zionists or Orthodox groups—were invited to associate themselves with the Hillel which served as the umbrella for all Jewish organizations on the campus. Hillel became *the* Jewish presence on the campus.

The birth of the Jewish foundation coincided with legislation restricting immigration from Eastern Europe. The door to the *Goldene Medina* was closed to hundreds of thousands of Jews. Those

| 1923 | 1973 |
|-----------------|---|
| One Foundation | 87 Foundations 161 Counselorships 3 Chairs of Judaic Studies 27 Overseas Foundations 36 Extension Service Units |
| One director | 102 Foundation directors 103 Part-time counselors 3 Professors of Judaic Studies 6 National Staff directors |
| 500 Students | Number of Jewish Students enrolled at institutions in the United States and Canada where Hillel programs exist: 225,000 |
| Rented quarters | 56 Buildings |

who were turned away went to Palestine or stayed in Europe, many of them to be consumed by the Holocaust. The American Jewish community was destined to become a native-born community. And Hillel was to play a key role in building that next Jewish civilization. ■

THE HILLEL DIRECTOR

Continued from page 1

lization at the edge of this American garden, creating a Jewish environment for those whose lives were already intertwined with Jewish observance, holding out to the less committed a gracious invitation to come in and explore Jewish culture and religion in a more informal and democratic setting than the one in which the student might have grown up.

Living in that outpost has often meant a lonely existence, particularly in the long years when Jewish students believed with their parents that the most important thing to be was a White-Anglo-Saxon-Protestant-American-Like-Everybody-Else. The director led worship

services, taught his devoted students, counseled those who came to him and helped young Jews meet each other on campuses where that was often very difficult to do.

In recent years the garden of the American university has come under closer scrutiny, and the evidence of worms among the plants and the absence of blooms reflecting the multi-ethnic strains of American culture have shaken the university from the unquestioned eminence which once it held. We now know that Americans-Like-Everybody-Else not only plant gardens; they also wage wars in Vietnam, exploit minority groups and despoil the environment for private gain. More and more young American Jews are realizing that being an American-Like-Everybody-Else is not enough. To fulfill oneself, a person must find out what he or she is made of, and explore the value of one's particular heritage, be it black, Jewish, female or whatever. Increasingly the Hillel outpost has been able to expand the garden to include Jewish culture and learning as well, for today the Hillel director is often the leader or adviser to a Jewish renaissance on campus. These days he not only leads services but assists students to develop their own creative expressions of worship; he not only teaches the devoted, but helps to establish Judaica courses, majors and departments within the university structure, as well as informal Free Jewish Universities in which hundreds of Jewish students may explore—often for the first time since *bar mitzva*—the excitement of living and studying their Jewish heritage. He is also helping to create new forms of Jewish community which are fast becoming models for the entire Jewish population.

Expanding American horizons, however, is really nothing new for us. Many directors have for years been actively in-

The following have served as National Directors of the B'nai B'rith Hillel Foundations:

Rabbi Benjamin Frankel... 1925-28
 Dr. Abram L. Sachar 1933-47
 Rabbi Arthur J. Lelyveld.. 1947-56
 Dr. Judah Shapiro 1956-59
 Rabbi Benjamin M. Kahn.. 1959-71
 Rabbi Alfred Jospe 1971-
 Dr. Louis L. Mann served as Interim National Director, on a voluntary basis, from 1928-1933.

volved in the social struggles of our time — supporting workers' right to organize, marching for civil rights, leading a Jewish presence in the long protest against the war in Vietnam, organizing support for the Soviet Jewish resistance, working for the Jewish state in the troubled decades before 1948 and enthusiastically since then, most notably during the fearful days of May and June of 1967. But Hillel directors have never been of one mind on any of these issues — liberals, conservatives and radicals have debated at directors' conferences for nearly fifty years. Even today, while enthusiasm for the existence of Israel is uniformly high, heated discussion continues as to the proper course Israel should take in religious, political and social arenas, even as such discussion ensues over the proper role of Diaspora Jewry in a world in which there is a Jewish state. The autonomy which Hillel directors have so long cherished exists not only in the individual foundation, but as well in the great variety of viewpoints that flourish among our colleagues.

Autonomy is an important fact for us Hillel directors. The ability to work with students (who keep us young) and faculty (who keep us thoughtful) on a basis of mutual respect, without dictation or arbitrary interference, has been one of the major factors attracting rabbis and others to Hillel directorships despite their disappointing salaries. Not bound by the walls of a particular synagogue or center, the Hillel director has an opportunity to create new forms of Jewish life within that invigorating, ever-changing community that is the campus and its environs, guided only by the needs and desires of his community and his own training and judgment. As a result, the director rubs shoulders with colleagues who represent a broad spectrum of Jewish practice, belief and lifestyle, yet who are united in their commitment to a creative Jewish community and in their ability to work for that community

each in his own way. The B'nai B'rith Hillel Commission, to its everlasting credit, for fifty years supported and furthered the desire of the National Hillel staff and field directors that this autonomy should be protected. As local federations assume more and more of the financial support of individual foundations, they too are coming to endorse this principle as they become acquainted with the strange creature that is the Hillel foundation and the Hillel director.

Where shall we be at our next jubilee? If the understanding persists that the United States can thrive only as its constituent cultural and religious groups thrive, then the Jewish renaissance can only flourish and increase. If the economy permits us to employ in Jewish work the increasing numbers of young people who wish to make their careers in Jewish life, Hillel foundations will continue to develop as centers of creative Jewish expression. Far from seeing ourselves as lonely workers on the outskirts of both the Jewish and university communities, more and more directors are helping Jewishness become a center of concern within the university itself, even as the Jewish communities we are trying to build of students and faculty are coming to play increasingly significant roles within the Jewish population as a whole. Many directors are also striving for an American Judaism that can transcend the historical limitations of the individual movements, a Judaism in which the openness to the totality of Jewish experience that exists upon our campuses might become a reality for the American Jewish community as a whole.

Unrealistic? Improbable? No more so, perhaps, than the decision of Rabbi Benjamin Frankel fifty years ago to create an outpost of Jewish concern at the gardens of Academe. Fifty years later, the garden is increasingly looking to the outpost to help guide a university and a society which are no longer very sure where they should be going. In helping them to find out, we can be sure that our most important decades lie ahead. ■

ONE STUDENT'S JOURNEY

Continued from page 1

ning in the Hillel director's home leave so lasting an impression on me? Rabbi Richard Israel held a *kiddush* cup, while Mrs. Israel sat across a festive table. It had nothing to do with philosophy; it suggested nothing profound, as far as

The following have served as Chairmen of the B'nai B'rith Hillel Commission:

Adolph Kraus 1925-30
 Alfred M. Cohen 1930-38
 Henry Monsky 1938-47
 Dr. Abram L. Sachar 1948-55
 Dr. William Haber 1955-63
 Dr. Louis Gottschalk 1963-69
 Dr. Marver H. Bernstein .. 1969-

my mind could see. It was no less than alien to me: I had had my Reform *bar mitzva* and two prior years of Hebrew school, but I had rarely been to any synagogue since, and had never made *kiddush*, washed my hands to the words of a prayer or recited *ha'motzi*! I accepted the Hillel director's invitation, extended at least once to every Jewish freshman, simply out of respect for invitations and institutions in general.

I doubt that many of Yale's one thousand Jews returned very often to visit Rabbi Israel, or the Hillel Foundation. I suppose most never came for a first look. There were a few students who ate regularly in the kosher kitchen, a few more who took part in various activities sponsored by Jews. Others nurtured less openly observable forms of Jewish concern. But no one could say Judaism, intellectually, culturally or socially, was a live issue in the normally very active campus life.

Why were so many of us students indifferent to Hillel and to Judaism itself? With all our questioning and inner struggle, why did so few of us probe scriptural and rabbinic texts? At a time when Marx, Marcuse, various gurus and even Jesus were such charismatic leaders for us, why was the presence of Akiba, Hillel and Moses so little felt?

Although I did not realize it, I had grown up in a sea of *goyim*—a sea of Gentile, Western ideas, basic assumptions that defined my mind. I never realized until after college that my parents were Jewish not only in terms of affiliation, but also in basic values and approach to life. As Reform Jews, my family did not employ much Jewish ritual; we had cast off the Jewish easing of our life. We were taught at home the values of honoring one's parents and the primacy of study, but we never gave them Jewish names.

Because I was taught at home to love knowledge, I gave my mind fully to public school work. I had no idea that my very devotion to study would accelerate

the rift between my heart and mind. My heart remained in my family: unself-conscious, unthinking, but sensing the right way to live. My mind found itself at school: developed ideas, rational judgment.

My schoolmates and I studied English literature, math, social studies and science. These subjects, and the way they were taught, molded the way in which my mind looked at the world. We did not study Jewish subjects or the Jewish view of European history, or Jewish social values. But the issue lay in the way we were taught whatever we were taught, even in Sunday school. It was the way I was taught to learn that most deeply pulled my mind away from my heart.

We were taught to stress technique, the scientific method: *how* to make an experiment, *how* to get at the generalizations behind lists of data. Accept nothing on authority! Use your own mind!

At Yale was the ultimate confrontation between the two halves of me. I was fully cut off from family life and childhood associations. New classmates, representing social and geographic diversity, confronted me with a ceaseless challenge to all previous assumptions. New teachers pushed my mind to limits I had not known existed. I was brought to question more deeply than ever everything my mind turned to consider, and then I was brought to question my mind itself.

For what? What was my goal throughout all this questioning? Early in college, I could not have answered that question any more than a runner could answer in the heat of his race: Why are you running? "I am running to get to the finish line," he would gasp. I was searching simply to get to the end of searching—I would have said, "To get to Truth!" And then?

Questions of why, of ultimate goals of life, are questions of the heart. But high school and college put me into the world of the mind. When my heart came to ask ultimate questions, I could answer only in my mind's terms.

So, when philosophy became for me the purest expression of what the total educational system represented, I had to ask my ultimate questions of philosophy. When other students asked their ultimate questions of psychology, physics, communal living or psychedelic experience, they too may have been asking how the total educational system could speak to their hearts. I am not surprised that many fellow-Jews were among the students most fervently seeking ultimate answers from less-than-ultimate systems

of knowledge or lifestyles.

When I sat in philosophy class freshman year, I beheld what I considered my mind's love. I sat before the Truth of my schooling which might, through my mind, feed my heart. I had no idea that my heart lay in Jewish things. At the time, nothing Jewish reached my mind. Like many others in my position, I did not notice Hillel on campus: I read Hillel posters advertising services or meetings or talks, but why should I have thought they would have anything to say to me?

That *Shabbat* dinner in Rabbi Israel's home did speak to me in a way that was unexpected. That evening, my heart saw a whole family acting out in the course of their lives values I had forgotten. The father held a *kiddush* cup in his hand: *Baruch Ata* . . . His face was a quiet smile as he spoke, and my heart had an inner smile, for the man, the cup and the wine were for the moment acting out a bridge between the two halves of me. Half of his smile was to his family, the other half to some unseen, yet felt, source of value, order, truth and peace—the kind of peace I faintly tasted as I too drank the wine. Handwashing, *ha'motzi*: I felt myself an actor, and again: *Baruch Ata* . . . The giggles, the mischief of the children, interspersed between ceremony and table conversation, were part of the script too, as was the mother's cooking and her warm yet firm watch over her children. I was an actor, playing a part. The drama spoke to me.

Contact was made. I saw Rabbi Israel a few more times freshman year, attended a few *Shabbat* services, but my return to Judaism had not truly begun. It was only later that I realized the impact of my first encounter with the Israelis. My slow and painful turning depended upon the way Judaism, through personal encounters, readings and Hillel activities, could enter my mind and bring it back to my heart.

Judaism has some subtle agents. The liberal university makes real the ethic of the educational system: Examine everything! To do this, the university must be universalistic and impartial, opening the student's eyes to all possible subjects of thought, including systems which deny the universalistic ethic. So, for the study of philosophy, the very science of universalistic examination, Yale was able to offer me a Catholic metaphysician as a teacher: a man combining critical brilliance with a deep religious devotion. While teaching his students no religion *per se*, he led us to confront the limits of reason and, so, to touch the expanse that lies beyond reason's ken. Through the

very terms of philosophy, his class ironically pulled my questions of ultimate things outside of philosophy and opened my mind to seek a new love—one which remained as yet undefined and unparticularized. Had my teacher been a brilliant Jewish metaphysician, my questioning might have turned sooner to Judaism. But I never encountered such a Jew in the philosophy department.

By this time, I saw Rabbi Israel a little more often; not only my heart, but also my mind was a little more open to what he had to say. He seemed to sense that, since my conditioning had for so long been in non-Jewish ideas and non-Jewish tastes, I would have been repelled by any hard sell on his part. The Israelis' family life presented Judaism through demonstration, rather than polemic. Hillel activities were similarly non-proselytizing: available if I wanted them, but not there to convince, or even address, those who were not open to them. Indeed, I was not yet open. I was not convinced in my mind of the need for a particular religion, for particular customs, or for ethnicity.

Once again, I was reached through a subtle agent of Judaism, speaking to me in my accustomed language. In addition to philosophy, I studied anthropology—another universalistic science. My teachers led me to ask: What are the different ways that man can choose to *live*? Through a field trip to a South Pacific island, I encountered community life. For a few months, I acted out the lifestyle of a people who place greatest value on human relations, on community well-being, and on the traditions that make such well-being possible. I left this island drama with a sense of peace strangely reminiscent of the peace I tasted during Rabbi Israel's *Shabbat* dinner. I was ready to open my mind fully to the study of Jewish particularism.

I recall one autumn afternoon I spent on a catamaran in New Haven Bay. I had been seeing Rabbi Israel more often that last year of college—one time, for example, he suggested a book by Franz Rosenzweig for my reading; another time, he showed me how to lay *t'fillin*. This time, he took me for a sail. He convinced me that I should attend the Jewish Theological Seminary: There I would receive the instruction I needed to recondition myself to a very non-Western pattern of thinking and living, without having to reject my Western discipline.

The Jewish presence at Yale helped bring me home to Judaism. I hope Hillel will come to understand more of those Western Jews, what they are, why they do what they do and how much they need to return. ■

to leave your mark

by alfred jospe

In a well-known story in the twelfth chapter of *Shemot*, the Jews are instructed to slaughter a lamb, and put some of its blood on their doorposts and lintels, for "the blood on the houses in which you dwell shall be a sign for you — when I see the blood I will pass over you so that no plague will destroy you when I strike the land of Egypt."

This strange passage has long raised a question: Does God need such a sign? Does He not know which houses belong to the Egyptians and which to the Jews? For Rashi, the mark is a sign of obedience. God knows where the Jews live, but He wants to test their obedience.

I suggest a different reading: God needs man for the task of redemption. God cannot redeem man unless man participates in the work of redemption by leaving his mark somewhere, in some form, by some action.

The B'nai B'rith Hillel Foundations is fifty years old. What kind of mark have we left?

I believe we have left our mark in several important areas of Jewish life. We have left our mark by focussing attention on the needs of the Jewish student; by developing a new specialization, the profession of the Hillel director; by building on the campus a "community of the different", united by a common purpose that transcends the divisiveness of the adult community. And we have left our mark by building bridges between the Jewish community and the Jewish members of the academic community.

The single most important fact about our Jewish student population is its rapid growth in the past fifty years. From 1923 on, when there were less than 25,000 Jews at American institutions of higher learning, their number rose to 105,000 in 1935, to nearly 250,000 in 1955, and now approximates 400,000. Yet it is only in the past decade that the Jewish community has become genuinely concerned about the Jewish loyalties of its students. Until then, the Jewish community, with the exception of B'nai B'rith, made few efforts to initiate programs geared to the

needs of Jewish students. Occasionally, some organization or individual expressed concern. Two rabbinical bodies established committees on religious work among college students. Several decades ago, the Union of American Hebrew Congregations sponsored a part-time chaplaincy at Yale; the National Women's League of the United Synagogue of America began to support two student centers in Philadelphia in 1920; and the Zionist Organization of America subsidized a student organization between 1918 and 1920.

Efforts on the part of Jewish students to develop organized Jewish campus activities also had only limited success. They lacked the elements indispensable to programmatic and organizational continuity — professional direction, program services, administrative stability and the assurance of regular community support. These elements were provided for the first time when the B'nai B'rith Hillel Foundation entered the campus. Conceived and organized by Rabbi Benjamin Frankel, the first foundation opened its doors at the University of Illinois in 1923. A year later, Rabbi Frankel succeeded in winning the sponsorship of B'nai B'rith, with whose support the Hillel program has spread to 314 colleges and universities in five decades. In 1973, Hillel maintains 87 full-time foundations, 161 part-time counselorships, three chairs of Judaic studies, 36 extension service units in the United States and Canada as well as 27 foundations at institutions of higher learning in Australia, Europe, Israel and Latin America.

For much of this half-century, B'nai B'rith was virtually alone in nourishing Hillel. It kept Hillel going and growing at a time when the Jewish community was preoccupied with the problems of anti-semitism and, later, when it had to focus on the gigantic task of rescuing the survivors of the Holocaust and supporting Israel. The social forces that threatened to weaken the Jewish loyalties of our students received little attention.

It was in those years that Hillel began to leave its mark. We left our mark by

being a voice in the wilderness. We left our mark by steadily enlarging our services; by organizing the Hillel Foreign Student Service that brought more than 110 students from war-ravaged Europe to American colleges; by developing a national Summer Institute and a network or regional institutes; by publishing program materials geared to the needs of academic life; by involving our students in action on behalf of the causes central to Jewish life in our time — Israel, Soviet Jewry, academic Jewish studies, campus campaigns on behalf of the United Jewish Appeal and other causes of Jewish concern. We left our mark by providing a setting in which the students themselves could give expression to their Jewish concerns and interests. And we continue to leave our mark by serving as the main agency that seeks to strengthen the link between the Jewish student and the heritage of our people.

Today B'nai B'rith is no longer alone in its concern for Jewish life on the campus. Federations and welfare funds allocate substantial funds to student work — gratifying evidence of the growing recognition that the Jewish student population, estimated to exceed 80 per cent of all Jewish men and women of college age, must become the concern of the entire Jewish community.

We have left our mark in the development of an entirely new Jewish profession on the American scene. Hillel's leadership insisted from the beginning on the principle of permanent professional direction. They knew that collegiate societies had to depend on rapidly changing volunteer student leadership; that chapter leaders rarely left trained successors when they graduated; that the constantly changing leadership could not provide adequate field service, program guidance and administrative continuity.

The creation of a sense of Jewish unity and community on the campus constitutes a third area in which Hillel has left its mark. An intractable problem of contemporary Jewish life is not the *indiffer-*

ence of many Jews to the sights and sounds of Judaism but their insistence on *difference*—their claim that they are different from other Jews, and that their Judaism represents the only authentic way of being Jewish.

Hillel work starts from the fundamental fact that Jewish life is pluralistic, and that no single definition can exhaust the varieties of Jewish existence. Jews hold contradictory views of revelation and views of contradictory revelations with regard to their Jewishness—depending on whether their doctrine originated at Sinai, in today's Jerusalem, in Sigmund Freud's Vienna, the Warsaw ghetto, the theories of Feuerbach and Durkheim, the test tubes of a laboratory or the writings of a survivor of Auschwitz. All of them are authentic components of *k'lal Yisrael*.

Therefore we have always conceived it to be our task to serve the needs of all Jewish students whom we can reach. While we recognize and respect genuine differences of conviction, we try, at the same time, to create a sense of community, shared experience and purpose, that will eschew the divisiveness and institutional competitiveness that are the malaise of our community. While it cannot be our task to reduce the ideological pluralism that exists in the Jewish community to some spurious kind of *unity*, we seek to reduce this pluralism to *intelligibility* by encouraging students to examine the often placid assumptions and stereotyped notions of Judaism with which they come to the campus, and to deepen their understanding of the meaning of their pattern of belief and practice and how they are related to the totality of Jewish life and experience.

This task continues to be as vital today as it was when Hillel arrived on the American scene. It is a task which was defined by a Hillel director at a recent conference: "If unity in diversity can succeed anywhere in the Jewish community, it has its best and perhaps only chance in the laboratory of the Hillel Foundation."

We have attempted to build bridges between the Jewish community and thousands of Jewish faculty members.

There have always been Jewish faculty members—and their number continues to increase—with a keen interest in Jewish life who have involved themselves in Jewish activities on and off campus. Many others, however, have remained remote from Jewish life. They feel homeless in the Jewish community and hesitate or refuse to participate in its activities. Some may be escapists; many

are not. They want to be part of the community but are repelled by the intellectual shallowness that dominates much of organized Jewish life. They have a keen sense of Jewish solidarity but do not feel at home in the synagogue because, as one of them once put it, they "find credibility in no theology." They seek opportunities to discuss issues of Jewish and ethical concern to explore, in the company of like-minded persons some of man's ultimate questions, and to develop a deeper understanding of Jewish thought on the intellectual level that reflects their needs and standards.

Hillel has responded to these needs by sponsoring Hillel faculty programs which now exist on more than seventy campuses. For some of the participants, these programs constitute their only formal contact with Jewish affairs.

The people who are 18 or 20 today are the ones who will be in control in the year 2,000. The nature of their role is defined by the historical fact that they are what can be called the "post"-generation—post-immigrant, post-Hitler, post-Bomb, post-Holocaust, post-the establishment of the State of Israel. They came after all the things which matter to Jews in our generation.

These young people live in a setting—the campus—which one educator has described as a "disaster area for Jewish life". I am convinced he is wrong. His statement does an injustice to thousands of young men and women who are committed, often passionately, to Jewish life. It does an injustice to thousands of young people, among them our best and most sensitive students, who are searching for better ways to express and act upon their moral and spiritual concerns. Our students cannot be written off as a lost or alienated generation.

In this respect, there is a fundamental difference between today's students and those we worked with in Hillel's early years when many young Jews were in flight. That was the time when we experienced what Dr. Abram Sachar has called a "terrifying hemorrhage of Jewish loyalty" among our young intellectuals. They reacted with deep resentment to the fact of their Jewishness. Being Jewish meant being strange. It meant being excluded. It meant a diminution of their American identity.

The campus situation has changed dramatically. There are today still far too many young Jews who are indifferent to Judaism. But if previous student generations tended to reject their *Jewish* identity on social or intellectual grounds, many young people today have begun to question their *American* identity on



Dr. Marver H. Bernstein
Chairman, B'nai B'rith
Hillel Commission 1969-



Dr. Louis Gottschalk
Chairman, B'nai B'rith
Hillel Commission 1963-69



Dr. William Haber
Chairman, B'nai B'rith
Hillel Commission 1955-63



Dr. Abram L. Sachar
National Director 1933-47
Chairman, B'nai B'rith
Hillel Commission 1948-55

moral and often profoundly religious grounds.

Many of our young people are contemptuous of the dominant values of our culture—the claims that you can find beauty in a jar, peace of mind in a pill. They are bitter about the shame and violence of our cities. They are contemptuous of the gap between what we say and what we do in our political decisions, in our churches and synagogues, even in our personal lives.

They are furious about the hypocrisy of a system that exhorts people to eschew violence while brutally employing it in support of untenable national or international objectives. The American dream has been shattered for many of them, and among those who no longer share this dream are some of our best and most sensitive young Jews.

In the late sixties, these young men and women reacted by advocating a confrontation with the system: They demonstrated, engaged in violence in order to reshape society. Now, just a few years later, calm has returned to the campus. There is a growing realization that attempts to radicalize the campus and the world were not getting anywhere and that neither demonstrations nor violence are likely to produce racial justice, economic equality and international order. As a result, many young people have been turning inward. Like Rennie Davis, one of the Chicago Seven, who has turned from a preacher of revolution into the peaceful disciple of a young Indian guru, they have shifted from a concern with redemption of the social order by restructuring or overthrowing it, to a concern with the redemption of their own soul by seeking answers to man's age-old questions.

Young Jews have been turning inward too. As a result, we experience an upsurge of Jewish self-awareness on the campus—a phenomenon of a strength which we have not known for many years and which contradicts prophecies of doom during the past decade.

The number of young people who are concerned about Jewishness is still small. But it is growing. Whether they turn to Jewish life because they want to withdraw from the frustrations of American society, or are motivated by self-awareness nurtured by the six-day war or their own experiences in Israel; or driven by a hunger for spiritual anchorage—they have started to change Jewish life on the campus. They publish newspapers, a few of them first-rate. They help us push for accredited programs of Jewish Studies. They have been instru-

mental in setting up Free Jewish Universities on scores of campuses. They organize Hebrew Houses, and petition for increased support of Jewish education by our fundraising agencies. They flock to Hebrew classes, discussion groups, Yiddish language courses. They create new communities where they attempt to develop a meaningful Jewish lifestyle. They initiate political action on behalf of Israel and Soviet Jewry.

Alienation, apathy, attrition are certainly still with us. But this is not the whole story. When you travel through the country, you can sense the vibrant restlessness that motivates many of these young people—a search for roots, for understanding, for ways of being meaningfully Jewish, for a sense of community, for a deeper cultural and spiritual sustenance than the conventional institutions of our community have been able to provide.

This quest for meaning and community confronts us with a paradox: Institutionalized religion and conventional worship are frequently rejected; yet there is a search for new modes of religious expression. In past decades, the issue facing the religious educator was the tension between belief and non-belief, faith and reason. We had to answer questions like the one posed by one of my students: "Rabbi, you are such an intelligent fellow. Tell me, how can anyone be religious and intelligent at the same time?"

This kind of question has not disappeared but it is being supplanted by a new polarization. Formerly, if you felt that religious notions were relics of mythologies, without a place in modern man's universe of rationality, you simply dropped out. Today, many young people don't drop out. They don't reject religion *per se*. They reject what is going on in the name of religion in the church or synagogue they know. Today's polarization is not between *faith* and *reason* but between *faith* and *faith*—between the conventional faith of our religious establishments, and an often highly individualized quest for salvation.

We have two distinct types of religious rebellion. One is a rebellion *toward* tradition: an attempt to move away from what young people feel is the empty religious conventionalism by which their parents attempt to satisfy their affiliative needs. They want to go deeper and rediscover Jewish tradition—but on their own terms. Thus, they study Buber in Berkeley, mingle with Hasidim in Williamsburg, cover their eyes when they say the *Sh'ma*.

At the same time, we also have a

movement away from tradition, and it is growing. There are the quasi-religious lifestyles of communes and *havurot*. There is a hunger for transcendence that seemingly cannot be met by our mainstream theologies and institutions. There is a search for a vision of life that can satisfy our youth's hunger for oneness with nature, for new ways to express love, an emphasis on celebration, a need for community. Quite often, we can even see a deliberate turning away from the rational world to a quest for the mystical, accompanied by an insistence that reason and logic are dirty words and that the road to salvation lies in the cultivation of feelings or that it can be attained by astrology, magic, the peyote cult, or by surrender to the veneration of Jesus.

Strange and disturbing as some of these developments are, they must be taken seriously. They show that large segments of our youth are in search of a Jewish experience which our existing religious institutions are not prepared to accommodate.

I believe the number of students disinclined to accept prescriptions of the past will continue to grow. They will increasingly challenge us and demand that we demonstrate the validity of what we stand for. Perhaps our most difficult task will be to work with these young people on an approach that will satisfy their spiritual aspirations as well as safeguard the unity and continuity of the Jewish people.

Have we left our mark? I shudder to think of what would have happened in American Jewish life had Hillel not been on the scene for half a century. Some of Hillel's early objectives may stand in need of revision. But Hillel's founders set in motion a life force of enormous significance. Tens of thousands of men and women—in the rabbinate, in Jewish communal service, in Jewish organizations, in communities throughout the land—trace their Jewish commitment, their involvement in Jewish affairs and often their choice of career to Hillel's influence. One question is inescapable: What could Jewish life in America be like in another generation if the entire American Jewish community were to share in the work initiated and supported mainly by B'nai B'rith in the past—to provide the human and material resources that will bring the potential for Jewish life on campus to full flowering? ■

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50TH YEAR NOTED BY HILLEL GROUP

Jewish Students' Reaction to War Is Praised

By IRVING SPIEGEL

✓ The B'nai B'rith Hillel Foundations—the Jewish campus movement on 315 colleges and universities—is noting its 50th anniversary without fanfare today.

✓ Of greater importance to officials of the organization is what one of them called the “explosive reaction of Jewish students—there are 400,000 on campuses—to the Middle East crisis.”

“It was a reaction unprecedented in its scope and intensity, and in its expressions of Jewish sentiment and passions greater, much greater than even that of the six-day war,” remarked Dr. Alfred Jospe, national director of the foundations in an interview here Friday.

“When student leaders work through the night hastily organizing campus rallies the country over to express solidarity with Israel, as they did at Cornell, Wisconsin, Brandeis, dozens of other schools—it answers those critics who have described the campus as a Jewish disaster area.”

Current Youths Praised

For Dr. Jospe, known for his programing of religious and cultural projects among the students, “our college-age generation is as firm in its sense of Jewishness and as responsive to Jewish concerns as any group in the community.”

// The increasing rate of inter-marriage and seeming lack of interest in established Jewish communal practices and institutions among Jewish college youth have, in recent years, led some Jewish religious leaders to express alarm over “a lost generation.”

Dr. Jospe disputes this school of thought, holding that such views ignore “the sincere efforts of young, sensitive students searching for better ways to express and act upon their moral and spiritual concerns.”

“They can’t be written off as a lost generation,” he said.

✓ The Hillel movement whose anniversary is being observed began in 1923 with a determined young rabbi and handful of University of Illinois undergraduates. “Religious escapism pervaded among the 25,000 Jews, most of them first generation American, then attending college,” Dr. Jospe said “in the process of abandoning the old world mores of their immigrant parents they tended to isolate themselves from Jewish life.”

// This attitude appalled Prof. Edward Chauncey Baldwin, a Protestant who taught biblical literature at Illinois. He enlisted a 26-year-old rabbi, Benjamin Frankel, newly ordained.

✓ Rabbi Frankel rented a loft atop a barbershop in the college town of Champaign, Ill., and pioneered the first Jewish student pastorate. He named the group after Hillel, a first century Jewish sage and scholar.

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Two years later, B'nai B'rith accepted sponsorship of the program and voted it a first year budget of \$12,000. Hillel's budget for the present school year is \$4.5-million.

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Hillel students have played their role in freedom marches and civil rights struggles and grappled with now-ebbing drug culture.

"The Hillel movement can remember," said Dr. Jospe, "when young Jews questioned the validity of religion and dropped out. But no longer. Today, Jewish students — their non-Jewish peers too—don't reject religion. Yet, however, they challenge Judaism. They are not running away from it."

A prime mover in Hillel's development was Dr. Abram L. Sachar, founder and now chancellor of Brandeis University. As a young history instructor at Illinois, he was an ally of the late Rabbi Frankel.

Dr. Sachar expanded the variety of programs that make a Hillel House a center for social and cultural activities, or as Dr. Jospe describes it, "a classroom for exploring the Jewish heritage, a counseling center, a synagogue, a laboratory for testing out new Jewish life-styles."

The Israeli-Arab war canceled an observance that had been scheduled in Chicago today with Dr. Sachar as principal speaker and guest of honor. It will be held in the near future.

HILLEL'S 50th Anniv.

INTRODUCT

A General

- 1 play on 2nd Ave: "Hard being a Jew" & while this an express we all know, even harder being J youth
- 2 frm Malamud, to Bellow to Roth's Portnoy we know th struggle of the J boy or girl seeking to make his way; ~~as~~ as time went on, as affluence increased, ~~col~~ coll
- 3 educ was always uppermost in mind of J parent bt th result of 1st gener of J yth going to college in gr numbers was unforeseen, even by grtest pessimists
- 4 had predicted doom fr J bec of secularization, educ away frm T, bt when J yth hit campus became secular with a vengeance! Almost a ctastrophe

B Specific

- 1 there was what one scholar called "a terrifying hemorrhage of J loyalty"; deep resentment vs their Jewishness; alien if not hostile to religious life.
- 2 basically vs Jud of parent; Jud meant being differ; kids wanted to be part of mainstream, do away with looks, dress, accent of J parent.
- 3 it meant being excluded & this they ~~did~~ did not want ever again for path to accept now before them, wanted in.
- 4 was a volatile situation espec bec imig gen of par did not understand, could not understand; on one hnd workd, fought fr ch educ on higher level & then, as opport opened, ch turned vs what parent represented

BODY

A History

- 1 all of ths was obvious throughout college campuses some 50/60 yrs ago bt then how many J students? Few
- 2 bt at U of Ill, at Champaign-Urbana, a X scholar who taught OT & therefr knew J trad was violently vs a-sem. trend of time, incl Ford & felt unease of J stud
- 3 he found a young student-r, whose pulpit was at Ch who upon ord in 1923 decided to take ths small uplpt in ths city & combine it wth univ work. This was beginning of Hillel in 1923
- 4 X scholar of J Lit was Prof Edw Chauncey Baldwin & yng rabbi was Benj Frankel; he 1st H director. Unfor yng Frankel lvd only 4 more yrs bt he set tone
- 5 holding 1st meet over barbershop he bec profess/advst to J students on campus, he was there for them; he spoke to them of modern J outlk, combining Univ training & J trad & being in midst of J pop center his reput spread almost at once.
- 6 must add, had J society before; as early as 1906 at Harvard, the Menorah Society which publ fine magaz, bt did not survive bec all on volunteer basis; kids participated bt changed ever 4 yrs & no continuity.

- 7 ths, of c, nt case wth H where Frankel remained as constant & startd principle of proff leadership.
- 8 bt F lucky as well; Was introd to pres of BB who let him spk at summer conv~~ent~~ & rec alloc of funds & frm then, while never affluent, at least funded. Side item: Frankel a Ref r who went to UAHC bt was turnd down. Grt & irreparable loss to Union.

B Growth

- 1 regardless, Hillel grew like topsy & never stopped; fund today nt only by BB bt also by Fed & local JCC
- 2 idea in figures: \$12,000 ~~students~~ in 1923 to \$4.5 mi today; 25,000 students to 400,000 today on 215 coll campuses wth 30,000 J faculty; 18 camp in NY area!
- 3 87 fulltime fellowships, 161 parttime, 36 extension programs in US & C as well as 27 found. over world. Has seen 12 generation of students; may find J there
- 4 bt, as already noted, F d aftr 4 yrs; hs friend Dr. Abr Sachar, later Pres & fd of Brandeis, took over: grt impetus: counseling by rabbis who were sympath to J needs & background, chairs in Judaic studies,
- 5 list of bks for every library re J ref works & ids and access~~ible~~ to J students; brought over 100 stud frm Europe to US during the war. *immediate*
- 6 bt as grown in numbers, dollars, campuses, also, in ideas and values; principles which motivate movement first, simply to find Jud again as viable religion,
- 7 then all sorts of trends: intermarriages, civil r-causes, drugs, New Left, plight of all oppressed in all parts of world until now OK again to be consc of ones ethnic origins: gd to be Jewish & acceptabl
- 8 director also, diff kind of man. No longer underpd misfit as was case fr while bt proff counslr, rabb and leader to whom yth a real challenge. Recently man left very lucrative pulpt in Ch for Yale; these men who wish nt to be bound by walls of institution

C YTH

- 1 bt growth, of c, most viable in terms of J youngstr fr whom H fills basic role: home away frm home & became antidote to secularism in contemp form
- 2 seek a spirit/anchor & have startd to change J life on campus: newspapers, push fr more J studies, Free J Univ on sev campuses, petition for inc support of J ~~studies~~ *courses*, flock to Heb classes, disc grps, Yiddish
- 3 most important: create alternate life-styles Jewish ly speaking: communes & Hagurot; political action re Israel & Sov Jewry *away from J. trad.*
- 4 toward trad: Buber, Hasidism, Wiesel, Teffilin, Cov
er eyes for YH as diligently as live with no rabbi in NY/NJ
+ find meaningful J. like style in this context.

CONCLUSION

A General

- 1 in all this find H on its 50 anniv as instit, organ which helps J youngster find himself, as person, as college student, as Jew
- 2 concerns of past now gone, have found happy medium between trad & seculr; Judaism & trad and demands of modern life & no longer self-contradictory.
- 3 probl of conversion as indic last RH in Key 73 bt ths can be dealt wth to some extent. Funds, organiz and proff leaders are there to help & do gd job.

B Specific

- 1 ~~matter~~ ^{future} is slightly ~~diff~~ ^{vague} still, espec when we ~~note~~ ^{argue} 50th anniv & what next 50 yrs will bring.
- 2 these youngsters in college today, at 18-20 yrs of age, will be leaders, or in positions of leadership in all thr maturity, by yr 2000; thus, what of 21st
- 3 as Rabbi Jospe, present natl leader of Hillel, has characterized them, these are "post" generation. "post-immigrant, post Hitler, post-Bomb, post-holocaust, post-the establishment of the State of Israe They came after all the things which mattered to Jews in our generation."
- 4 in ths is crunch; what will become of them and what will make them aware of needs of future. It is to thr future that next 50 yrs of Hillel should be ~~ded~~ ^{directed} & knowing the good work they have done, wish them well.
- 5 Hillel "Do not sep theyself frm cong"; applic espec to college yth bec on them fut~~ure~~ ^{is} dependent & if they do not ~~sep~~ themselves, future of Uud is ~~OK~~ ^{OK} in gd, young hands & will build fr strength & honor

Amen.

Heb, Tab., Frid Eve., Nov. 23, 1973

Intro

A Transp/Communic

- 1 most import. way fr trans/communic today is jet/TV; in earlier yrs, in Middle Ages frm 9th to 12th cent via water & letter; each vital here
- 2 in 9th cent scholarship located in S. Italy, moved to N. Italy, to France; n on Rhine to Mainz & settled there by 10th cent.
- 3 Jews invited ~~to~~ M by Charlamagne bec he needed new urban dwellers. Why Jews? Ch; traders, finance, contacts; Jews: deprec of agric as suitable life style, J deprived of land holdings, no trade restrictions yet in guilds, new opport in urban setting

B Scholarship

- 1 Jews kept together by law as fd in Talmud; by series of Q/A which governed communities; new institutions re needs: Herem if don't give hospitality
- 2 no class of proff rabbis; even Rosh Yeshiva was part-time. Had other adv: lower taxes, more time to study, often granted monopoly in thr fields
- 3 bt most vital: Law rules all, scholar respect & honored; case of marriage: not money could make match bt money could buy scholar for girl. Import psych: man needed "Kaddish" bt if only girls/ if gd son-law OK & if scholar!!
- 4 all based on Talm, commentaries, Oral legal trad
- 5 by 11th cent had grt Rabbi Gershon; Yeshiva frm all over, interflow of studen frm Italy, Fr & Germany. Students stayed for years! Rememb by memorization
- 6 when grt scholars d, eco shifted, Yeshivos transf to Worms, going s again along Rhine toward France

BODY

A RASHI

(c. 11 Paris)

- 1 b in 1040 in Troyes, France; Troyes was cap of Champagne country; came into contact wth merchants, currency, banking; soldering, engraving, husbandry
- 2 was scholar & was recogn bt no grt schl near him; went to Worms to study & stayed quite a few yrs th wife & growing family. Yeshiva there cosmopolitan and he already mature due to father's business interest, Troyes, etc.
- 3 real name was: *ר' נחמן*; did not want to miss, learned "steno" = R. script & made notes fr himself in borders of his text.
- 4 in 1070 eco considerations forced him to return to Troyes, hs f d & no money to cont studies on his own; always regret no time for full disc wth teachers
- 5 additional fact, R tied to immovable vineyard; had to return & thought thru problems all on his own. Had no sons, only 3 d bt married them to rabbis & by 1070 fd a school of his own, in add to vineyard.
- 6 on his own: followed trad ~~commentary~~ theol in comment, transl old Hebrew into contemp language, used even few Fr words, found "errors" in Torah; diff emph on prophets & writings bec not Torah; most emph on Talmud

B CRUSADES

- 1 what happened shortly after school got started in Troyes? 1096 1st Crusade
- 2 devastating effect on J communities along Rhine: Worms, Mainz, Speyer
- 3 suddenly, decimation of scholars also, change in transmission: no longer mere repet bt also precis, summary writing down
- 4 since all along Rhine were caught up in Crusades, Troyes began to stand out; also, Rashi had record of what teachers said! He became & was authority as much by knowledge as by circumstance
- 5 new circumstances, new questions & problems; thus, Q & A; authority: Rashi and post-Crusade period built on Rashi notes in Worms!

C Text

- 1 S-hema L'vovcho; love = fr sake of love & nt out of fear
- 2 Gen 33:20 alter called "el elohi Israel" fr us ditto; 31:34 dwelt there "many days" = how long!; 3:8 walk "toward cool of day" = west when sun sets!
- 3 Gen 1:3 from where water? v. 26: who is "us"?; 29f green foods = no meat? vegetarian? meat only after flood in 9:3; v. 28 all 612 Mitz at 13 bt ths one at 18; 2:24 cleave unto wife = bec of maternal society, bec went to live wth her family rather than his? Why ths choice of words?
- 4 contem events & OF in Ex 28:41; did not know meaning = 22:28
- 5 Numb 34:2 "our teacher, my grand-f, made drawing of borders & explained"...
- 6 Lev 19:3 "fear every man his m & his f"; why "fear", why m before f? as vs

honor as found in 10Cs. Natural to fear f, thus: m; natural to honor M, thus:
honor f"

7 Gen 22 = Akeidoh story

CONCLUSION

A General

- 1 influence of R Very grt since he one of few who could spk in simple terms
- 2 made people scholars & told them of vv; this in age when X could not read or write & only ths barely by priest.
- 3 one instance of influence of R on X was via priest Lyra who had influence on Luther. Lyra of 14th cent also commentator, ~~but in his area~~ ^{new 12} bt used by L.

B Specific

- 1 next wk use culmination of codes, comment & Q/A in Sh. Aruch
- 2 tale of mysticism, rigid observance, Pseudo^{Messiah}, etc.

(Grt Bks commentary): a- p. 120 Rachel nt buried in Hebron
b- p. 126 Shema
c- p. 129 Akeido
d- p. 127 Ex 19:4 on eagle's wings.

CHAYE SOROH

Intro

strange titles: life of Sarah but really her death
have ths dichotomy often: gd/bad, life/d
reflection/future/ ever~~x~~ recurring cycle of lf

Place of women vital: matriarchs & thr contrib & the
lessons they teach: Reb = treachery

Leah = requites love

Deborah as a Judge; Ester~~x~~ as a Queen~~x~~

Miriam as a poet, musician

Ths very day: grt change wth woman as rabbij & two
more in school. Unusual,; unique!
ths all the more when women negligible place
never in minyah, always kept seperate
still dichotomy: given child bt nt education

Nevertheless, woman has always occupied central place
& not only bec of her physical function of
satisfying man and bearing of children

Woman, even in this male-centered world, honored, lvd
respected

Rabbi: ~~xxxx~~ rose when mother entered bec

Chechinoh

ו'ו'ע

innumerable examples of advice, counsel, meri

Make mention of all ths nt only bec of Sarah's death
and the grt accomplishments of her life but
bec read from proverbs one of grt selections
regarding women

tied, of c, to Sarah bt stands of & by itself

description of woman in that society:
works ~~with~~ hands, food, rises early, field,
judges merchandise, up till/late at night
gives to poor and needy, clothes house ^{with}
strength & dignity, wisdom, kindness ^{sum}
never idle, blessed by her children, husband
beauty, etc. not import bt awe of Gd

Proverbs 31, p. 923

Sat 11/17/73

11/17/73

INTRODUCT

A General

- 1 ths past wk attend bi conv of UAHC; ths yr marking 100th anniv of Union
- 2 was intend, of c, as special celebr bec of this spec anniv bt also as fitting end to E who was to retire
- 3 u all know of his tragic d just before address; more of E somewhat later in my report

B History

- 1 to mrk 100th anniv of anything calls fr reflection of past cent; ths must be done by us as well re Union
- 2 marks time of grt changes bt fr Reform Movement the shift of popul centers twice within th century: 100 yrs ago, aft Civil W, to west by Ohio River
- 3 people came as peddlers, merchants and settled by banks of waterways; later shiftd eastward again tow grt population centers of eastern seaboard.
- 4 Union caught up in ths movement of peoples

BODY

A HISTORY

- 1 those of u who know some aspects of Am history know of background to these movements; nt only matter of religion or economics bt freedom
- 2 grt organizer, IMWise, had altercation wth pres in Albany & accept call to Cinc bec along frontier more freedom for his outlook re Jud, = liberal!
- 3 back in east, where 1948 immigr wave already establ, rel & society far more rigid.
- 4 IMW organized Union in 1873 for he felt need for an umbrella grp for new ideology, for propaganda and fr mutual protection and exchange of views bt he needed cong of entire country & ths not possible. Why?
- 5 Einhorn of East just as strong a personality; finally compromise reached: Prayerbk endorsed & written by E and membership in Union of W; compromise still exist today as we use UPB & part of Union; Cinci center:
- 6 only after WWII with new concerns was need for shift obv; E took Union back east to N.Y. which was then center of J life (organizational) & in 1950s HLJ on 5th. Move = big fight bec mid-w & other regions did not want to lose influence bt move was right by E.
- 7 fr better or worse, brought Union frm prov to big cy

B SESSIONS

- 1 what took place then few days ago was 100th anniv & at latest count had more than 3500 delegates; compos diff, bec had more women and espec young people, coll
- 2 these people come frm all parts of world (Eng, Isr, S. Am, Australia) as reps of thr cong & partic with gusto in deliberations; gd to see some laymen concern

- 3 are here nt only to see sights, no offic free time, bt to concern themselves wth issues of conscience & to partic in concerns vis-a-vis thr congregations.
- 4 evenings had Sabbath Service, Banquet, Oratoria & Schindler install: did not attend any of these bec of committments here
- 5 bt was present fr daily panel disc & lectures. Sat aft, for ex, went to hotel to listen to very interest lect on Gd; on man's belief in Deity in our time of chaos; in my grp some 150 indiv & all listened well
- 6 key to all these disc: after lect, broke up into rnd tables wth leaders previously alerted to content of lect, wth suggested guides to disc so that while tll only 45 min, grp exchange of views fr 2 hours
- 7 ths exchange of views in every instance of lect ur program; thus, had over 350 men & women partic frm outset & they drew on others, etc so that unusually high degree of involvement on part of laity.
- 8 other such session I attended was on ~~on~~ future models of Syn & ths seminar drew over 200 indiv; had three sep presentations: cong of 70 fam, a Havurah of 28 memb, of large urban grp; then had breakdown of grps into 7 catagories of Syn:
- 9 Met giant, urban center, suburban, middletown, small isolated, acad, winter/retirement. Again, broke up & at my table of 10 idn had reps of Chi, Trenton, Oakl, Port, Seattle, N.Y and had most lively & int exchange of views; nt all applic to us or we to them bt interesting; saw people deep in convers, saw tabl merge, saw grps form = bound to bring results.
- 0 fr the rest there were Plenary sessions where issues of Reform movement disc, resolutions passed, plans formulated. Of int: Dues struct to be reviewed by '75 when meet in Dallas; Watergate resol, impeachment defeated after lengthy floor debate lasting late into the afternoon; on last day still 2000 attend.

C EISENDRATH

- 1 of c, as said at outset, mood was gloomy frm beginn wth d of E just before Sabb Service
- 2 still had few words wth E in afternoon; where his presence, vigor, sense of humor gave no indic of end to be so soon at hand; joked wth Lindsay, who gave him a scroll, re thr mutual retirement frm offic~~e~~ in near future
- 3 in retrospect, these words almost goulish foresight bt who would think such a thing. Funeral was Sunday and all other events, which went on as planned, were naturally dampend in enthus bec of heavy loss.
- 4 not everyone loved E, of c; some in this cong also,

- bt almost everyone acknowledge that he was a leader & a mover of men & that he was able to effectuate cataclysmic changes; in long run, for better of movem.
- 5 recall MLK, Jr. in Chiaca, how deleg wanted to resign; recall fight for Soc Act Centr; rememb when he & Heshel 1st spoke vs VNam plocy & resign of leading cong; when he returned from world trip in my most mov rememb & told us how world hungered for spirit solace
- 6 was very diff for him; know how people react to my disc on major themes: political RH, etc; how much the more so as he became political every 2 yrs & this last address no exception re Watergate, Israel, Nixon
- 7 a powerful voice now stilled; Schindler whom know from days we student will fill shoes of diff person; he a proff admin but E had ~~makings~~ of prophet. voice.

CONCLUSION

A General

- 1 not easy to get so many people together & formulate good program; many people not impressed or disagreed; this through priv.

- 2 my view: for exchange of views = best for everyone as it is for rabbis at our CCAR. I feel this most vital because special Board member luncheons, Pres breakfasts, etc so that sharing available

B Specific

- 1 of course, UAHC not my organization, it is yours;
- 2 it is major organization & one we have moral obligation to & should not forsake; it has resources we choose not to use and it has commitments we may not easily grasp
- 3 still, it is our national arm & it gives us a base & we Reform Jews, as we Jews in America, are better for it. We wish Union well for its 2nd ~~cent~~ century of service.

Amen.

Heb. Tab., Friday Eve., November 16, 1973.

NEW WORLD CLUB: Nov 11, 73
Few wks ago, TV on Isr narrated
by Ams Elon. I sent remains
& like to share bec of our
being here: "Every day we fight
the A & win. Bt every night
we fight Naz & lose". How
very apropos to ths obs; 35th
anniv of Kr, rememb of 6 mil
In simple sentence, Elon has
found theme fr our time as
is obv to daily newsp headline
A can be deftd, armies encircled
tanks destr'd, even if we surp
& even if on YK when we most
opn & vulnerable, bt N we lose
Why? Bec wth N could nt/did nt
believe it could happen; ths
Germ a civ country known ovr
world fr its cult, sc, music
As conseq, totally unprepared
& could nt cope phy or pscy.
Excpt fr few inst, were deftd.
befr could raise hand in self
defense; Syn destr, people dec
popul shiftd, fam torn apart
& K nt epitomy of brutality as
1st naively thought bt begin
Wth A quite diff, deal wth hm
in daylight & we win. We know him

and know just what to expect:
know his goal of annihilation & we
prepared to do battle. A = de
featd despite all his efforts
Et more, we win by day, reali
bec so few of us & we must win
& we lose at night bec we re
membr the unthinkable. Despt
no. of Isr lost & despt horrend
prop fr country so small as
vs large A pop, no one needs
to ask "why my son, why me"?
That's why lae awake at night
bec we know it has been tried
& given opport know it will
be tried again; must win vs
A during light of day! Impert
How sad we here today, that r
rel suff so much; why can't
we live in p? Can we ever an-
ticip the quiet of a YK again
Elons words haunt us on ths 35
comm obs & less simple: lets
never lose again even in drm,
at night, in memory for conse
as wth K, fr yrs to come. Nt
easy being a Jew bt our memor
which cause us sleepless night
*will not let us lose or despair. We
will prevail to return another day. / 1/16*

*

Barely won

Nixon "even-handed"

Rogers Plan re withdrawal

Senate urged plan but no (920

74 - 500 m. El - military aid

by Senate but not "mandatory";

re - supply. long after Soviets!

We won not only bc of supply but

bc of tenacity of young Israeli

NOV. 9th -- AGAIN.

INTRODUCT

A General

- 1 wth other troubles of world, & US, one partic anniv which concerns us nt gettng much publicity
- 2 refer to 35th anniv of Kristallnacht on ths day: Nov 9th 1938 to ths Nov 9th
- 3 in span of ~~time~~ ^{years} nt long period of time at all; wth our longevity, barely one generation

Specific

- 1 on othr hand, considering all that occurd in intervening yrs, seems very long ago
- 2 WW, VN to cite most obv; bt also emergence and ramifications of 3rd world bloc, Spce, Atom; Israel, ~~of~~
- 3 events move so fast, crowd in on us so intensively, no time fr perspective
- 4 surprised it is only 35 yrs; seem to need century to allow time fr all ths to happen.
- 5 bt then something like recent Arb/Is conflict & u know 35 yrs just "yesterday" reminding us of Psalm: "a thous yrs in Thy sight as yest when it is past"
- 6 only "yest" bec similarities so obvious; only time & place are diff ~~bt~~ concept is same. Def. parallel betw Nov 9th & destruct of Syn & recent ME conflict

BODY

A 1938

- 1 always lkd at destruct of Syn frm slightly diff v.p than others; most see it as act of willful destruct in response to killing of minor Germ offic in France
- 2 accept ths bt feel that Nazi movement not given suf credit fr ths action; believe it to be more than a mere venting of rage & hatred
- 3 to destroy Syn was brilliant strategy on part of N~~az~~ bec he out to consc annih central aspect of rel existence
- 4 earlier attempts: destroy Torah, bks, talleisim, et bt none of these critical; bks we know by hrt & rit objects can be dealt wth
- 5 bt Syn is central to our lives; ~~it~~ contains Torah, records, memorial names, ~~etc~~ is at centr fr Minyan. Syn 2500 yrs old & became vital wth destruct of Temp & wth destruct of ^{communities} ~~Syn~~ in earlier cent & in 1938, a suitable sub would have been found, as always did
- 6 but: core of J existence, central place fr J lives, symbol of our Jud in eyes of world; would have been lost and loss would have hastened collapse.
- 7 indeed, can meet in room, any place will do, bt it would have been severe pscy blow to have Syn destrd bec centers of community removed ar which we rally.

B 1973

- 1 bt already indicated to u that there seems to me to be a parallel betw situation of 1938 & what happend just few weeks ago, on Oct. 6, 1973.
- 2 Arabs attackd with very sound intelligence & clever logic: attackd on YK when knew Israelis in Syn.
- 3 even if prep fr war been carried on before and even if Is misjudged intent, ability and strength, the A did not misjudge & in so doing paid Jew a left-handed compliment. We don't like it but it is there.
- 4 if on ordinary Shabbat, Jews perhaps at beaches or on minor holiday bec known Israelis not very observ bt on YK A struck when we were most defenseless bec he knew how import Syn to us & that's where Jew was sure to be. (on that awesome day.)
- 5 Jew may nt go to Syn all yr bt on that day he goes; Syn may be empty all yr bt it must be there if only fr that one day, and A cougth mood of Jew correctly
- 6 no beaches, no phones, no TV, no movies, no cafes, no radios; only prayer, dev, calm, relax, open & we most vulnerable to attack
- 7 we not in homes, nt outside bt in Syn which is very place Hitler also sought to destroy our people as did A. just few wks ago. What is common to both events in history: central place of the Synagogue.

C Lesson

- 1 of c, can not really prove my theme & when see the empty Syn of our time really question my thesis bec Syn does not seem to occupy so central place
- 2 as matter of fact, even during Nazi time, Syn was there bt questionable frm one community to another to just what extent actually attended; what %s were
- 3 bt if we would follow ths line of reasoning would nt gain clear picture of what Syn meant over centur and in last generation when rel so much on decline:
- 4 idea is fr Syn to be there, (to be used) & pt to when the need arises; granted, obs & attend all time low bt Gd frbid that Syn would be destr today: hue & cry of J community & those who attend least forefront of those who would insi t to rebuild. That is Jew!
- 5 lesson: we ought to realize how much certain aspect of our religiosity respected by others; if Syn is considered basic by others fr the Jew, should it nt be considered basic by us?
- 6 almost contr in terms nt to live up to rel ascribd to us by others, especially our enemies.

CONCLUSION

A General

- 1 what A did to us and what Germ accomplished almost defies reason bt has its own lurid built in logic
- 2 when in the history of warfare does one launch a snk attack on an enemy? just before harvest, before winter, low tide bt hardly take rel sensitivities into consideration
- 3 parallel might be attack on all Cath country on East Sund or on Xmas day when overwhelm % in Church; on, in more sec terms bt same concept, attack on America on July 4th or Lab Day when everyone away frm duty.
- 4 bt that is precisely what occurred to Jew; recently 35 yrs ago on anniv we mark ths very night. When Jew most vulnerable, when concern wth center of his rel life, when symbol of strength most nec, then & that was object of attack.
- 5 in my view, altho perhaps a sub could have been fnd, Hitler did not have to phys destroy Jews; destruct of Syn, of & by itself, would have been enough over course of yrs. Need nt have dest bks, jailed teach, prohib observ
- 6 bec in course of time, wthout Syn, Jud still present bt without center, = fragmented, divisive, weak & ultimately would have bec negligible fact in lives.

B Specific

- 1 of c, that is not way it workd out bt lesson is too obvious fr us to ignore or treat lightly
- 2 let us use our Syn and make them count, let us be aware of the grt heritage that is ours & put it to use let us spread word of how vital center of Jud is to our lives so that space will not go to waste
- 3 in final analysis, in our rel is our strength and as ths fact is known to our enemies, so must we answer those who seek to destroy or hurt us
- 4 Germans did not annih us, A certainly will not destr us and in final analysis only we, ourselves, can destroy our heritage
- 5 let ths never come to pass. Nov 9th & all other events teach all too clearly: bec of our rel, bec of our Syn & what it represents, people of Is will live Amen.

Heb. Tab., Frid. Eve., Nov, 9, 1973

Intro: Torah portion full of interest
 hospitality: water, brd, feet, recline, shade
 Sodom/G confrontation, bargaining wth Gd
 Hagar/Ishmael, one of most cruel stories
 Akeidoh, sac of Isaac; agonized over most

BODY: Akeidoh

on surface, test of loyalty; Abe really deserv brs
 test of faith: will Abe do as askd
 below surf: what of inner agony of Abe
 where is Sarah; after all, her son!
 what about Isaac? psych damage
 remembers Hagar or heard stories?
 why Abe silent here as vs earlier dial

New concept: ~~A~~ Kiddush HaShem, fr sanct of Name
 Isaac sac if need be, others also d
 what is our degree of sac if needed?
 All too many of our people d bt no ch
 In case of Abe/I had choice & obeyed

Parallel wth Israel is all too obvious, also "Al K"
 Israelis d fr sake of land, fr sake of
 being Jews bec that is what bright
 them there in first place.
 As wth Abe, there no one asks "Why"?
 Everyone knows
 Every sac not sought bt cause is just
Alternative is destruct for all

As wth Abe/I then so with Is today:
 the test fr d is beg of life, re-
 newal, reaffirmation
 Terrible price to pay bt knowledge we
 willing to d fr belief, bec we
 have faith, often suffice fr con-
 tinuity of life rather than despr

HAFTORAH: no longer sac, no longer such terrible test
 hopefully man will learn to live ethical lif
 nt by test bt by word of Gd
 state of mind to be wished fr nt only in con
 text of Abe bt also fr our world

Rd from prophet Micah, Chapt. VI, p. 743

INTRO

A History

- 1 Tanach compl by 5th cent BCE; Ezra spoke of Bk to people
- 2 later additions by Greeks already incorporated; see S of S, Job, Koheleth
- 3 on other hand, Macc not part of Tanach bec in 165; bks completed
- 4 diffc period in world history; must always bear ths in mind:
in 333 had Alex Grt; wth his d³³³ split into Ptol & Seleucids. *h. 356, succeeded 333*
by 168-165 had Macc revolt & disinteg of Seleucid empire
by 70 CE had Roman domination; schools of Hillel, Shammai, Yavneh establ
by 132 CE had end of second revolt, Bar Kochba
- 5 in short, period of 500 years which was cataclysim re J experience

B Writings

- 1 what happened to J trad during ths era of upheaval?
- 2 had Tanach bt not enough bec wth troubled times, needs & probl different
- 3 had growth of new tradition: oral and ths led by grt teachers who gathered
grp of students ar them, disc Torah (in largest sense) & applied to new situa
- 4 these men, of c, were the "rabbis"; grt names: Hillel, Shammai, Joch b. Zakk
Akiba, Meir, Judah; all names u already heard of
- 5 by 200 compld series of disc = Mishnah
by 500 compld more = Gemorah together = Talmud
later: commentaries, Sheilos & Teshuvos, Shulchan Aruch = 17th century
- 6 each one added to vocab, questions, emphasis
- 7 in all this, only one constant? Torah, which servd as footnote; its source.

BODY

A Mishna History

- 1 we speaking of time after Macc success until yr 200 C.E.; only 350 yrs but
contains Hasmoneans, Romans, start of new rel., destruct of Temple, destruct
of Bar Kochba, his followers and, above all, his dream of restoring J State.
- 2 Jud in hiding, Temple destroyed so went into "schools" & added new use to Syn
& depending on where the teachers were, interp text diff: inside or outs PL.
- 3 while all this intellectually stimulating, also added to diversity: school of
H/Sh quite diff & often at opp ends of disc; same wth others, grt scholars.
- 4 these trad finally written down but very late; earlier: learned by repetition
and ths from Heb verb Shan = repeat bt post Bibl meaning = teach, learn =
Mishna.
- 5 wth people scattered & no central authority, & loss of men wth Barkochba de-
feat, feared that trad would be lost. Began to write down; Akiba had diff
Mish than his student, Meir
- 6 finally in 200 R. Judah HaNasi assembld diff trad of schools & gave stamp of
his authority on one text: our Mishna; thus, two goals served a) preserve the
tradition and b) uniformity of observance by the people
- 7 some students & scholars of later gen elaborated almost immed & these the
Tanaim, the discussants; bt in essence, next major text = Gem

B Text

- 1 the Mishna is not the same as another body of lit = Midrash
- 2 in the Mishna have two kinds of concepts: Halacha = Law; Agada = tales, illus
- 3 text conc itself with what was most important to the people then; again, in-
side & outside the Land
- 4 have six orders:
Agriculture: not yet an urban society & relates espec to time in Judea
Moed: festivals all major ones mentioned bt minor fast days not yet what
we have in mind (9 Av, 17 Tamm, 10 Tev); fast = draught; no Chanukoh
and purp of Moed is to instruct us in obs of festiv partic wth Temple
destroyed bt, of c, hope for its rebuilding soon. So, recall laws!
Women: to preserve purity of the race; wth whom m, vows, widows, when be m,
bec important that women be sep frm others so they be OK fr J men.
Civil & Criminal Law: remember & judge accord to our standard, not theirs.
Sacred Things: not to forget the Temple culture; to return was basic concept
and had to be ready. Even later, children started learning wth Levit.
This section all relates to the Sanctuary; perhaps Bar Kochba seen as
last chance to rebuild

people scattered,
no longer in land

Purity: is = to ritual cleanliness; again, indic of desire to be sep from rest of people wth whom we thrown together. Helpd during time of plagues: such simple matters as washing hands before eating
 5 from all ths and the idea of the six Orders, get Heb word "Shass"
 6 most of these tractates known bt some lost, titles remembered, oth unknown.

CONCLUSION

A Examples from Text

- 1 Agriculture: Pea~~x~~h 1:2; p. 43
 4:5 p. 44 re poor
- 2 Moed: intro p. 77
 Shabbpat 1: 2 p. 81^x
 1:10[✓] p. 81
 6L1[✓] p. 82 woman's wear
 Pesach / 10:4³ p. 103 Mah Nishtano~~h~~
 Gittin[✓] 2:5⁸ p. 188
- 3 Women
 B.K.² 8:1 p. 203 hurting a person, diff degrees of hurt
- 4 Laws
 B.M. 9:2 p. 211 terms of rental, specifics
 Sanhedr 10:1¹ p. 223 share in world to come
- 5 Sacrd Things
- 6 Purity Yadaim p. 291 - ritual & reg re washing of hands

B Others books

- 1 Danby's Mishna
- 2 Lipman's The Mishna
- 3 next week: Rashi

ANTICIPATING MUNICIPAL ELECTIONS.

INTRODUCT

A General

- 1 wth munic elect few days off, city faces change in admin: frm charismatic leader to average predictab/wthout ~~saying~~ which of two is better
- 2 the visits of reps of 3 mayoral cand to our Syn last wk showed, ~~an~~ small scale, what is obvious city-wide: there are really no major, ~~basic~~ issues being raised
- 3 Biaggi & Murchi campaigns collapsed
- 4 Beame is heralded as "honest" candidate; already an indic of our time that ths is basic need!
- 5 Blumenthal, probably would make best Mayor, far behind bec he makes people uncomfortable; what is his big issue? abortion & who wants such a man in office

B Specific

- 1 point is that, ^{legit} ~~with~~ pros/cons of each candidate, we need help; efficiency, dynamic approach bec problems are enormous and will not go away, as u know too
- 2 welfare cases, schls, crime, dirt, housing decline, exodus of buiness firms, antiq & unreliable transportation, pollution, man power/hour waste, etc
- 3 on these critical issues, which help make life more ^{or less} bearable in city, on th issues the candidates agree, want to make ths better place & are fr solving all
- 4 depending where they spk: in gd area solve crime wth more police; in ghetto area solve crime by programs & rehabil. Bth valid & acceptable bt "political".

BODY

A Ethnicity

- 1 pnt in ths is that fr fear of alienating diff forces politically, candidates refuse to address themselvs to ^{underlying} ~~serious~~ ills, which relate more to psychology of a city than to obv ills like dirt in street
 - 2 for example, no one had dared spk of ethnic divisive-ness which is truly hurting city; people torn apart wth special view to thr vested interest bt it should be task of Mayoral cand to bring us all together!
 - 3 Take concept of community control: we all want a voice in our future, in what our destiny should be & rightly so, bt no cand vs abuses built into concept
 - 4 we have situation here where comm commands hospital: its direction re goals & services, going in face of hosp admin, city financing, medical needs; thus, working at cross purp of specif vs general good
 - 5 same in fields of police admin & ~~in~~ worst offense re schl boards where educ taken out of hands of educat offic & placed into hands of parents. Have never ^{seen} unprej parent re his own child!
- * granted: many abuses over yrs of ineffic & neglect

ii ~~this working of cross-purposes~~
& simple prejudice bt ~~and result of present day atm~~
to solve crisis not touched by mayoral aspirants al-
tho have in our city:

- 7 fragmentation, divisiveness, vested interest wth
attendant manipulation for fraud, nepotism, crime!
8 or, again, specif: drug rehab centers are accept by
all bec want crime related narcotics probl solved,
men cured, city made safe again; not one candidate:
in favor of rehab & meth centers in "ths" neighbor-
hood bec know fears of people & what influx brings
9 have, therefore, basically dishonest approach: spk
of immed need & of vest int of partic group bt not
of city-wide need: to pull people together, to make
them aware of general needs, to move frm ethnic sep
to uniform ty of aspiration. In ths stand, alone.

B VOICE OF PEOPLE

- 1 the lack of response in ths one area leads to another:
just as vital bt again, no reaction ~~to no refer~~
2 refer to issue of hope; ^{no} special effort ^{to} indic
to people that they can cope, that they important &
not only in terms of election time
3 ~~believe~~ ^{believe} that we have no voice, that we unimportant,
that we sought out only when votes needed is ~~obvious~~
to me; no candidate shown us that he seeks our re-
sponse to imaginative leadership, ideas, plans bec
they ~~not~~ given ^{no} indic of ths; they play it safe.
4 see ths in diff areas bt all same: on subway trains
get changed, have to wait, rerouted but no info; we
impersonalized forces as if of no consequence & al-
tho may lk to cand as all the same, we are not!
5 bt perhaps our fault as well bec our apathy shows
through & is recog as such by mayoral hopefuls. NY
electorate can make/break a man yet we rarely arouse
fr any no. of reasons; ths yr wth Waterg, Israel, etc.
~~matter even worse~~ ^{but} still wth apathy our own worst
enemy
6 again, nt as one ethnic grp vs another bt as people
together, want to be heard, challenged, motivated
fr gd of all of us, willing to give & to gain, bt
wanting to feel a part of process of building NYC.
~~A~~ ^{feel} ths not a part of us bec not part of candidates.
& bec of potential lost, ths grt tragedy. ^{they merely want to}
^{win but not enough}

C JEWS

- 1 we have some othr factors at stake, as Jews; would
have askd cand had they come bt rep not important.
2 am concernd as a Jew wth my place in ths city nt as
ethnic entity but able to function & live as I please
(and ths matter is espec acute considering our move
or if: willing to give/gain

- fr reasons known to u & implied in earlier remarks.
- 3 am thinking of firebombing of Syn on lower ESide a wk ago, also of harassment in Bklyn, earlier in Bx by othr groups who want us out. Except fr express of regret no cand dealt wth issue of affront to any grp which is told to lv; have as much right as othrs
 - 4 second issue re Jews where we stand, classified & how we regarded/ are we Jews, whites, = part of minority or part of majority. Nt empty question bec funds, resources, care part of being minority bt nt part of being majority. *We are in state of limbo; suspension*
 - 5 Jews suffer bt no cand dared address himself to ths dichotomy; where are poverty funds, specialty shops, religious needs catered to, dual language requirem adhered to, Sr citizen care, health requirements met
 - 6 ~~grt~~ & real problem bec don't know where to place us bt none of mayoral cand expressed relev pt of view. We are subject to expediency of moment & we resent!

CONCLUSION

A General

- 1 in sum, then, munic elect camp is not at all what it should be, espec considering re one of grt cities; perhaps valid confrontation frm polit pt of view bt certainly not as far as people are concerned
- 2 poverty of spirit & mentality obv when decide to vote fr Beame bec he honest; ideally, ths taken frm grant ted wth other issues given primary concern
- 3 bt fr 1973 in NYC, city beset by problems; no issues bec we play it safe, want no unknown factors, wish ourselves back in time to peace & no grp turmoil

B Soecific

- 1 I don't want turmoil either bt tend. nt gd fr city bec needs will erupt & we must learn to deal wth all
- 2 problem that we not being pulled together, that we not recog as indiv (two thoughts not contr bt paral) and that as Jews we hold a status in limbo re city
- 3 in these ways, then, munic elections exercise in futility altho not to vote even worse.
- 4 best man will not win bec probably not running bt sur that all the people will lose. Prognosis fr th city is gd bec of down momentum, nt bec of leadership
- 5 real test will come four yrs frm now & hope then we have courage to ask real questions & have cand of worth who will know how to respond; then will holding pattern cease & real work fr future & prog begin

Amen.

Heb. Tab., Friday eve., Nov. 2, 1973

Change of Names

Abram to Abraham; Sarai to Sarah

Trad explanation: add " " = Gd bec in both instances;

not Bris establ; thus, Gd & Hebrew are One!

In sum, problem and subject of Names not simple thing

A- each name means something; still today, associate image with a name

ancient times, specific meaning: J trad " " = men-

tion of Gd in Name: Isa, Jere, Jacob

even important who gives the name; diff instances in Tanach

B- Changes: Ave & S already mentioned; also Jacob to Israel

We change names re: escape death & substitute

name of Chay when ill; even have spec prayers

When person converted, give a J name

Even done negatively by G rmans when gave Jews

"J"-sounding names: Abe & Sara

C- differ re Names betw X & J; we do not use same nm if used by a living person; only if dead

X: use of same name; add Jr.

In terms of our History, prior to Baby exile no

child names after relative; no two kings had same name!

This vital too bec surnames not known among Jews until middle Ages

Our era, do away with J-sounding Names: from Mose to Marc; Baruch to Barry; Saray to Samantha

D- Haftarah: Psalm 105: 1-11; p. 851

embraces Name as well as Covenant

115 - delightful story

- ① Ark, animals 2x2
- ② attempts to dry land
- ③ dove, with branch → peace sign
- ④ Babel - from Sunday school days

120 - deeper concept

- ① earth destroyed; N's again saved
- ② Cov. establ → rainbow
- ③ This 1st time; S/O cities only

Others: ① Cov of flesh → 120 of the

② Sinai - of spirit +

③ special relationship betw God & man
re life, deeds, attitudes

Haft: new 120 of Jer - not phys bec

not suffic, people break it
rather - written in heart

in us, of our time as well -

not only for Jews - for all men!

Jer 31

3 Concepts of Torah.

INTRODUCT

A Geberal

- 1 ths wk, due to holiday of S.T. we really concernd wth Torah, perhaps more so than most other weeks
- 2 on S.T. we end 5th & begin the 1st to indicate never ending cycle & we try to teach ths to our child also
- 3 bt it has been my experience in teaching that word "Torah" nt understd in its full sense; people all know it refers to "Scroll" bt, of c, ths only part.

B Specific

- 1 let me then explain conept of T in some detail bec it is basic to our understand & apprec of Judaism
- 2 it forms the core of our faith, together wth concept of Gd & Bris, the covenant; [again, many kinds of Cov & many concepts of Gd depending on our pt of view bt they more complicated philo & theol while Torah on diff level & therefore more simple to grasp]
- 3 Torah is the core word re Judaism; it means instruction, it comes from the v to hit the mark, (like an arrow might hit center of target) & since we are a "teaching" faith Torah at very center of our exisctce.
- 4 teaching a vs ritualistic (Cath) or mystic (Eastern)

BODY

A THE TORAH

- 1 ths first priority & most familiar wth our congregations and wth non-J world as well: scrolls of Law
- 2 here have the 5 bks of M which tell story frm Creatn to crossing of Jordan; frm Abr to Moses frm J pt vie and as such it is historical bks; also priestly functions and legalistic interpret bt mostly historical
- 3 it is not suff to simply mention names of 5 Bks bt Torah also forms literary basis of the Covenant; as a result, T wth us always & in every endeavor as long as consider ourselves bound to trad
- 4 bt, again, if we say "Torah" nt same as Bible: bec that is larger concept & includes Prophets & Writing and not at all the same; thus, interpret in narrow or larger sense; example: Ps in Bible bt not Torah and often adds to the confusion bec people know of one bt not of the other & assume part of Torah
- 5 "Torah" in universal sense includes everything Jewish, everything that concerns covenant, all that relates to Gd but in particular sense really = only 5 Bks.

B ONGOING TRADITION

- 1 we know that J trad never stopped wth Torah bt that all is based on Torah & ths one of differences and arguments we have wth orthodox movement. It is more than matter of interpretation, it is difference of whether or not binding force.

- 2 naturally, needs of Jews changed & interp of Torah had to be relevant to needs of people in all generations; much as Am. Const undergoes process still in our time.
- 3 the teachers of the tradition, the rabbis, made the choice of what is applicable & necessary & always had to find a basis fr their views in Torah. This led to two ^{new} interpretations:
- 4 Halacha fr word "to walk" that is: proper pth and Aggadah fr "to tell" or ^{story} more popularly explained: a Law and a parable/story in order to explain a point and all this to make more intelligible to people
- 5 what we built then over course of first 2 cent of CE was Mishnah; over next 3 cent the Gemora and both = Talmud
- 6 bt, import to rememb, bth are also Torah in largest sense bec deal wth Jud, is a teaching process to instruct people in proper path of action bt most vital all is based on original Torah, in limited sense, almost as if every decision, thought, concept had a footnote rooted in 5 Bks of Moses.
- 7 ths diff between ortho & liberals already alluded to bec what we have today is no longer Torah Judaism bt rather a "rabbinic Judaism" wth many more ramifications; while Torah may be same, interp quite diff.
- 8 bt core, in both instances, is Torah and if one is Jewish, depending on whatever pt of view, can never escape that word, that concept, that obligations: T

C WAY OF LIFE

- 1 so far have seen Torah more in a literary frame of reference and that is of c a major aspect of its being; we have already talked of two of three concepts of T : T in limited as well as in large sense of word
- 2 bt there is as well a third concept: T as way of life and that is something as vital as all others & not to be treated lightly
- 3 We have all of aspects already mentioned: Halagadah, Halacha, Talmud; bt two other words not so easily defined & that is thr attraction as well as special place in scheme of things Jewish.
- 4 first word of c is Mitzvoh and it too is Torah and some feel it is even the most important aspect of them all. A Jud without Mitzvoh is like body without soul and can not exist for any length of time.
- 5 what is Mitzvoh? In narrow sense, the idea of "doing" bt much more: something that is not official, not dogmatized, not prescribed bt something that comes fr heart, fr depth of human being, which links, in

- outburst of emotion to heart of faith
- 6 giving our way of life a purpose, an identity and a warmth which ~~is~~ must ^{be} a source of strength and viability as any Law
- 7 bt there is second interp/word which characterizes Torah as way of life: Minhag = custom and it is ~~on~~ more important even than Law itself; it bespeaks a mood, an attitude, a diversity of views but all are honorable and based, of c, on Torah-^{as way of life}.
- 8 these two add aspects of T: Mitzvoh & Minhag did nt come out of Yeshivos of the grt centers of learning fr there the trad & Law were strictly & meticulously observed; rather, M & M came frm local Syn & repres the life, the needs, the strivings & exper of people
- 9 ths too is Torah & it is the way of life which has not merely sustained us bt ennobled & made us holy.

CONCLUSION

A General

- 1 many differences between us & ortho: concept of Torah is one of them, depending on method of intêpretatin
- 2 we can spend hours on problems whether Reve on Finat lit or figurative, whether Divine by fiat or evolved bt all ths divisive & serve no major purpose
- 3 we are united in Torah and what it has to give us & very little diff there

B Specific

- 1 Torah is 5 Bks; T is commentary and later writings; Torah is Way of Life
- 2 above all, Torah is way we feel as we approach our faith frm heart & depth of our existence, to meet needs of our time & to attempt to make Torah relevant, coincide wth needs of J community now, today.
- 3 as we see three diff concepts of T, how they relate and interrelate gain better understanding, I hope, of v: "It is tree of life to them that hold fast to it; its ways are ways of pleasantness & all its paths lead to peace".
- 4 in our time of upheaval & turmoil may Torah serve ths basic purpose: to anchor us to reality, to a faith of use and consequence, to security of mind and heart. Torah fr us all, way of life fr good.

Amen.

Heb. Tab., Frid Eve., Oct. 19, 1973

INTRODUCT

- a- one of most beautiful Ps is 23; we rd so often & hear it chanted
- b- its influence, mood is gd, quiet, thoughtful & in our time of mourning we feel better, more at peace.
- c- v really ~~signifi~~ "walk through valley of shadows" & th phrase is vital: nt walk in, stay in, enclosed by or any no. of ways ths could have been written; rather:
- d- walk "through" & that v tells everything: refinement in crucible, tempered by experience, cimd by strain and come out other end of valley diff, stronger individual whose faith tested but who survived.

BODY

- a- all who suffer walk thru ths path; this normal and while process is nt an easy one, part of life's experience
- b- those who do not walk through, who lose control, or thr perspective, who can not cope wth life will become sick and that is not ~~the~~ same as mourning!
- c- because mourn we must, as we walk "through" valley of shadows; we must feel pain of separation, tears, the hurt and heaviness of being lonely for that too is part of life, wth gd/bad, despair/satisfaction
- d- mourn husb/wife; parent: ^{1/2} bec of what they meant in terms of love, concern, warmth, honor, good; we recall the years of togetherness what was accomplished, what was achieved, what was taught, what survives!
- e- ~~but~~ Life goes on, we gain strength, we walk "through"

SYNAGOGUE

- a- Syn nt to very diff frm ordinary family experience; feel emptiness as well; our memb gone, seats empty, smiles lost, counsel a thing of the past, door closed
- b- traumatic experience for us also; we feel the lack bt we know that we can do credit to them only we we continue, if we live upto thr expectations, if we strive to build a better cong. for the future.
- c- we too walk "through" the valley ~~it~~ ^{we} are sustained by the very faith we espouse within these walls.

CONCLUSION

- a- we do not stand still, ever; as fam, as cong, as Jew and we try to come through valley whole in spirit & mind, ~~adjusted, balanced~~. *Know & feel our loss deeply but go on.*
- b- heritage our lvd ones gave us does not lend itself to withdrawal frm world, from participation bt, instead to re-entry into life when needs of mourning are met
- c- ask same of u; inscribe yr lvd ones here; give them a place of permanence; rememb them where they most precious bt then let us walk ^{thru} & start life again. *Our faith asks it & needs this sense of dev. commitment.*
- d- that is lesson of Jud & that is oblig re those we love. *will usher please come forward...*

Helv. Tab. - Th. A07 - X/18/73

7173' 2738 J'Ne

What holiday? What occurs?

Trach: where else see it?

street? Apt: or Wash?
not often visible but I:
① scroll (NY) ② XFK pict

T17ES - Captured In.

they take T1 with them?

What important? What inside?

a - history - how tied together?

4 holiday - how obs S, B, RH
jointly

c) life - how to live - 100's, others

that's they take T along -
never forget

she, that we are

Tell you tonight: T some -

thing fd/decisions -
remember picture, T say.

Since. Trach; X/18/73; There.
H. Trach



Associated Press

Captured Israeli soldiers, one carrying a torah, a scroll of Hebrew scriptures, at west bank of the Suez Canal.

TRIBUTE TO THE DANES.

INTRODUCT

A General

- 1 many of u recall hist of early days of WWII; Nazi ~~influence~~ felt in many lands by influence or armed persuasion
- 2 need only recall Austrian & Sudetenland annexation & its relative peace in contr to ~~Scand~~ Polish dest.
- 3 Scand became a Protectorate; Denmark in 1940, its people did not fight and occup relatively peaceful. No major collab, no real Naz aggress; even Jews: OK
- 4 some attempts to change status bt resisted; Jews mvd freely, pursued profess & business, Star nt an issue. Idyll lasted three years, until 1943.

B Specific

- 1 decree to deport Jews frm Denmark came on Oct, 1, 43 which was a Frid AM, the 1st day of RH
- 2 one way bad timing fr Germ & gd fr Jews: Rabbi Melchoir able to give warning that AM at services & he urged congregants not to go home.
- 3 change had been coming, bt slowly. 1942 Syn almost brnd bt King sent money fr restoration. Now, in 43, Parliam dissolvd itself, cab res, king decl himself pris of war, navy scuttled its ships.
- 4 picture of occup quite diff now; confront at hand.

BODY

A DANES

- 1 what was Danish reaction to announced plight of J? J part of D fr over 300 yrs; King Xian ~~IV~~ invited Port Jews of Amst & Hamburg to settled in D; these Port J the remnant of exiles frm Inquis of 15/16, then to Port
- 2 thus, Jews not strangers. Danes knew what to do, th Germans never caught on
- 3 taxis not on strt bt picked up J cit & drove to sub; hosp disch J pat & readmitt under X names; ambulances to hospit & other loc fr hiding
- 4 storekeepers, farmers, business men opened attics, cellars, barns, office storage rooms; homes, of c
- 5 farmer who took in Melchoir, reported never consc. seen a Jew before, kept Kosher fr R & his family.
- 6 in one day, Oct. 1, 1943 6000 Jews dissappeared.

B OTHERS

- 1 also the Church. On follow Sunday, Bishop's letter in all Luth churches: to defy law & save fellow cit.
- 2 king of Sweden welcomed all Jews; many escaped by sea via Malmo & taken at night by Sw/Dan seamen, in fishing boats
- 3 make long story short, action of part of Danes & oth so effective that only 202 Jews caught up in initial

- action of the Germans; these were those who simply could not go or others who simply would not go because they did not believe it could happen to them
- 4 further, in next 15 days = 1st 2 wks of Oct, addit 270 Jews captured for a total of 472.
 - 5 before tell of thr fate, probl of Nazis: had two trp ships ready to take 6000 to camps; one ship left empty and the other wth original 202 captives.
 - 6 matter so embarr that Eichman sent to Denmark bt he not successfl either; except fr 270 addit capt Jews already mentioned.
 - 7 what thr fate? all 472 sent to T; 52 d of old age, confinement, illness. Other 420 lvd & returnd to D

C RETURN

- 1 ths return at end of war, frm T & Sweden, of consequence
- 2 flags, thousands of people lined streets, flowers, songs. Return frm Sw by boat like "armada" with King on hand personally to greet them
- 3 Melchoir comment to Pastor Borchsenius: "For saving our lives we do not thank you. That is a matter of course. But for this welcome home, for your hand & yr heart, there will never be thanks enough."
- 4 that then was typical exchange and Melchoir came to heart of matter: saving life was natural, these were all one nation, one people only of diff religions & saving was matter of course.
- 5 welcome was not nec, was spontaneous; not all countries followed same pattern & even if slate clean, welcome home for Jews, perhaps after DP camps, left something to be desired all over Europe.

D WHY DENMARK

- 1 never understand entire picture but cert basic things
- 2 and unlike Poland where cit on side of Germns, Austria & Hung nt much better, no protest in Italy/Vatican, even in Netherlands not blameless. No Jew d in D at hands of German!
- 3 why D? Bec Church & clergy not afraid unlike Cath Ch
- 4 bec of King Xian X; no J probl "bec we not inferior to Jews" and "all my people"
- 5 bec of the people themselves: we "Danes" and as a consequence they made patriotism a ~~pious~~ ^{noble} term rather than a platitude
- 6 bec of historical circumstances, Germ busy elsewhere bt this does not detract from concern of people fr themselves and for each other as a nation, a people
- 6 thr example all too rare, else many more saved!

(X: altho, as we obs here in II/194/77: Dutch 1st to offer organized resistance, strike, & deport 17 Jews - but no system help as Danes)

CONCLUSION

A General

- 1 call novel to yr attent: "A Night of Watching" by Elliott Arnold, publ in 1967; avail in pb; more fact
- 2 places as no of Jews in D up to 8006 instead of 6th, incl 686 $\frac{1}{2}$ Jews
- 3 furthermore, when Jews gone frm D, author states tht D Ministry of Social Justice tk care of Jews' homes, apts, businesses; Torahs in Churches; neighbors tk care of pets & tended gardens
- 4 degree of stealing or looting was infinitesimal.
- 5 other factor: prior to 1943 undergrnd forces were nt united & each followed own inclination; wth decre to resettle Jews, disparate elements combined, frmd united frong vs Nazi; people realized what could happen to them

B Specific

- 1 many of us don't know diff betw D/SW/Norw & care less; nature fools us: N rugged & majestic & they resistant bt Quisling name syn wth collaboration
- 2 we must nt forget Danes; they set example which was inspiration, beacon of light
- 3 found way to salvage & sustain thr honor, integrity as a person & ths example needed by ~~us~~ all mankind
- 4 earnd nt only our thanks on occas of 30th anniv of thr help to Jews but also our respect.
- 5 by helping our people to stay alive they became living examples of what true religiosity can be. Talmd: he who saves single life as if saved whole world.
- 6 frm pt of decency, humanity, civil, Danes saved the whole world.

Amen.

Heb. Tab, Frid Eve, Oct. 12, 1973

Shabbos Chol HaMoed Succos.

Tribute to the Danes.

INTRODUCT

A General

- 1 want to welcome u ths festiv eve in spirit of joy
- 2 somber mood of holydays has passd; now holiday & while still white, /music, prayers, mood all differ.
- 3 we have movd from rel exp related to spirit to fest occas related to historical process: sojourn of Isr tow PLand.
- 4 can well imagine trials & trib of that diffic time; thus, Succoh import bec place of shelter, fr rest as weary wanderers made thr way
- 5 today still build that symbolic, leafy booth to comm

B Specific

- 1 whole idea of Succoh ^{realistically} came to my mind / some wks ago af rd article in Hts-Inwd ~~bec of~~ its frag, open rf, etc
- 2 connect bec of article in Hts-Inwd refer to house ~~on Ft. Wash Ave~~ where large openings between ceilinge and walls, and floors in cert rooms slant as much as 5 inch.
- 3 tenant's engineer fnd rustd & defettive steel support accel sh~~ift~~ & settling; house not declared unsafe as yet bt tenants are afraid of collapse.
- 4 bldg which has history of violations nt in slums bt acrss/st~~rt~~ frm our new Temple at 550 Ft. Wash.
- 5 that house almost a Succoh: fragile, open, delicate ~~but~~ it does nt have our 5734 yr history to ~~back~~ ^{hold} it up & sustain it in moments of crisis.

BODY

A Problem

- 1 of course, not a light matter!
- 2 situation is known bt bec of munic red tape & diff city agencies involvd h~~rd~~ to do something
- 3 quite few people involvd, some of our membrs live there aside frm fact that people live there! & we concernd with them all
- 4 that some of these apts gd fr our members also; bt now would seem foolhardy to move in
- 5 engineers state: house would not fall over backwrds & into Overlk Terr bt collapse inward; small comf~~rt~~. Problem goes back 30 yrs when subway constructd; had patchwork job done bt now result of inaction obvious

B Parallel

- 1 the similarity to our own observ of S fest = startl~~n~~
- 2 we too can maintain our House of Prayer with ptchwrk concern, with calls for action at intervals, wth grt bravado & cyn~~ical~~ piety bt result is evident beforeh
- 3 as we know frm Succoh, when supports are weak, when repairs are not made, when care not taken & structur not card for properly; slant, rift, lean, collapse!

- 4 as wth ~~spirit~~ ^{phys} homes, so wth ~~spirit~~ ^{phys}: before buy house have it inspectd fr structural defects, flaws bec wth them house is useless.
- 5 if people of Isr had nt supportd, had nt lvd faith, had not echoed message of Torah, had not been will to sac, had nt found trust in midst of persecution, the house of Jud would have collapsd long ago.
- 6 we inheritors of trad which says: it did not, it will not; our spirit, phys Succoh is safe.

CONCLUSION

A General: New Members

- 1 make spec mention of this problem at 550 Ft. Wash bec want example to serve as lesson to newmembers ^{for} whom we welcome ~~the~~ Eve officially. ^{551 Ft. Wash.}
- 2 they are part of the process of bldg; they are as vital as we to ~~process~~ ^{task} of maintaining rigid standrd, so that S of our faith will not falter or fail
- 3 the members, old & new, are steel and timber, are the structure on which all rests; with them properly attuned we will have strength, without them we will not be able to withstand onslaught of pressurs
- 4 we hope that our new memb, & old, will keep ths les in mind; the real bldg of which we spk across strt frm new T and the spirit S of which spk is here now & at 551 Ft. W next yr.

B Specific

- 1 concept too obvious fr further emphasis
- 2 welcome all in name of offic fam, our Memb Chairman all "old" memb of temple fam.
- 3 we count on u to maintain structure, to help us bld and so to maintain Succoh with its glorious heritag
- 4 may frail bt sturdy struct of S protect us all in days & yr to come so our "fam" dwell in peace.

Amen.

Th AD at 11 121 AD

Heb. Tab., ~~Wed. eve., Oct. 10,~~ 1973; Erev Succos

New Member's Eve

Thank you for a fine evening. We hope to have more people with us next year. Stay strong, healthy, happy.

Intentional Second Exposure

EREV SUCCOS: p. 2

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Amen.

The AD at 11 12/11/73

Heb. Tab., ~~Wed. eve., Oct. 10, 1973;~~ Erev Succos

New Member's Eve

time of confirmation - Cross into PE, but check
our projected work - Goshet la vish
our help, strong, strength, power

Apartment Leans, Dwellers Scream

About 20 tenants of 550 Ft. Washington Ave. at W. 185 St. picketed the Washington Federal Savings & Loan Association on St. Nicholas Ave. at W. 180 St. last Friday in protest of the condition of their building, which they say is a "life and death" matter.

The bank holds the mortgage for the owner, SAMT Realty Co. Although it is the responsibility of the owner to ensure the building's safety, tenants have been unable to locate him. So they turned to the bank.

"SAMT is a dummy corporation," one tenant noted. "Since this is a community bank, they should care that a building is in danger of collapse."

According to Michael McGrath, executive assistant, the bank does care. It has sent an engineer to examine the building, and is awaiting the report. In the meantime, however, tenants in 21 of the 29 apartments will continue to withhold their rent, as they have done for almost a year.

According to tenant Ann

Zalesky, there are large openings between the ceilings and walls, and floors in a room slant as much as five inches. The tenants' own engineer found "rusted and defective" steel supports, and accelerated settling and shifting.

The building has a history of violations which the bank has tried to correct, according to a spokesman at the area housing office on Broadway at W. 166 St.

"What has happened is a breach of trust," said Howard Jaffe last week, attorney for the owner, whom he would not name.

Jaffe noted that officials had not declared the building unsafe, and indicated his belief that tenants should contribute some of their back rent money to make any needed repairs.

"We're all frightened," noted tenant Steve Shreefter, meanwhile. "We're frightened to think that we can all end up on Overlook Terrace some night while we're sitting in our livingrooms."

Ask Purchase of Sac

The District 6 Community School Board approved its budget, recommended the purchase of Sacred Heart of Mary Academy on W. 215 St. for an intermediate school and announced two grants for its bilingual programs in last Thursday's generally quiet opening meeting of the school year.

The budget of \$17,155,836 is

slightly larger than last year's, but because of inflation and salary increases it represents a cut in services of about two-and-a-half percent, according to Board Chairman Leonard Strauss.

The meeting showed a clear split between the five-man majority of the "teacher-Community" slate and the four min-

Sept 26, 1973
Hes - In wood Ad note to

SUCCOS EVE: Oct. 10, 73

INTRO

Succos usually time of joy, espec after YK bt today
our world in turmoil, frustration, heartache
Succos: symb of frailty, delicate state & all too true
bec don't know what will happen next moment; world
has other concerns, Jews & Israel not primary; [↑]
Jewry frail & vulnerable indeed; us has other concerns
Succos = household of Israel in limited sense: a situa-
tion in our household diff at best

BODY

State of Israel will survive; feel sure of th outcome
but cost = horrendous: dead, injured, eco, har-
vest, social fabric; all so unnecessary!!!
But more = accusations made vs Jews/Israel
a- Amb. Malik's remarks vs Tekoah & walked out =
bad enough bt applause/ovation indicative of
our place in world; only help ourselves
b- canard that 80% of Senate = Zionist = despicabl
US on our side now bt what of future
c- Jewish War = oil war = most base accusation of
all

Time of peril and trial = time for us to stick together
as family, as unit; SUCCOH = r home/ our Tabernacle
Welcome NEW MEMBERS in that spirit and gain concept of
what future can hold for us all: gd/bad; joy/trial
hope/despair; health/illness bt we support each
other; draw comfort & strength from each other
to new members: we there to be of help to u; that is
grt advantage of belonging: u not alone!

Had diff sermon prepared; would have liked to welcome
u in diff context bt not possible; all Israel ^{feels} one
to old/new memb: action over there affects us here re:
our positions, security are interdependent
collective responsibility: money to UJA, Bonds, Red
grateful fr outpouring bt must give
listen to news attentively; catch bias
volunteer personally to help in offices, phones, ^{mail}
understand that we central only to ourselves
New memb are welcomed into family that cates fr @ other
& hope gd, meaningfl relationship fr yrs to come

Spirit of occas & need re Assoc Ref R statement:....

Heb. Tab., Erev Succos; Wed Eve., Oct. 10, 1973.

The Association of Reform Rabbis

OF NEW YORK CITY AND VICINITY

SUBJECT: MIDDLE EAST CONFLICT

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The members of the ASSOCIATION OF REFORM RABBIS OF NEW YORK AND VICINITY, representing major organizations and more than 150 congregations of the greater metropolitan area, unilaterally state their concern for the safety of the State of Israel. We express our abhorrence at the sneak attack by Syria and Egypt against the forces of Israel; in the name of basic human concerns we ask for condemnation of this action in the forum of world opinion.

As Jews, as leaders of the Reform Jewish movement, we seek the viability of the State of Israel. We urge all of our members and friends to give of their blood, skills, money, time, effort and devotion to help our brethren now locked in a life and death struggle. The aggression on the part of the Arab States and their vitriolic attack against Israel in the United Nations can not be condoned. We speak out in behalf of Justice for the cause of the Israeli.

We urge our Reform constituency to support the struggle of Israel by every means possible. The act of war, begun on the holiest day of the Jewish calendar, is not a matter of oil companies, energy crisis or political gain but represents a ruthless disregard for the religious sensitivity of our people, a desire to kill for the sake of maiming a young and dynamic nation, to undermine western influence in the Middle East. These are the realities and we call on a united New York Jewry to express their concern in this matter to their elected officials on every level of government. Our aim is peace but not at the expense of our integrity, honor or faith. The sentiment "Am Yisroel Chai", The People of Israel Will Live, today becomes the motivating force in our lives!

Rabbi Gunter Hirschberg
Vice-President

Rabbi Daniel Fogel
Secretary

Rabbi Robert L. Lehman
President

HEBREW TABERNACLE CONG.
605 West 161st Street
New York, N.Y. 10032

MEETS THE SECOND TUESDAY OF EACH MONTH, OCTOBER TO MAY INCLUSIVE, AT 838 FIFTH AVENUE, MANHATTAN

I'M DREAMING OF A WHITE YOM TOV

Color the High Holy Days white. *Downy?*

White is identified with Purity. The New Year is the time to cleanse ourselves of the stains of our past flaws and failings. We set apart these days to purge ourselves of accumulated moral pollution. "'Come and let us talk this over,' says Adonai. 'Even though your sins be scarlet, they can become as white as snow.'" (Isaiah 1:18)

① White is identified with Holiness. The New Year is the time to put aside our pre-occupation with things material, and look to our spiritual selves. We try to achieve Holiness in the Jewish sense of Setting Apart these special days for soul-searching — of Separating ourselves from what we have been, and turning towards what we might be. Symbolically we seek to join ourselves to the angelic hosts who 'clothed in white' proclaim God's Holiness.

White is identified with human Morality. The New Year is the time to confront Life and Death. A Rabbi's disciples once asked: "When is the proper time for a person to repent?" He replied, "One day before his death." Puzzled, they responded, "But no one knows the day of his death!" "Exactly," the Rabbi agreed, "Which is why we must repent every day of our lives, never knowing which day will be our last." During the High Holy Days we face the fact that we are one year closer to our death, which in Jewish tradition is associated associated with the color white — the color of shrouds.

② White is identified with Freshness. The New Year is the time of new beginnings, of new hope. We dare to venture down ignored pathways. We summon courage to try on something in the latest style — or something old we have previously shunned. "May your clothing always be white!" (Ecclesiastes 9:8)

White is identified with Peace, Mercy and Pity by

the Jewish mystics, all appropriate themes for the High Holy Days.

This is why we will dress our Torah scrolls in white mantles. This is why the Bimah flowers will be white for Yom Kippur. And that is why your Rabbis and Cantor will be wearing our white robes.

May you and yours celebrate Rosh Hashana, Yom Kippur and the days between as a season of Repentance and Renewal, and may you be blessed with a New Year of Life and Fulfilment. "Many shall purify themselves and make themselves white." (Daniel 12:10)

—————
The New Year is a time for reflection. We each have much to reflect upon.

The New Year is a time for examining our deeds of the past year — what we did and what we failed to do. We each have much to examine.

The New Year is a time for honesty — with God and with ourselves.

The New Year is a time for looking forward, for planning our future based upon our honest reflection and examination of the past.

May we — as individuals and as a congregation — truly use this High Holiday season as it was designed by our ancestors, that from our self searching will emerge the growth and the change which will make it a New Year of happiness and fulfillment for all of us.

On behalf of Rabbi and Mrs. Martin I. Silverman, Cantor Howard M. Stahl, Mr. and Mrs. Norman M. Paul, as well as Bailey and myself, may I wish you and yours God's choicest blessings in the New Year.

Bernard H. Blom

1973 - 221e x2e

G. K. Aronowitz
 Dorothy Simon Arensberg
 Seymour Ast
 Reuben Becker
 Rosalie Finkelberg Bender
 Anna Benjamin
 Mae Berliner
 Eva Lavine Bernstein
 Max Blacker
 Frank Robert Bloom
 Fanny Gross Bollt
 Jacob M. Bollt
 Edith Bookstein
 Hon. Isadore Bookstein
 Jay Breslaw
 Fanny Cohen
 Frances L. Cohen
 Julius Danzig
 David Dembo
 Emma Drooz
 Lena Drooz
 Israel Elitzer
 Philip W. Fenster
 Bertha Lena Freed
 Ruth Weisz Friedman
 Sayde Frisch
 Joseph Getz
 Dorothy M. Goldman
 Charles Grosberg
 Mona Karen Grosberg
 Calmon P. Heller
 Dora Koblenz Holland
 Lillie L. Hyman
 Rebecca Jaffe
 Rose Karp
 Regina Keller
 Alfred Kessler
 Lester Kirchenbaum
 Nathan Koblantz
 Abraham I. Koblenz
 Samuel Kolker

Dr. Harry A. LaVantine
 Mildred Levine
 David Madison
 Florence Medwin
 Tinie Mendelsohn
 Walter Moos
 Fred Muhlfelder
 Edward Opel
 Julius Paul
 Howard Charles Peck
 Harry Reiter
 Bernard Rheingold
 Rose Richman
 Sadie Rosen
 Max Rubin
 Arnold Sanders
 Robert A. Sanders
 Samuel Schalit
 Joseph Schleider
 Etta Adels Segel
 Eugene Shaffer
 David I. Silberg
 Dr. Edmund G. Silverman
 Julia Silverman
 Lillian Simons
 Leigh Spencer
 Gerson Steinhaus
 Erna Stern
 Grace Aronowitz Strasser
 Louis I. Swartz
 Mollie Swartz
 Marion Swire
 Lillian Thorne
 Morton Victor
 Joseph Wasserman
 Ida Weiner
 David Weiss
 Maryann Weisberg
 Eva Weisburgh
 William Wennar
 Lena Winick

BULLETIN MAIL

Announcements printed in the Bulletin are of interest to the entire congregation. Much of the material has time value. If copies of the Bulletin are not being received while timely or in the event of a change of address, the Temple office should be advised immediately.

Seats will be available to all throughout the day of Yom Kippur.

DRIVING TO THE TEMPLE

Do members of the congregation intend to drive their cars to the Temple these High Holidays? To reduce the traffic congestion and parking problems, it has been suggested that arrangements be made to ride with friends. There is plenty of parking space and both sides of Academy Road will be available; but it would be so much more comfortable if the number of cars were reduced by half. Why not make a phone call now and arrange a car pool for Rosh Hashono and Yom Kippur?

PREPARING FOR THE LATE SERVICES

There are many tasks to be performed in the brief intermission between the early and the late services on the eves of Rosh Hashono and Yom Kippur. The Sanctuary must be aired and tidied up; the parking lot emptied.

All who attend early services are asked to exit promptly at the conclusion of services so that these tasks may be completed. Those who attend late services are asked not to arrive too early.

HOLIDAY CLOAK ROOM

Space provisions have been made for cloak room facilities in the religious school wing of the building during the Rosh Hashono, Kol Nidre, and Yom Kippur services. The religious school entrance should be used.

CHILDREN'S HIGH HOLIDAY SERVICES

Special children's services for Rosh Hashono will be held on Thursday morning, September 27, at 9:30. Children's services will be concluded by 10:15 a.m.

Yom Kippur children's services will be conducted on Saturday afternoon, October 6, at 2:00.

Guerrilla Office in Berlin Angers Jews

TX 24/73
Special to The New York Times

BERLIN, Sept. 23—The opening of a Palestinian guerrilla mission in East Berlin and other undercover Arab activities have stirred a furor in West Berlin, particularly among the Jewish population.

In a passionate personal appeal to Erich Honecker, the East German party chief, Heinz Galinski, head of the Jewish community in West Berlin, asked the Communist leader to reconsider granting the Arab guerrillas formal accommodation.

"Every German Government must bear moral and political responsibility to ward off attacks on those who suffered from the criminal actions of earlier German regimes," he said.

Mr. Galinski and other German and Jewish leaders expressed suspicion that the Palestinians would use their mission in East Berlin as a base for terrorist activities in the West.

The guerrilla group, the Palestine Liberation Organization,

opened its office earlier this week on the basis of a formal agreement reached in August between Mr. Honecker and Yasir Arafat, the guerrilla leader. It is the first such official guerrilla mission established in an East bloc city.

Its purpose, according to an East German announcement, is to increase solidarity between the East Germans and the guerrillas "in the joint struggle against imperialism and Zionism and for social progress." Through the liaison office, the Arabs evidently hope to intensify military and financial support from the Communists.

Mr. Galinski recalled that two weeks ago the Israeli stand at the international radio and television show here was blown up in a bomb attack. He linked the assault to the Arab guerrilla activity in East Berlin.

The Jewish leader, who described the guerrilla mission in East Berlin as a violation of the four-power agreement aimed at easing tension over the city, indicated he was disappointed in the Western Allies.

In an interview, he said that he "could not understand" why the Western powers had not taken up his suggestion of protesting the East German move to the Soviet Union. Mayor Klaus Schütz of West Berlin backed up Mr. Galinski in a television address, declaring Arab terrorist activity was "intolerable."

"I talked to the Americans, to the British and to the French," Mr. Galinski said, "but all I heard was, 'What can we do?'"

The Berlin pact, signed by the Big Four, calls for the elimination of tension and "the prevention of complications."

American diplomats said that the West was "watching the situation" but had not yet taken any formal steps.

According to West German information, the Palestine Liberation Organization's office was set up in a high-rise office building in downtown East Berlin at No. 6 Fischerinsel. The head of the mission was identified in a news report as Nabil Kalilat.

THIS MOVIE IS A LIE!

The RKO Coliseum, along with some twenty-five other theatres in the metropolitan area, is currently exhibiting the motion picture "Badge 373".

The film studies an incident in the career of a New York detective, a character based on the life of Detective Eddie Egan (the subject of the hit "The French Connection"). The plot is so simple and stupid it is not worth going into. But its treatment of Puerto Ricans is so racist and so damaging that we feel the picture must be stopped.

Puerto Ricans, referred to by the hero as "spicks", are pictured as dope addicts, prostitutes, as people who have ~~neither~~ the dignity or courage which we as a people really have.

Within the frame-work of the film, the Puerto Rican independence movement is pictured as a movement which depends financially on drugs and prostitution, two of the most vicious exploitations which our people face.

Scene after scene insult our culture, make fun of our people, defame our movement. Nothing is said about the dignity of our people ~~the~~ richness of our culture and history, about our attempts at self-betterment through education...nothing that is constructive, nothing that is real.

Detective Eddie Egan, a sadist, a maverick, a man whom the Police themselves reject, is not only seen as a cop but as a super-hero. Our community knows that there are many Eddie Egan, that there is police brutality. But Egan is not a hero; he is a criminal.

And our community is aware of the roles of traitors, like Felipe Luciano and Pete Hamill (the "friend" of the Puerto Rican people) who have made possible this insult to our people.

But we are not surprised. The media, especially television and the motion picture industry have long painted a distorted picture of Puerto Rican and of Latin people in general. They do not speak of oppression, of the filth and ugliness in which we are forced to live, they do not speak of the reasons behind drug addiction and crime, they do not speak of the deportation of Latin American peoples by the hundreds. They only speak of racist and distorted images... and we say that that kind of treatment must be stopped.

We have only one demand: that this picture be removed from the screen immediately and we will picket and demonstrate until it is removed.

Latinos Unidos de
Washington Heights

ESTA PELICULA ES UNA MENTIRA

El RKO Coliseum junto a otras 25 salas de cine en el area metropolitana de N.Y. esta exhibiendo la pelicula "Badge 373".

Esta pelicula trata sobre un incidente en la carrera de un detective niuyorkino. El personaje esta basado en la vida de Eddie Egan (el sujeto de "The French Connection"). La trama es tan simple y estúpida que no vale la pena ni discutirla; pero el trato hacia los puertorriqueños es tan racista y dañino que requiere el paro inmediato de esta pelicula.

Los boricuas a quienes el "heroe" llama "spicks", son presentados como adictos y prostitutas, como gente que no tienen dignidad y el coraje que nosotros como pueblo de veras tenemos.

Dentro de toda la basura de la pelicula el movimiento independentista puertorriqueño es proyectado como un movimiento el cual depende financieramente de las drogas y la prostitucion, dos de los vicios mas grandes que estrangulan a nuestra gente.

Escena tras escena son un insulto a nuestra cultura, se burlan de nuestra gente y difaman a nuestro movimiento. Nada se dice de la dignidad de nuestra gente, lo rico de nuestra cultura e historia, de la lucha por nuestro mejoramiento a travez de la educacion... Nada es constructivo nada que sea real. El detective Egan es un sadico, un buscon y un racista. Nuestra comunidad sabe claramente que hay muchos Eddies Egan en las calles y sabe lo que es brutalidad policiaca. A Egan lo proyectan como un Super-heroe, cuando en realidad es un criminal racista.

Nuestra comunidad conoce el rol de los traidores como lo son Felipe Luciano y Pete Hamill ("El amigo de los puertorriqueños") quienes hicieron posible este insulto contra nuestra gente. Pero no estamos porprendidos. Los medios de comunicacion, en especial la television y la industria del cine desde hace tiempo viene pintando un cuadro distorcionado y humillante de la gente latina en general.

Ellos no hablan de la opresion y la suciedad en la cual estamos forzados a vivir. Ellos no hablan de los cientos de trabajadores Latinoamericanos que estan siendo deportados. Solamente hablan de racismo, distorcionando lo bueno nuestro... Y a este trato demandamos a que se le ponga fin. Tenemos solamente una demanda : Que esta pelicula sea removida inmediatamente de las pantallas de cine. Siquieremos manifestando nuestra protesta en la linea de piquete hasta que esta pelicula racista sea suspendida.

Latinos Unidos de
Washington Heights.

Friends, I remember ~~the situation when~~ ^{when}, as a child, ^{participation in} these holydays always brought with ~~them~~ ^{it} an added element of awe, ~~of personal participation~~, perhaps ~~even an element~~ ^{There was even} of a twinge of fear. The situation was one ^{probably} duplicated in the lives of many of you. In the town where we lived, when I was a youngster, going to the Synagogue was accepted and expected as a matter of course. At the same time, on the holydays it was incumbent upon me to ^{pay a special} visit to my very old great-grandmother, who ~~happened to live~~ ^{also} in our ~~town~~ ^{city}. My parents gave me a gift which I had to bring her; I remember ~~it~~ quite clearly that I had to make my way to the women's gallery, there had to find the little old lady, ~~give~~ her my gift, permit ~~me~~ myself to be squeezed and full of having met the terrors of the unknown, finally being allowed to escape, ~~to~~ ^I fled down the stairs again and ~~then~~ to rejoin my friends who were making "unholy" noises outside the Synagogue. All this happened perhaps 35 years ago; I see it in my mind's eye as if it had been yesterday. Of such memories a life is forged, an attitude maintained, loyalties fostered, respect ^{implanted} ~~engendered~~. Of course, I have many other memories of that and other Synagogues but in that one memory there is contained an entire outlook on life: it was proper to go to Synagogue, one showed respect for elders, one's own were not forgotten, women sat upstairs and separate from the men, and it was not the usual procedure for a boy to go there; of course, I would rather play but certain things had to be done first!

Do you ^{also} have ^{personal} ~~the same kind of~~ memories of the Synagogues in which you grew up? As you bring them forward from the dark recesses of your minds can you ^{appreciate} ~~see~~ them still? Can you visualize the times of good and trial you spent there? Incidentally, ^{is your} ~~are these~~ Synagogues still in existence, ^{in its original state} ~~physically~~? Or, have ^{it} ~~they~~ been rebuilt ^{or} do you perhaps have a picture of your House of Worship; one that was taken by a neighbor or friend or from a newspaper, a picture taken for no special reason of purpose but now the only link you retain to the past. Often, when I leaf through the pages of the [Universal] Jewish Encyclopedia I see there pictures of the great Synagogues from all over the world: Prague, Frankfurt, Worms, ^Vienna, Warsaw. I can not help but reflect: their archi-

5. This, dream...
 texture is magnificent but what of the people who inhabited that edifice, who made them come alive? What of the other children who went to visit their grand or great-grandparent and what has become of them, ² ~~and~~ What ^{was} ~~shall~~ be the measure of their tears, their anguish, their hurt over the past ~~four~~ decades?

All of these reminiscences are brought to the fore, of course, because this evening we observe Kol Nidrei, in this House of Worship, for the last time. The question that comes to mind is very simple and yet forms the essence of our reason for existence: what memories do our youth ~~of the past~~ have of this Sanctuary, which has served us ^{well} ~~here~~ for so ~~many~~ decades? ^X How many B'nai Mitzvoh have stood on this pulpit and how many of them were faithful to the intent of the day; ~~and~~ how many are lost to Judaism? How many of our own youngsters were married here, how many of their children did we name within these hallowed walls? ^{But not only yth - but of the adults?} How many prayers did we read ^X here for you and your dear ones asking Divine intercession in behalf of the sick, ^{2. Joy / Sad, Hope / Despair - shared.} ~~and dying?~~ How often have the several rabbis and cantors who have served this community and congregation ~~officiated here at the funeral of an esteemed member, donned the black and soffer robes, to ascend the pulpit in order to officiate before the bereaved family of a member or friend~~ of the congregational family! Cantor Ehrenberg, to whom this Synagogue represents a life time of service, has been here for 30 years and I have been here for almost 17, ~~and~~ we can look about us and see the pews, visualize the faces now gone, recall the events of the past and know that here, in this Sanctuary which has now entered its final year, that here we have seen history made, ~~and~~ ^{link} we have lived here the events of the past which ~~bring~~ ^{link} us to the promise of the future.

I can only tell you that you are indeed a fortunate congregation. It almost defies description and I do not want to go into elaborate detail now, ^{but I can vouch} ~~what~~ by the several past presidents, ^{but in particular} by your officers; by your President,

^{for the} dedication and devotion has been evidenced by your officers; ^{now as well as} by Dr. Hamburgh, ~~and~~ by your Vice-resident, Mr. Winter, ~~in particular~~. They have spent hour upon hour in your behalf, striving to attain that degree of right ^{which was and} ~~degree of right~~

^{is a necessity:} ~~and merit in order to obtain the~~ new Temple at 551 Ft. Washington Ave, at 185 Street, ^{As a result, we will} ~~so that we might~~ continue as a viable congregation in the community. It was not an easy task; their patience, their skill, their ^{clear to obtain the new} ~~concern for what this~~

①

are resp
equally

Traditionally, of course, the Synagogue has fulfilled a three-fold function: House of Worship, Study and Gathering but it would seem to me that in terms of our needs, and in the context of our time and this occasion, the new House of God must also function as a Keeper of Tradition. But this does not refer to the reminiscences or flights of nostalgia so prevalent today which are for the most part self-defeating. In our time, symptomatic of our era, nostalgia and tradition run the broad gamut from fashions to musicals, from play revivals to books on ~~Saturday Evening Post~~ covers. As if seeking to retain our own - elusive youth we yearn for the past ~~not realizing~~ ^{forgetting} that the past ~~can~~ ^{was} never as good as we would like to believe. But ~~our~~ ^{the} tradition is not understood in this context at all! We do not yearn for the "good old days" but seek to be inspired and to learn from that core of courage and faith ^{of the past} which has brought us to this day. ^{Rec. we used to get from our hand} We look for the men we need to lead us. Where is even the approximation to greatness? [Nixon?] Can you imagine an Amos going into seclusion in the heat of battle and controversy? Can you imagine a Jeremiah wire-tapping his scribe Baruch in order to ascertain his loyalty? ~~in the face of adversity?~~ Would a Job understand the dumping of wheat and other grain by his country in order to maintain a high level of prices while literally millions languish in famine in Asia, India, Africa? Would the Psalmist not affirm the question of Cain: am I my brother's keeper? ^{not how to not expect to know it - hope if his name} ~~with all the indignation, scorn and poetic justice that his soul could muster?~~ Can we do any less? Judaism is not an empty shell, ^{Kreishy should know} not a convenient designation to put on or to take off when ones whim desires. Judaism is a heritage of thousands of years, of untold achievements and frustrations, of hurt and anguish and tears as well as of laughter, trust and nobility of soul and ^{for us} all come together in the great adventure before us as a religious community, ^{our} and a New House of God, which we must designate as a Keeper of the Tradition, ^{is unlimited in time + space + extends} ~~which stretches~~ from before Solomon's Temple to Jerusalem, to Javneh, to France, to the Sephardic countries, to Eastern and Western Europe and by way of Kristall Nacht to 161 Street and now beyond! Our response is not only in material terms but in the context of the spirit, of the heart, of the deed because only by virtue of what we ^{Jewishly speaking} ~~are~~, knowing from where we came, can we create a House of God worthy of the

That is
future. How ~~shall~~ the next generations ^{v. should} view us when it comes time for them to have memories of ~~our kind~~ ^{us} and our ~~time~~ ^{era!}.

Finally, ours must also be a House of Faith. Again, not only and not exclusively a House of Faith in the theological sense, vital as that may well be, but, rather, a faith which grips its people with a belief in the possibility and potential of the future. ~~We can not even grasp the meaning of doubt; we know, we have the faith to believe, that we shall succeed!~~ Timidity, caution, fear: these words are not even in the dictionary. Strength, courage, vision ~~and surety~~, these are the basic elements which characterize our vocabulary. And the faith of which I speak, again, is not in the abstract or something transcendent or too vague to even be linked with the reality of our needs. Indeed, we must decide whether our faith shall ~~safely envelop~~ ^{comfort} us in our new Synagogue or whether it will ^{also} stimulate us to activity and participation in the world outside, as was our tradition in the best days of Jewish history. Will our new House of Faith represent ~~our~~ ^a smug and complacent ~~ones~~ ^{Jews} or will it represent a leadership of laity and clergy which shall come to grips with the issues of our time? Last summer a movie allegedly racist, ^{"Badger 373"} was playing at RKO on 181 Street; on one evening 150 Hispanic men & women picketed and protested. I wonder if you would join me in such a demonstration, as a group, representing that beautiful new white building up on the hill, if the blatantly anti-semitic ^{C. Sugarman} "Shylock" would play there, or perhaps a Passion Play were presented locally, or some other such opportunity for protest would present itself. I ^{see} ~~want~~ our faith ^{relationship to the} ~~to flourish in the~~ new Temple as a matter of personal concern, ^{in that is faith} ~~on a personal level~~, where the spirit of man is ennobled outside as well as inside the hallowed walls. On a night such as this, taking into consideration what confronts us, the Jew can prevail only if and when he realizes that his ~~place~~ ^{duty} here is not a mere token gesture but ^{one of} ~~a duty toward~~ ^{and involvement} commitment and participation. My degree of faith asserts that ^{Judaism need not be} ~~A~~ will not be impersonalized but, on the contrary, ~~will see to it that~~ I will be counted, ~~that~~ my voice will be heard, ~~that~~ my new Temple of Faith will be at the very center of my moral universe. Tonight I pray that you will join me not in the abstract but in a genuine sense of dedication to make our faith come alive.

^x ~~but~~ Lib Org being granted offic status in Germany, ^{all} ~~please~~

My friends, we are faced with a unique opportunity not only to move/phys-
 ically but to sponsor a spiritual change, to feel an emotional leave-taking,
 to participate in a psychological rebirth. In short, what will the new Temple
 mean to those of the future? Only what it will mean to those of us who will
 make the change next year. And in this context, we echo the words of Amos who
 in his day was faced with anxiety, mingled with the hope of faith, and was moved
 85^u to say: "The world hungers, but it hungers not for bread, nor will its thirst
 be satiated by water; indeed, its hunger will be stilled only by the word of
 the Lord." [May this be our sacred task as well in our new home and thus be a
 source of life to those who will come after us. One day they will reflect on
 what we passed on: ^{a living dynamic faith} ~~the word of God~~ in a new Sanctuary, part of an old and
 meaningful ^{heritage} ~~tradition~~, rooted in a ^{tradition} ~~faith~~ that shall never fail or ever falter.]
 ✓ May the hunger of our time be stilled, at least in part, by what our hands
 shall create in the days to come. ^{new} This new year of 5734 will surely be a
 good year for us all and our ^{new} House of God ⁱⁿ will be inscribed in the Book of Life.

Amen.

x ps. 90:17
 establish work

Heb. Tab., Friday eve, Oct. 5, 1973.

KOL NIDRE

INTRODUCT

A General

- 1 story told of Ch financier who came to US, astounded at hugeness of NY & soon fell into habit of ask
- 2 how much is it worth, how much are u worth?
- 3 always felt story apoc since Oriental not so blunt bt while quest not polite, certainly valid. ^{indicative of state of mind.}

B Specific

- 1 same quest applic to us in our partic setting ths spec eve, as we gathered to examine ourselves in relation to our families, friends, community, Judaism
- 2 bt, of course, question which always come back to: how much are you, (am I) worth; what is my value
- 3 answer to ths quest nt only ~~worthy~~ fr its own sake bt has direct applic to Bk of Life ar which centr our prayers & supplic at ths awesome time of yr.

BODY

A FAM/FRIENDS

- 1 suppose most of us are evaluated by way we are seen in relationship to fam & friends; ths obvious and includes wide circle.
- 2 we are seen then as gd providers, as one who manages well ways of household, husb who provides opportunity for family in terms of vacation and education, who will spare no effort to provide comforts we deem nec
- 3 ^{wife: sewing, cooking, mending} was often amused by these charact espec in Ment Hlth Clinic; descript of husb as "gd prov" & fath as "gener wth charge acct's" & then ^{they} wonder what trouble was!"
- 4 these indiv ^{"gd work"} never spoke of person who was at center of contro~~rov~~ as one who gives unstint of his time, his effort, his energy
- 5 despite all of the comfrts avail to fam, no one ever mentioned closeness, love, warmth, feeling bt it is precisely on that aspect we should dwell when today we ask: of what value are u, what are you worth?

B COMMUNITY

- 1 there are others, of c, who would rather see themslv in a larger context; everth guard nt to fam/f bt to outside forces where prestige, power, fame are centr
- 2 ths concerns indiv ^{in whom does open to deferred to know} ~~who has proper credit cards & know how to display them~~, who is seen in right places, & rep correct & prestigious business firms
- 3 ths man or woman who is aware of community needs, who sits on various Boards, who is well read on diff pts of view and is able to speak well of them, who believes in causes & ideals bt only in the abstract!"
- 4 again: how much is he worth, what his value? Superfi a ~~grd~~ deal bec people are impressed by outwards sign of power bt ths not at all our concern here & now!

- 5 what we are looking for when we ask value of a man is his degree of involvement, what he gives of himself and whether he has immersed himself in the real needs of his time and place, *willing to get hands dirty.*
- 6 if man can't do that or will not do it vis-a-vis his comm, his world, of very little value or worth

C PERSONAL

- 1 it all comes back then to how we see ourselves, what our sense of worth & values is, the kind of image we want to create, nt to impress bt to represent who & what we are
- 2 story of widower in Fla: toupe, cloths, etc & strain so he dies. To Gd: very unfair, why did u take me just when beg to enjoy myself? Ans: did not rect u!
- 3 that, of c, is basic: must be able to be recognized fr what is true, vlud, correct; are asked to evaluate fr Bk of Life, fr Gd to Judge & recognize us; essence of our lives, charact, integ, depth, what is inside
- 4 what we really ought to do is stand on spirit "tip-toe" to reach upward; as many athletes do: to ~~xxxx~~ loosen thr muscles in order to extend thr reach so we to become more mobile upward for all ths holyday represents.

- 5 it is nt just another service, it is RH, beg of 10 days, culminate in YK; what are u worth, what yr val is rock-bottom question fr ths time & place

CONCLUSION

A General

- 1 ultimate purpose fr man then is nt simply to create a self-satisf culture of comftr, leisure & fun; how we impress others of fam, friends or community
- 2 rather, whether we have brought ourselves closer, as an indiv, as a person, to nobility of divine image whether we willing to extend reach, make effort to stand on tip-toe as ths seasn of yr demands.

B Specific

- 1 u all know story of r who full of tears on deathbed. All life tried to change world, my co munity, my fam bt only now do I realize should have spnt my life in order to change myself
- 2 that message fr us on erev R.H. Nt to let ths oppo pass by bt to change ourselves, so as to derive mean ingfl answers to basic quest: what am I worth, of what value am I? to myself, to others, to Judaism.
- 3 much of "gd" fr ~~yr~~ to come will depend on ths answer.

Amen.

and all of us

CE, MAX H. & family & friends

Heb. Tab., Wed Eve., Sept. 26, 1973; EREV ROSH HASHONO

YK: YISKOR: 1973

Friends, I suppose that I am one of the few naïve individuals remaining who actually believes that most sports are honest, fair and above-board. And yet, in the year of Watergate, I suppose one should no longer be surprised at anything! In this context one of my last few remaining illusions was destroyed just a few months ago relative to an event which took place in Akron, Ohio. I am referring to the soap-box scandal; the event is for kids, mostly boys. Any youngster can build a box, fasten wheels to it and scoot down an incline. Out of this modest beginning evolved the soap-box derby now held annually in the mid-West; youngsters, mostly pre-teens, from all over the country participate. But now even that innocence has been defiled; what is the world coming to? A youngster had cheated by fastening a magnetic device underneath his little cart; he thus ~~accentuated~~ ^{accelerated} the pull of gravity as he went downhill and, of course, won handily. *We have all become*

7. " come immun~~ed~~ to cheating in boxing, racing, football but a soap box derby is really too much. But just at the point when the shock of this disclosure had sunk in, already dulled in its effect by many of the other disclosures which have made this year so unusual, a second bombshell: the boy had not fixed his little cart on his own, ^{indeed,} the inspiration to cheat and the manner in which to do it had come from his uncle. I suppose we should be satisfied that it was not the father or the mother but ^{for anyone} to lead a 12 year old boy into such temptation, into such a situation, is beyond comprehension. It is a small step, it seems to me, from doing anything however underhanded to win such a kid's game to do anything, however illegal, immoral and unethical, to win an election, ^{burn a woman/stove} ~~swear~~ a man, destroy a country. (Oostin)

Now, my friends, I am certain that all of us have been influenced by one person or another, some relative either close or distant, to do certain things; it is all a matter of what our heritage is and what we choose to ex-

tract from it. In that sense I really feel ^{so} sorry for the 12 year old from Akron, Ohio; what a gift of heritage ^{he} received from his ^{uncle}! Now, you may not know it but I ^{also} had an uncle ~~once also~~ and I even had an aunt; neither one made it to Akron. As a matter of fact they never made it to America; my uncle ~~was shot just shortly before the end of the war~~ and my aunt, together with her ~~husband~~ and two of her ~~three~~ children, perished in some unknown concentration camp. Both uncle and aunt left me a heritage ^{but none of that little}! Not everyone has uncles and aunts, of course, but we all have parents and grandparents. ^{how} This ~~time~~ of Yiskor is the time to remember and to recall just what they left us, what their heritage is to us. Without knowing the history of each one of you in detail, I would venture to say that in almost every instance the heritage is quite different, ~~the~~ reverse, of the heritage of cheating, illegality, unethical conduct and deceit as was practiced by this uncle in Akron.

There is such a thing as passing on a heritage of worth and value; most of us do not have to look very far in order to find it. We remember our parents who gave us so much; a father who gave us the opportunities we cherished and a mother ~~her~~ who gave us far more than the gift of life in warmth, belief, trust. We remember a father taking the time to teach, to share, to try to ease the burdens of growing up and we remember that his joys were ours and his sadness was ours as well. What greater memory is there than a mother's look of love, ^{her} ~~and~~ touch of gentle concern ^{or a} ~~and~~ kiss ² ~~of being one?~~ It ^{is} ~~was~~ a heritage of strength and building and sharing ~~and courage~~ and the straightness of the path to be travelled was obvious! And ~~what~~ of a husband and wife? Those who met in the natural course of ~~event~~ ^{they} during the days of their youth ~~and~~ built for themselves a life of security, comfort and mutuality. ~~In the days that~~ ^{As} we grow older we tend to ~~forget~~ the days of the early struggles but they were a part of all of us; ~~the~~ gathering together of little pieces of possessions which made out of ~~the~~ two distinct personalities a whole. The years accumulated ~~and~~ the possessions became more bulky but it was all one lifetime ~~from now on~~ with all of the trials and tribulations, the joys and ~~the~~ laughter, which shape the destiny of a family. The founding

of a home and family, the establishment of a business, the start of a professional career, the sharing in the process of growth: all these ~~are part~~ ^{such} ~~of the process of remembering~~ ^{course} and the memory of support that one gave to the other is something to sustain and ennoble ^{us} now and always. It is a heritage of unity, of belief in one another; it is not the winning of a contest at the expense of someone else!

But let me become more personal again. I mentioned that I had an uncle also, as well as an aunt. What kind of a heritage did they leave me? I knew my aunt more ^{than} the uncle but both are mostly images from pictures and I did not know them well personally and certainly not for very long. What then is my uncle's heritage? The fact, of course, that ~~they are~~ ^{he is} no longer with us because of ~~their~~ ^{his} being Jewish. That too is a heritage; ~~their~~ ^{his} absence! We have discussed the holocaust here all ~~too~~ often; unfortunately, it is a chapter in the lifetime of our people with which we are all too familiar. This time of memorial of uncles and aunts, or whatever kind of relationship is valid, we remember those who are not with us due to man's inhumanity toward man, this willful murder of six million individuals for no other reason than the fact they were Jews. The mind boggles at the enormity of the crime; but even that sentiment has become a commonplace. But in this context I must say that I cannot understand how so many of our members and friends use the occasion of the Jewish holydays to absent themselves from religious services. It seems to me that for us who have survived, the reverse should be true: to affirm our Jewishness, which ~~was~~ ^{was} not obliterated, by going to the House of God. What so many do is a Chillul HaShem, a profanation of God's Name, considering that the Judaism for which my uncle and aunt died, is the same Judaism being used by some of us today as an excuse not to "waste" a long weekend. There is something wrong here

with the logic of our religious observance; those of our loved ones who died in the many concentration camps in Europe during the holocaust are not merely entitled to turn in their graves but to spin in them if they would know that we parade in the Catskills when we should be ~~preserving~~ ^{affirming} the very reason for

which they died. That is, of course, if they have graves, if they were lucky enough to be buried, if the graves are marked. They too have left us a heritage ⁺ ~~but~~ I dare say that ^{the} uncle in Akron and my uncle, ^{had they met} ~~wherever he went~~, would not have shaken hands with each other!

And, finally, we have a heritage in terms of this Synagogue as well. A week ago when we held our Cemetery Memorial Service at Beth El I had to note that when I came here it was ^{an empty} ~~a brand new~~ block but today most of it is filled with people we knew and liked and called our friends. We recall their faces and their voices and their smiles and we know the very distinct contributions they made to this Sanctuary. ~~and~~ In most instances we know still where they sat as we know the exact moment when news of their demise had ^{reached} ~~come to~~ us. You remember things like that when you are associated with a "family" for a certain length of time and nothing can erase the memory. We remember the heritage of simple attendance; how the pews used to be filled each and every week, as we hope and pray that they will be filled again uptown. We remember the contributions our friends made in terms of Temple activities: the adult study programs, the intellectual ~~inter~~^{er}changes, the laughter which made our getting together an ^{social} occasion of real fulfillment as we delighted in each other's company. We recall as well their participation in the activities of our congregation on a more pragmatic level: fund raising, Sisterhood, Men's Club, Parent's Association, ^{Youth Group, Hebrew Lunches;} ~~and, yes, even the loss of one of our very promising~~ ^{all too many participants} ~~are now gone.~~ We remember them ^{because} ~~all~~ and we know that they left us a ^{good} ~~as well~~ heritage: that we must do our task, that we must never be lax in our duties, that we must perpetuate the best they had to offer but now can no longer continue to bring to us. ^{we must} ~~to~~ include in our attitude of remembrance their heritage of zeal, enthusiasm and infectious vitality. ^{They have} ~~which has~~ made and have kept this Hebrew Tabernacle a dynamic congregation and a liberal community center to be reckoned with. ^{is the obligation to continue.} And, of course, their heritage is one of Jewishness as well. They came ^{to} ~~to~~ here because ^{the Syn.} ~~it~~ meant something to them. They ^{we are} ~~were~~ part of the ^{same} ~~tradition~~. ~~and we are expected to maintain it.~~ Judaism ~~which~~ does not believe in

misleading a youngster 12 years old but ~~which~~ stands in the tradition of the prophets, which knows the meaning of Torah and lives it, which affirms its Judaism even in a time such as ours. It is in this heritage that we ask you to believe and to join for we need the help and support ~~and concern~~ of each and every one of you. You have been told of the great ^{and} historic task which faces us and we ask you to support it to the best of your ability. But, even more, we ask you to commemorate with us the heritage of your dear ones for what they gave, out of the depth of ~~their~~ being for good and for honor and for blessing, should not go to waste and should have an everlasting memorial.

^{all} We were left a heritage, each one of us in his own particular way, ~~but we must~~ ^{and it must} ~~not let this heritage be lost; indeed, we must pass it on to others who will follow and let that message of present speak to those of the future with pride and with hope and with confidence.~~ It is to maintain this ^{spiritual inheritance} ~~heritage~~ that we ask your support so that the values and ideals ~~and principles~~ which make a person upright shall sustain and ennoble all the generations yet to come. Let us stand in ^{defiance of} ~~contrast to~~ the uncles of Ohio and other similar places for what we offer here is true, absolute and lasting. It is in this that we find our way of life even at the very moment, especially at the ~~very~~ moment, that, as now, we speak of death. Yiskor is a memory but Yiskor leads to life.

Amen.

above all, Yiskor can inspire us to ~~live a good and noble life.~~ ^{perpetuate the past so that}
in name of y' lord us, there will always be a future.

Ash-Tah; X/6/73 - YK.
Yiskor

ROSH HASH. IN THE MISHNAH.

INTRODUCT

A GENERAL

- 1 just ended obs of RH, surely 1 of most imp holydays & start of spec seasn of yr fr us
- 2 int to note how RH came into being, what is once wa & to what degree there is a diff
- 3 much of ths diff can be seen re Mishna, a bk which gives emphas to evolution of some aspects of our re observances; it is "in-between" bk linking Torah to Gemara, also known as the Talmud

B. Specific

- 1 in short, Mishna is a bk of legal material which discusses various vv of Torah
- 2 much of ths material, comprising disc by rabbis/tch was oral bt wth 70 & 132 CE the fear of losing the trad was paramount
- 3 thus, Mishna formulated between 160 & 200 CE; even it evolvd: had trad of Akiba & his student Meir bt our Mishna a compl by R. Judah & it is accepted as authoritative
- 3 our Mish has 6 sections of which Moed (Festiv) is 2 and it contains relev articles re RH
- 4 in sum, Mishna is that bk used by authorities to judge and teach; was basic fr X300 yrs; Gem compl 500CE

BODY

A YOMA

- 1 must digress to spk of Yoma "The Day" = Atonem bec in Mishna far more important. As we will see, Yoma linked nt to RH at all; stood by itself
- 2 laws re YOMA far more import: bec Name of Gd spoken by HP= an awesome experience
- 3 his place so vital, bec acted & spoke for people: another pr prepared in case something should happen
- 4 even anoth wife appt to him bec HP made atonement fr himself & "household" = wife; if wife d would not fulfill command of Lev 16:6. Unmarr HP could not of
- 5 pp spent on ths before ever get to RH; first wth us ~~about 1000~~

B RH TRADITIONS

- 1 most important to rememb: RH not linkd to YK bt to blowing of Shofar bec it was occas for New Moon. It has changed so that today no longer redite bless ovr NM bec it is RH; just the reverse of orig situation.
- 2 must also bear in mind that occ we observe wth Shofr relates to Lev 23:24f which call shs day of 7th mo!!
- 3 even as late as Ezra/Nehe, which is after return frm Baby exile, 1st d of 7 mo = read of Law to people
- 4 bt no mention of N Yr. All ths much later in time.

C SHOFAR

- 1 one

- 1 one issue alw part of occas was Shofr, & Mishna conc on it: quest by rabbis: blow on Shabbat?
- 2 orig blew on S bt only in Temple. Reason not that bt was work bt carrying Sh was. In Jerus, Sh in Temple! Aft destruct, blow where Court sat; later: prohib everywhere, even in Jerus!
- 3 what are blasts for Shofar? In Mishna no Shevorim bt Yevavah bt ths something we do not know; also no Tekiah Gedolah in Mish
- 4 major probl in Mish: does offic fulfill Mitzvoh? or must every man blow himself, pray himself, etc? Andw by R. Gamaliel that offic fulfills Mizv for cong! It is on ths basis that position of Chazan depends; nt of r bec he teacher rather than leader of prayers
- 5 last point: in Mishna no mention of blast aft Neilo and never came up for disc. Today: Ashkenz have 1 TG while Seph have 4 blasts: T, Sh, Teru, Tek

CONCLUSION

A General

- 1 these then some insights into RH of Mishnah; vital process in evol of our faith
- 2 RH as we know it today comes from the rabbinic Jud of thousand yrs later & finds expression more in Shalch Aruch than even in Talmud
- 3 we change over yrs bt dev & ded remains the same.

B Specific

- 1 ths is SS, a major occas in rel life of the Jew; the attend in contrast to past 2 days shows its influence changed as well
- 2 in yrs to come, among Americ Jews, will SS be obs of importance ever again
- 3 use ths occ to look back wth you, not at our lives bt at our trad in the hope for better understanding
- 4 in that sense, N Tr will be of consequence to all.

Amen.

Heb. Tab., Frid Eve., Sept. 28, 1973 (Shabbos Shuvah)

4 look back to trad - it as we evolved - for good

Friends, this morning I want to speak to you of a subject which is not strictly related to the occasion of Rosh HaShono but which does affect us in terms of our growth and strength as Jews. I am speaking especially to those who are in their last year in high school, those who are now in college; those parents and grandparents whose children or grandchildren are now away from home even in the best and most reputable ~~of~~ institutions of higher learning. ^{we} ~~All of us~~ rabbis are particularly concerned with a movement widespread in our country called "Key 73"; it is a missionary drive by Fundamentalists, as well as main-line Protestants to convert our youngsters to Xianity. I do not have the desire, and there is also no need, to overdramatize this matter; suffice it to say, for a variety of reasons, not the least of which is the ignorance of both Xians and Jews, this movement is touching the lives of thousands of our youngsters and certainly not to our advantage. This missionary attempt, in which more than 130 major Protestant groups are participating, was planned with great care in 1967; in other words, it is not a ^{spontaneous} ~~spontaneous~~, erratic, emotional outburst but, rather, a carefully planned strategy. The name "Key 73" is derived from the fact that the original meeting to set up this conversionist drive ^{took place} ~~was planned~~ in Alexandria, Va. near the Francis Scott Key Bridge. But the word "Key" also implies that the key to salvation in our time, particularly for non-Jews (and you know who they are), is only through him whom Gentiles acknowledge as god ^{but} we merely accept as one of many teachers who were part of our great tradition. The effect of this drive to proselytize Jews sifts down ^{to} ~~through~~ the youngest years, especially the pre-teens and the mode of persuasion is through the popular ^{rock} ~~pop~~ + rock music. The youngsters sing the melodies first, then learn the words but only later, when the impression has been made in a favorable setting, does the message of the words sink in and the damage is done. I would urge you all to listen to the words of "Godspell" in this setting, as well as the song "The Man from Galilee"; and have you forgotten that the musical play and movie "Jesus Christ Superstar" was built on ~~to~~ the song which came first. ^{For non-J. children these sentiments are ok, but not for Jews.} These incidents in our culture are not accidental; they are placed before

us ^{for} with a purpose. ^{inform you of} and I must ~~convey~~ the importance of this ^{issue} subject ~~to you~~,
 for the well being of our young people, ^{is affected.} on the only occasion when I know that
 a substantial number of our members and friends are in attendance. Other-
 wise, I would feel that I had not done my duty as a rabbi and as a leader
 of the Jewish community.

The ones who are in the receiving end of this onslaught are, of course,
 the young people who are away at college. Most of these youngsters ^{have} ~~are~~
^{left} ~~way from~~ home for the first time, they are psychologically and spiritually
 isolated, they are ^{separated} ~~removed~~ from the strong ties of their family and the commu-
 nity which ^{has} sheltered them heretofore; many of them, finding themselves
 in strange surroundings and unable to make ~~the~~ social, emotional and intellect-
 ual adjustments are ready prey for those who seek to implant their ^{glib} "solutions"
^{for} ~~on~~ those ^{alone} in need. All the more so, of course, this applies to those of our
 young Jewish students who are Jewishly illiterate, spiritually depressed for
 any number of reasons, ^{or} who are dissatisfied with their Jewish heritage. ~~or~~
^{Acceptance of missionary teaching occurs also in those} ~~simply but really quite complex~~, who are in deep psychological conflict with
 their parents; ^{they use conversion,} ~~and are using~~, ^{as a} subconsciously of course, ~~this~~ means of vent-
 ing their ~~hate~~ and anger at the only ones whom they know they can reach. ~~He~~
^{multiple} ~~know that~~ There have been instances of ~~mass~~ baptisms and while this is not
^{very common} ~~true~~, of course, ^{at} ~~of~~ the major educational centers along the Eastern sea-board
 you can be sure that it ^{has happened} ~~does exist~~ in the large universities in the southeast,
 the south and mid-west and very much so along the west coast where fringe
 groups seem to thrive on the insecure Jewish youngsters supported by over-
 indulgent Jewish parents.

You have no idea of the horror stories that find their way back to the
 organized Jewish community. In some universities there has been door to
 door proseletyzing. ~~where~~ The Jewish youngsters, who can not ~~and~~ cope with
 with bible-quoting missionaries, are simply overwhelmed and almost in self-
 defense accept the call to "bear witness" ^{and} ~~but~~ submit to baptism. ~~nevertheless.~~
 The harrassment is often outrageous, playing on the most primitive instincts
 of the young people and ^{The theology spawned is often subhuman. For} ~~at some schools it even came to the point where "pray,~~
^{example:}

~~ermeetings~~ were held directly in front of whatever hall or meeting area was used by Jews for their particular observances. At UCLA, our kids were subjected to such rubbish as "had the six million who died in the Holocaust become Xians, Jesus would have saved them from the gas chambers". And ~~our~~ ^{Some} youngsters, most of whom do not know any better, are often impressed by these vague generalizations which ~~often~~ ^{"instant"} offer quick cures for the ills of the world. I recall how many of our youth joined the Al Fatah branches on college campus some years ago, not because they knew what it was all about but because they had easily been ~~convinced of the plight~~ ^{influenced in behalf} of the poor Arab refugees. Here too in our situation the sprinkling of a few drops of water seems to bring peace, at least from harassment, until the sensitive youngster wakes up one morning and realized just what he has done. Then, if we are lucky, frantic calls to the rabbi or local Hillel director; if we are not so lucky, and the cases are too numerous to cite here, instances of severe depression, nerveous breakdown and suicide attempts, ~~which frequently succeed.~~ ^{At that point} We can only ~~then~~ emphasize to our youngsters that the charming roommate, or the date who has become so very accomodating within recent weeks, cannot be a friend and seek to convert us at one and the same time. They can not have it both ways! ~~those who want to convert us are not the friends they claim to be!~~ As a matter of fact we know that such an attempt is but one indication of the fact that the missionary does not love us as he claims but, rather, he holds us in little regard, and he certainly has no respect for our beliefs. Indeed, our young people must be told, [although I admit that I have not found the means of doing it,] that behind all this missionary activity there is incipient, if not open, anti-semitism and that we can surely do without!

My friends, I can not emphasize ^{it} too strongly: ~~the fact that~~ we are faced with a very serious situation and while we may feel very secure sitting within these four walls, the drive to "convert the continent" is very real. Aside from the fact that we do not hold to this arrogance of converting the continent and that it is also in violation of the constitutional principle of the separation of Church and State, the message falls on fertile ground.

The reasons, as I indicated at the very beginning, reside~~x~~ in the basic illiteracy of both Xians and Jews. B'nai Brith recently released a story where, ^{in a Jewish} in a discussion ~~between some Protestants and a rabbi~~ ^a the lay member asked ~~him~~ ^{the rabbi}:

"Tell me, ~~rabbi~~, do your people have a set of 10 ^{commandments} like we have?"

And I will never forget, ^{my own experience} when in a group of clergymen one of the priests spoke of the "ian" principle: "Thou shalt love thy neighbor as thyself" and not a single one of the other 20 men in the room contradicted him to note that the verse, after all, was not Xian but from the Book of Leviticus, Chapt. 19!

Bt we are not much better. Our recent attempt to organize a retreat in Rye, N.Y. was a dismal failure; despite letters, bulletin articles and more than 50 phone calls we could not get the necessary 25 individuals to make a week-end worthwhile! And when I had to cancel our reservations, deeply ashamed before the ~~before the~~ ^{which} head of the organization ~~now~~ stood to lose over \$300 in revenue~~x~~ because we had not met our commitment, and personally hurt because of the lack of support, the minister in charge of the Manor House comforted me with the insight: "Rabbi, I've discovered that when it comes to a choice between giving a weekend to golf or a weekend to the Lord, golf wins every time". It is a devastating commentary and of small comfort.

And then we wonder why ~~are~~ ^{our} youngsters, our children and grand-children, are affected by the missionaries; I know the answer: our Jewish kids do not know enough to defend themselves and they certainly do not have the same zeal as do their Xian counterparts. In their desire to be classified as "liberals", and to accept divergent opinions and views of every shade and color, they have allowed their mental capacities ^{spiritual commitment} (to become flabby) ^{as have the adults} and In their misguided ignorance while admitting that yes, there is One God for us all, they have neglected to ^{affirm & understand} ~~remain with~~ the differences. These differences, ^{should be basic to both X & Jew} ~~incidentally, are basic~~ but they are as little known to them as they are to the adults. The ^{issue} ~~basic fact of the matter~~ is that we can not afford to lose any of our young people, even one; ~~to such wide-spread movements as "Key 73";~~ being the ^{descendants} ~~inheritors~~ of the holocaust and its aftermath,

living in a time of ever increasing mixed-marriage, and now being threatened by conversionist groups who are well financed and well organized, we ~~can not easily counter~~ ^{simply can not cope with} such stresses and strains. We are too small a religion, group, ideology; call it what you will ^{but} ~~and~~ our survival is too precious to leave to chance. Such aggressive action on the part of the Key 73 movement requires our concentrated vigilance, our awareness of the problem and a strategy to counteract to the very best of our ability. In simple ~~terms~~: we can not afford to lose the battle for the minds and emotions of ~~our young people. They must remain our future!~~ ^{the next generation!}

What to do then? The first step is already in progress: you have been made aware of the problem; lack of knowledge will no longer serve ~~you~~ as an excuse. Secondly, please realize that we are not speaking of some mythical, vague person in some distant place; we are speaking to your young people, of your good families, with your kind of a background, ~~who, again~~ ^{for} a variety of reasons, ^{they} are susceptible to conversion as they are open to mixed-marriages. Third, try to remember that when such problems present themselves both this rabbi and others, as well as Hillel directors, are available for counseling, advice, referrals, aid. Fourth, we must resolve that this issue will not get away from us: we will talk about it, think about it, read the articles which we may have ignored so far, wrestle with it, ^{approach} ~~to~~ everyone we meet, every youngster we know no matter how much we may love him or feel that she is ^{thoroughly} ~~secure~~ because we can never ^{fully} know what is deep within another human being especially when that youngster is in a formative age and away from ~~the~~ home and family influence for long periods of time. ^{Ith:} And while this may be ~~a~~ good resolution for the New Year, its corrolary is even more vital: let us become more involved in Mudaism, in our tradition, in our religious mode of worship, in our literature, in our diversity as well as in our unity. Need I remind you of the fact that when I tried to start a library at our 218th Street branch some years ago, for the six months the library was open and surely ^{was} available at good hours to all of Inwood, ^{very} not ^{few if any} a single adult member ^{of the cong.} came or called to borrow a ^{both of} Jewish ^{books} ~~book~~; not one! In

such a setting we need not be surprised if our young people, ~~are~~ subject to the stresses and strains of Key 73, ~~and~~ often fall victims.

Let us resolve, my friends, that in the New Year of 5734 we shall ~~be~~ ^{have} ~~is~~ a different frame of ^{reference} ~~mind~~ so that our frame of ~~reference~~ ^{mind} will be more alert Jewishly speaking. The issue I have raised, on the occasion of your presence, is very real. At the ~~start~~ ^{start} of the New Year ~~it~~ is incumbent upon us to find our ^{place} ~~mark~~, to ^{affirm} ~~assert~~ our heritage, to assure the future ^{of, in terms of} ~~and if this~~ ^{time} we feel ourselves too old or even past our prime then I must remind you that the ~~issue of survival~~ ^{of} ~~as~~ Jews ^{concerns} ~~concentrates~~ not only ~~on~~ you and me but particularly ~~on~~ the young people of the congregational family, of your family, of the family of the household of Israel. ~~whose parents and grand-~~ ~~parents may not be aware of the challenge that faces us all.~~ The issue is too complex to be left to amateurs; its resolution for good depends on the effort, dedication and devotion which will ^{characterize} ~~become a part~~ of us in the New Year now begun. May it be a year of health and fulfillment for us all but, also, may 5734 assure the ^{continuity} ~~future~~ of our people and may they, without having to fear contradiction, be secure and resolute and joyous in their Judaism.

Amen.

Feb. Tgh - Frid. AOT - TX/28/73

Roch Hashomo - 2nd Bar

Handwritten note: *Handwritten note: ...*

Hub Stern - Chic.

Welcome, Good Citizen

By Lucja Swiatkowski

There is an image of the Old World immigrant getting off the ship at Ellis Island, gazing at the Statue of Liberty, and kissing the soil of America with its promise of liberty and democracy. This image affects official as well as popular behavior toward the newcomers, but few people realize that it is no longer valid.

People who emigrate from Europe to America today are no longer peasants from Italy or Poland seeking bread and land. They leave their countries for political or family reasons. Second, after Watergate, the Pentagon Papers, My Lai, Watts, and Newark, America is no longer a synonym of freedom and equality of opportunity. Nevertheless, immigration officials are still caught up in the simplified perception of eternally grateful foreigners.

How can I be probed for my belief in or support of Communism in a country of freedom of speech and belief, where the daughter of the bloodiest Communist tyrant is assured the political asylum from her own father's cronies, while a Lithuanian sailor seeking protection is kicked out of the country? Where her father's successor is invited by the President of the U.S.A. and given a King's welcome on his recent visit?

Why should I be asked whether I was treated for nervous disorders, when such people sit in the Senate of the United States? Why should I be suspect of adultery, prostitution, or trafficking in drugs, as a matter of course, just because I am a foreigner? Are Americans less prone to such behavior than others and why should I be questioned before there is any evidence against me?

The award ceremony further increased my feelings of unreality. The main speaker lamented over the material comforts and conveniences of contemporary American life and lack of concern for ethical and moral

values. Then he called upon us, the newly arrived, to recapture the strength and courage of the old frontier America.

But the characteristics thought necessary for such an endeavor were old-fashioned ones: individualism, patriotism, revival of the American challenge, selling of an American dream. They served the young country well in the past, but it's doubtful if they will serve it well in the future. So, we have to search for the new solutions to save Americans from themselves.

In the standard letter to his fellow citizens, President Nixon reminded us: "As an American, you now have the opportunity to engage in the most rewarding activity of free men: full participation in the democratic process of a self-governing people." It is an ironic comment from the man who systematically disregards Congress, intimidates the press, who is suspect of hiding the misconduct of members of his staff and maybe his own.

A little booklet I was handed on U.S. citizenship contains some more golden thoughts. It informs me that "I may think as I please" and "I have the right to try to improve my lot through various means." (Like John Dean and Jeb Magruder?) It also says that "by your vote you choose the public officers who are really your servants." (Try telling Richard Nixon that he is your servant, even if you voted for him.)

Although I was happy to receive my citizenship certificate, I resent being treated like a vacancy. How can one preach democracy, and then talk down to people as if they didn't see what is happening around them. The American dream is gone. In this new spirit, Americans should re-examine their attitudes toward foreigners in general, and the immigration procedures in particular, to catch up with the present.

Lucja Swiatkowski is a graduate student at Columbia University.

The Hucksters

4/23/73

By Theodore M. Hesburgh

NOTRE DAME, Ind.—It may be premature to try to put Watergate into any reasonable perspective. The whole country has been grievously wounded and vacillates between indignation and shock, both of which are amply fed by each day's revelation of new perfidy in ever-widening circles.

There are those who rejoice that the mighty have fallen from their seats of arrogant power, but this is an empty joy when we consider that what we have all dearly loved from our youth—our country—is what has been wounded. The malefactors, as they are caught and convicted, may be removed. The hurt remains; the wound festers; our Government is diminished and we with it, both here and around the world.

What really went wrong? Somehow the Government in Washington was handed over to a sizable group of petty men, hucksters, in fact, who were more interested in holding power than the proper use of power, more concerned with blind loyalty than integrity, more taken with images than substance, more ready to manipulate than to minister, seeking privilege for the powerful at a price rather than serving the poor, promoting lawlessness of every sort here and abroad while preaching law and order, faithless to the Constitution while raising a false banner of victorious honor.

When criticized legitimately, they attacked hypocritically from positions of power, presuming themselves to be above the law. Evidence was falsified or destroyed. Those who had sworn to uphold the Constitution flouted it. The best description of it all was voiced long ago by Sir Walter Scott:

"Oh what a tangled web we weave, when first we practice to deceive."

The American people took all too long to develop indignation. Concern was left to the harassed few who suffered persecution while seeking to expose injustice and malfeasance. It is no great tribute to the values or concern of the rank and file of citizens that it took an incredible series of the crassest breaches of public honesty and law before the country at large finally became aroused. The President should confer a medal on the judge, the Senator and the journalists who would not be cowed.

Have we become so inured to unethical behavior on the part of those who govern us that we are beyond surprise or indignation whatever the crime?

How did we come to such a sorry pass, we who prided ourselves on government of the people, by the people, for the people, with liberty and justice for all?

First of all, as a people, we grew slack in our own personal moral commitment, in so many of the ordinary aspects of personal life, increasingly blunting our total moral sensitivity as a nation. Vietnam was certainly part of it. "Anything goes if you're not caught" was another part. Shoddiness of performance, cheating on the job, lying for gain, misrepresenting a product, believing that might makes right, callousness in dealing with the poor and the powerless, suffering age-old injustices to continue, lack of compassion, disregard of conscience and persecuting without mercy those who take conscience seriously, disregard for the sanctity of life—all these failings are common enough in the nation today. Perhaps we are getting the government we deserve.

Maybe we needed Watergate to awaken us to our real crisis, which is an inner moral malaise affecting us all. Maybe we needed to see what happens when unbridled hucksterism is allowed to reign supreme. What do we do now? Here are three suggestions:

- Our election laws need thorough revision, especially as to the provision of strictly limited quasipublic funds by tax rebate or other means, elimination of private funds buying privilege, and a reduction of the time span of campaigns.

- There needs to be provision for special penalties in the criminal code relating to those acts that breach the public trust, such as political espionage, wiretapping political opponents, and surreptitious political contributions.

- We have to derive some optimism from the fact that there are many good and noble Americans in this nation, men and women of both political parties who are capable of recreating the vision of what most Americans want this nation to be. They can be enlisted and put to work, for this is a national emergency. General Haig and Leonard Garment are a good beginning. With them and other such Americans, we can begin to reorder our priorities as a nation and to regain our birthright in truth and justice.

The Rev. Theodore M. Hesburgh is president of the University of Notre Dame.

The Outrage of Wiretaps

By Ina and
Morton H. Halperin

WASHINGTON—Here in the nation's capital, having your phone tapped is a status symbol. Thus in 1969, when we began to tell friends in Washington that we suspected the F.B.I. had a bug on our phone they thought we were bragging. As the signs increased—phones often out of order, phone company trucks frequently on our dead-end street—we began telling out-of-town friends who called that the Government was listening in. They thought we were paranoid; now they are contacting us to apologize and to concede that what looks like paranoia, at least in Washington, often turns out to be well-founded suspicion.

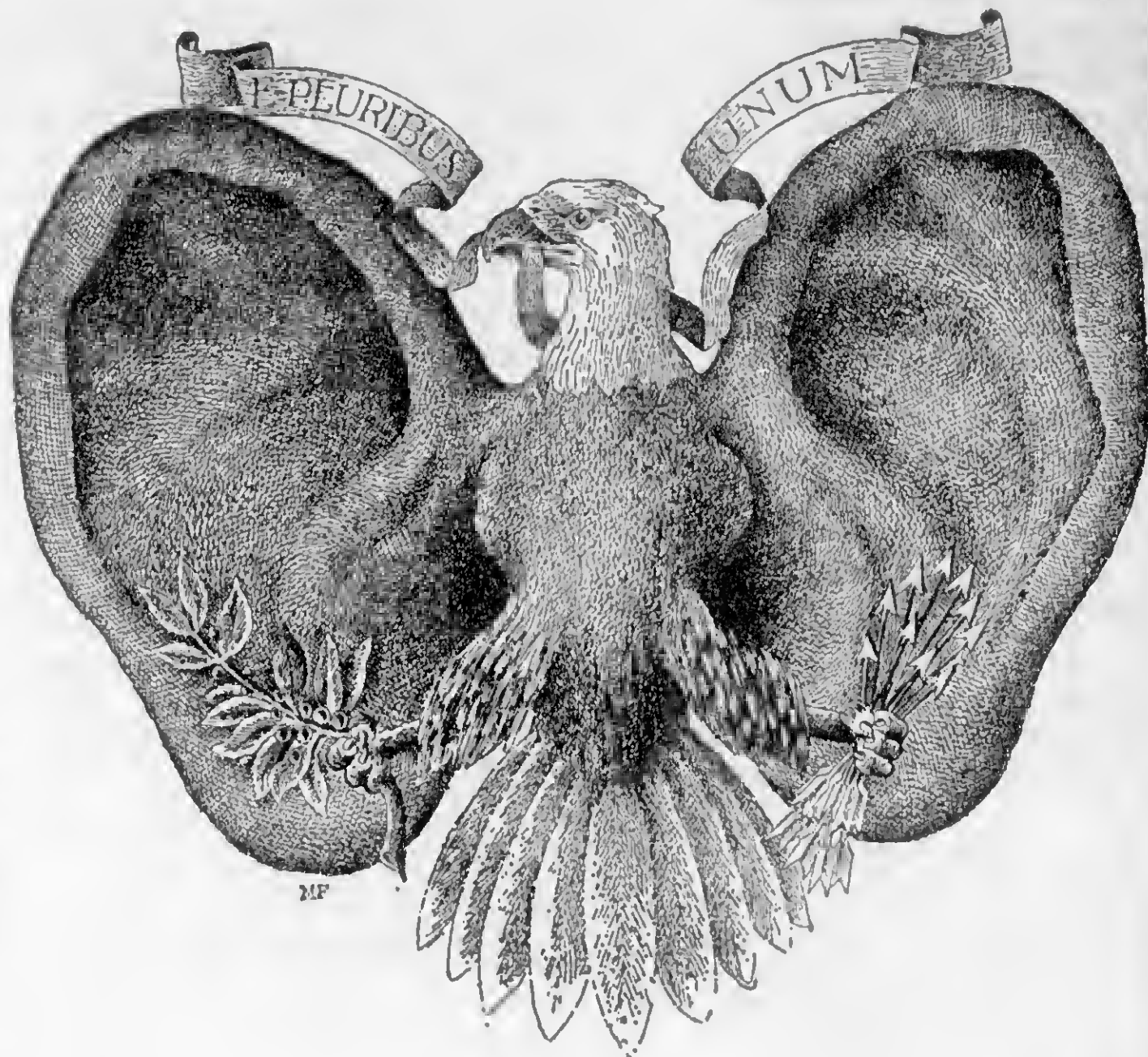
We learned through a fluke. Daniel Ellsberg used the phone and was overheard. This fact reported to Judge Byrne in Los Angeles contributed to the abrupt ending of the Pentagon papers trial. But for us the trials have just begun.

As we write, we hear on our TV set discussion of "wire men" at the Watergate hearings which prompted us to glance from time to time at our phone. We try to recall what was said on it during the eight or fourteen or twenty-two months beginning in May of 1969 when others were listening in. Nothing was heard, Henry Kissinger has said, which raised any doubts about loyalty or discretion. Our own knowledge plus leaks from the Justice Department confirm this. But still the tap was put on and kept on for many months and, it appears, Colonel (now General) Haig prepared summaries for Kissinger and John Ehrlichman to read.

What was it that they read? Did the summaries include the conversations of our sons, then aged 3, 5 and 7, talking to their friends? The anxious calls to New York about their grandmother's surgery? The weekly calls to the butcher? The occasional series of calls in search of a babysitter?

More significantly, did F.B.I. or White House officials read summaries of the obscene calls often in the dead of night, which we were receiving at the same time, or the anxious calls to the phone company and police pleading to have the mysterious caller traced? (We wonder now—or are we becoming paranoid—whether the curious fact that the calls never came when the phone company said it had a tracer on the phone was connected somehow with the F.B.I. taps.)

What else did the summaries contain? If there was no classified information, then surely there was amidst the everyday conversations and gossip, our political views stated frankly and privately to close friends.



Mel Furukawa

We are outraged because not only were our words intercepted but also those of the many people who spoke to us on the phone. Most of them have no connection with the Government or access to national security information. They too have cause to feel outraged.

We are bewildered when we read claims that this intrusion into our privacy is legal. The United States Constitution itself is quite explicit. The Fourth Amendment says that "the right of the people to be secure in their persons, houses, papers, and effects against unreasonable searches and seizures shall not be violated." The Government must convince a court that it has probable cause to believe a crime has been committed before a warrant authorizing a wiretap can be issued. No such warrant was issued before our privacy was invaded.

The claim of the executive branch that it had the right to engage in electronic surveillance simply by invoking the magic words "national security" has never been sustained by the courts or the Congress. The Supreme Court, when it addressed this issue for the first time in 1971, ruled 8 to 0 that the Constitution did not permit the Government to tap the phones of American citizens without a court order, regardless of any claim of national security. That was the law of the land based on the Constitution before as well as after the Supreme Court spoke.

We now know that this tap was not an isolated event. Seventeen other Government officials and newspapermen were also tapped. The White House "plumbers" and intelligence committee described by President Nixon engaged in at least one burglary and may well have conducted their own wiretap operations. The unwillingness of the Congress and the courts to allow the President to hide behind "national security" to protect and justify unconstitutional acts is heartening.

Recently, we took our three sons, David, Mark and Gary, for a walk along the Freedom Trail in Boston. We talked about the precious liberties which the patriots of the American Revolution forged in those historic meeting rooms. Those leaders understood that genuine national defense could only be based on a respect by the Government for the rights of the people and on a respect by all the people—Government officials and private citizens alike—for the law. Hopefully we are now relearning that lesson.

The phone in the Maryland home of Ina and Morton H. Halperin was bugged when Mr. Halperin was on the staff of the National Security Council in 1969.

The Interior

TUES
Aug 8, 73

By Betty Garrett

COLUMBUS, Ohio—This town has always been so Republican that a Democrat stands out like the pitchfork in Grant Wood's "American Gothic."

In 1972, when Richard Nixon received 56.5 per cent of the vote here, Columbus just figured the rest of the country had finally seen its private light. The \$64 question is, how well could Mr. Nixon do now?

If the election were restaged today, despite Watergate, chances are the President would still carry Columbus—by a much slimmer margin—but the polls would have to be far away from the supermarkets.

It is there, around the meat-and-egg counters, that the Bastille-rumblings of discontent and fury are growing daily, not around TV sets beaming the sorry saga of Watergate.

It distresses me to say that I find indignation about Watergate and its ramifications pretty much limited here to Democrats and a few conscientious Republicans.

The Nixon faithful, who are legion in Columbus, cling as stubbornly as he to the notion that he can do no wrong. The clichéd cry is, "All politicians are crooks, the Democrats have always done this stuff anyway, they're just out to get Nixon."

I heard a woman say the other day: "After all, it's his house [the White House], and if he wants to bug it, that's his business."

I said I considered "his house" our house.

She just shrugged. "Oh no, it hasn't been that for a long time."

I suspect the reason so few people in Columbus are disappointed in Mr. Nixon's lack of moral leadership is that they never wanted moral leadership anyway. They elected the man to protect their vested interests: to keep blacks out of their homes and schools and labor unions; to keep poor people off welfare; to conduct violence and call it peace with honor. They wanted a President who would elevate racism and selfishness to respectability and patriotism. Richard Nixon hasn't failed them there.

How are these folks supposed to know that such a nice guy would turn around and betray them at the gas stations and grocery stores?

Those are the "dirty tricks" that really concern them. And because of them, Mr. Nixon's popularity is diminishing even here day by day. The thing is, how long can a guy be expected to think like John Wayne when he can't buy a steak?

It has been suggested that President Nixon is currently "pulling up the wagons" around the White House. While he's at it, he had better round up one helluva lot of cows. Otherwise, when he peeks out here at Nixon Country, he may discover the United States cavalry is coming, not to save his fort but to lynch him.

Betty Garrett is an Ohio writer and social critic.

ROSH HASHONO: 1st Day.

Friends, whenever our family travels an extended distance by car we often pass the time of day ~~by~~ singing. We recall the ditties which the parents remember from the days of their youth and we sing the songs from camp or school which the youngsters bring with them. Our musical ability may be limited but our noise level ranges from enthusiastic to excessively noisy. But there is an added element to be taken into consideration ~~that is~~ ^{for}, whenever we travel in a foreign country, more often than not, we ~~always revert back~~ ^{emphasize} to the patriotic songs generally associated with our country: Star Spangled Banner, America the Beautiful and, of course, My country 'tis of thee. It all sounds very romantic and charming as one speeds through the ^{European} countryside ~~of France~~ but every once in a while one picks up an english newspaper, reads of the ~~disasters~~ ^{catastrophes} at home and then a ~~striking matter~~ ^{now a contrast} becomes evident. So far we had only been singing the words of these patriotic songs but now, in the context of a political ^{disputes} ~~upheaval~~ at home, these words take on ~~new~~ ^{new} meaning. ~~They~~ ^{are} inconsistent with ~~and are quite in contrast~~ ^{Carthage} to the reality of this morning's news analysis. For example, take the last verse to the song "My country tis of thee", ~~which we~~ ^{it often} sang ~~a great deal~~ in England since its melody is the same as the British National Anthem: "Our fathers God to thee/Author of Liberty, To thee we sing; Long may our land be bright/with Freedom's holy light; Protect us by Thy might/Great God our King." It is a very simple stanza, made somewhat difficult by the old, stilted style of English but it contains all of the elements which ought to concern and ~~perplex~~ ^{embrace} us in our time: we mention liberty, freedom, our land being bright, and that God rather than man is King. In short, [an almost total reversal to what we find today; the ~~song belongs to~~ ^{patriotic hymn remains} its cliches but one look at our society will convince us that these words have no ^{positive} ~~real~~ relationship to reality. ~~It is the same as a writer spoke of some weeks ago in~~ ^{correlation} ~~when she related her experience in becoming an American citizen: the phrases in the study guide were 19th, perhaps 18th, century but certainly not 1973 vintage. For example, it still speaks of our elected officials being our servants; aside from feeling that this description is rather quaint, the writer also wants to know whether Richard Nixon, or any of his men, would view their~~ ^{her lessons} ^{spoke} ^{really} ^{still}

11/07/73
Aug 31

role as "servants". I suppose that just like the stanza in our song, the America of the immigrant, especially after Watergate, My Lai, Pentagon Papers, Ellsberg and the like, is just not what the image should imply or what was intended years ago.

The trouble with our country, it seems to me, is that we are living in a time of small, petty men who have disregarded the heritage of America as it once was meaningful to you and to me [and once managed to inspire our youth.] Perhaps, as Theodore Hesburgh, Pres. of Notre Dame U., has said: "we are getting the kind of government we deserve"! But his indictment is of small comfort! Watergate, and its ramifications, is only the latest reminder that our privacy is being invaded in 1001 ways and we are unable to defend ourselves against this imposition of alien, scrutinizing forces. We can rant and rave and shout but we are helplessly caught up in the web of intrigue which runs from the White House to the local law enforcement agencies. The excuse, of course, is "national security" but today we know that this is an outright misrepresentation of fact. It is all related to the issue I have frequently mentioned from the pulpit: that of ^{the} willful, arbitrary surveillance of civilians by different law enforcement agencies each with its own vested interest. [and even by the military counter intelligence.] ^{the} ~~we want~~ ^{in embryo} ~~to know whether this is~~ not, in effect, a fascism lending itself to despotism and autocratic government. And how ironic it is that when all of these disclosures are made in the press not we, but the government officials, are incensed! Why should the American people always be the last to know regarding the bombing of Cambodia, incursions into Laos, support of innumerable puppet regimes, and secret pacts with Pakistan? Don't we have ^{be informed honestly?} the right to ~~know~~; how can we decide what is right and what is wrong if we are played for the fool? And this in the name of "national security"? Would it be too much to ask that ^{our} ~~the~~ government officials, ^{Dem & Reps} who are making a travesty of our national heritage, remember the famous line of Lincoln that this is a "government of the people, by the people and for the people" and not a government for the sake of the privileged few.

All this, my friends comes to the fore at a sacred occasion such as this

our society

^{when} ~~for~~ it is incumbent upon us to change; to change for the better, to make our lives more meaningful, to reestablish our rights and privileges, ^{we once} ~~and to maintain~~ ^{had and must have again} ~~once again, as once was the case,~~ a system of priorities and a sense of perspective which shall give us back our inherent dignity as human beings, as citizens, as men and women of the modern world and, not coincidentally, as Americans and as Jews. My friends, I am not here to deliver a political diatribe; most of you have heard me preach on these themes from this pulpit for more than 16 years and you know where I stand on issues such as this.

^T ~~At~~ the same time, when it comes to Rosh HaShono, and we are asked to re-examine ourselves and our place within the scheme of things, when the Shofar's call stimulates our sense of values so that we ^{might} ~~may~~ be inscribed in the Book of Life, then I must ask in challenge: is this our society's natural moral state or have we been ^{this} permitting a decline in the ethics ~~about us~~ by our own inertia, somnolence, laziness or simple lack of concern? We have all heard the old ^{rationale} ~~play~~ that Watergate is ^{"understandable"} ~~alright~~; after all, all politicians are crooks and what can you do about it? I ~~insist~~ ^{and} insist that some measure of honesty must be maintained ~~that~~ that we as a people, or if you will, as Jews within America, as a nation, can not exist and certainly can not prevail in an aura of such unrelieved and unbelievable cynicism as is sweeping our land today. This point of view is bolstered by our own religious heritage for there is in Judaism the doctrine of individual responsibility; it dates back to the time of Ezekiel and it is valid especially for us today. You and I can not afford the luxury of hiding or escaping or evading our moral responsibilities! ^{P.A.: "In place, here no man, I have to be a man."} Furthermore, the Book of Leviticus tells us explicitly: "Thou shalt not follow a multitude to do evil". What else did the verse have in mind if not to proclaim for all to hear that while it may be easy for our elected officials to be blinded by the ^{availability} ~~nearness~~ of power they must not be allowed this perversion of trust and we must not join them. Were we not the ones who maintained at the time of the Nuremberg trials that an individual does have a stake in the pursuit of goals and objectives; the corporal could and should have said "no" to the general despite the consequences for that is

ע"ה א"ת תש"ב ח' אדר ב'

the one and only way in which free men, free Jews, free Americans can maintain their integrity, even to the point of death. If we can no longer maintain the goal of idealism as far as the American ^{now} dream is concerned, we can no longer appear committed as Jews ^{either} ~~and is that very lesson not again implied by Watergate~~

Perhaps that is the tenor of my message to you today, in its totality: be better Jews and, as a result, aid in the healing process of our country. ~~But~~ know what it means to be Jews, ~~in the setting of the past.~~ Think of a Hosea, of a Micah, of a Moses and realize that above all else these men and ^{their} like were not comforters to the society of their time but, rather, were ~~irrigators~~ ^{investigators} who prodded, pushed, cajoled, remonstrated and castigated until they rubbed raw the moral nerve-ends of their people. Finally, they did manage to move them from a small mediocre tribe to a greatness beyond compare. That is the heritage which is a part of us ~~this day~~ as well; but ~~as~~ I see us on this major festival occasion ~~I know that we are become~~ as silent, comfortable, withdrawn and, above ^{we} all, do not want to be disturbed either by man or by a message. I see it very often in the counselling situations in which my colleagues and I participate: more illness and anxiety is caused today because people cannot cope with the hardness of our time than ^{by} ~~with~~ almost any other area of ~~concern~~ ^{emotional conflict}. People ^{reject} ~~ignore~~ reality, they push the harshness into the background hoping to ignore it, they labor in peripheral causes so as not to be touched by the destitution of the human spirit but even the best among us, the strongest, cannot maintain such a false image for long. Then the emotional dam bursts and we opt either for illness as we turn inward or for rage as we return outward, the rage being the better and more healthy of the two. And if we are Jews, the situation is even more explicit for we are told to rage, we are encouraged to seek and to ask questions, we are told not to believe blindly. We are inheritors of a tradition which tells us to redo our world; from the time of Bereishis the rabbis have told us, have warned us, that with God we are partners in the process of creation. In a time such as ours, we can not enter the New Year unless and until we resolve to change this world, as we change ourselves, to accept the burden of responsibility...

ility, to become irritants in the context of our time and to opt for rage in order to create a better and more wholesome world in which to live.

OF course, I wish you a good and healthy year in the best and most noble sense possible. ~~At the same time, I am almost afraid to voice this prayer~~

~~because it carries with it an innuendo of being a bit too comfortable, too serene, too pliable in terms of the needs which face us.~~ *On the other*

hand ~~fact~~, having given it some thought over the past few weeks, it does not seem possible to me how we can have a "good" year, a quiet and restful existence in 5734, considering ~~the~~ hurt which afflicts our land, the gash which ~~has~~ cut so deeply into the psyche of our era. Many of us are engulfed by anxiety and ~~outrage~~, we ought to feel moral indignation, we need to strive to right the wrong, we must speak out against the ailment of our time or else the new year now begun will be of little consequence except in loose, general and certainly only in a peripheral sense. In terms of the New Year how can we function if our Judaism is confined merely to the here and now; that has never been ~~our~~ historic tradition or our noble heritage. Our Ethical Agenda includes the starving masses of the Sahara, the disenfranchised minorities of America, the effects of our economic problems on the poor and the aged, the erosion of our civil liberties, the pervasiveness of political corruption, the viability of religious and charitable institutions in this time of incredible inflation. God and Judaism are to be ~~xx~~ found outside in the street as well, in government and in politics and, while the message ~~xx~~ may not be popular or even comforting, especially not comforting, that does not mean that we should not preach it, speak it or live it.

The rabbis tell a story: a sage many years ago had a dream that on a subsequent journey he would see a beggar at the gate of a city and ~~that~~ this beggar would be the Messiah. Some time later the sage actually had to journey to Rome and ~~at~~ the gate of the city he saw the beggar. Are you really the Messiah?, he asked him. Yes, nodded the poor man. Well, then, said the sage, I don't understand...

understand. What are you ~~doing~~ here? "Waiting" answered the beggar. "Wait-ing?" In a world full of misery, treachery and deceit, in a world where the children of Israel are scattered and oppressed, in a world where the Torah is neglected, where children go hungry and the innocent suffer, you sit here waiting?" Messiah, in the name of God, what are you waiting for???" And the Messiah answered: "I've been waiting for you, so ~~that~~ I could ask you: in the name of God, what are you waiting for"?

I ask ~~you~~ the same question this day of beginnings, this first of the New Year, this start of a period of penitence, this chance to hope for the Book of Life in 5734: ^{to 'ne} In the name of God, seeing our kind of world, what are you waiting for?

Amen.

Heb. Tab., Thursday AM, Sept. 27, 1973... 1st Day ROSH HASHONO

Sanchez
Astros, Gold, Vandy

Hesse

MEANING OF SELICHOS.

INTRODUCT

A General

- 1 this is weekend when we will hear grt deal about Selichos; partic among ortho bt also among lib Jews
- 2 questions often askd re "Selichos" & variety of answers given, bt have found that except fr the idea of prayers at this season, concept & technicalities of the situation, very little understood.

B Specific

- 1 perhaps idea of Selichos something we ought to investigate fr ourselves altho never part of HT trad; bt with new Temple in own neighborhd, perhaps possibl
- 2 Selichos, in simplest terms, are penitential prayers or those which seek atonement, expiation fr our sin
- 3 derivd frm belief that Gd will forgive, as found in famous passage we also rd when taking out Torah, fr Ex 34: 6ff "mercif, gracious, long-suff, abund in gdness, truth, keep mercy unto 1000th gen, forgiv iniquity, transgress & sin." These known as 13 attrib
- 4 tradition teaches that Gd Himself taught Selichos to Moses! In this way, trad carried on unto this day.

BODY

A TIMES OF PRAYER

- 1 idea of these prayers, of c, linked ^{1st} to special fast days & even more, to spec commemorative days; thus, nt only YK bt also Rosh HaS. altho over yrs, emph was on fast days:
- 2 10th of Teveth, 17th of Tammuz, 13 of Adar, 9 Av etc
- 3 and even in this context, any number of differences appear depending on whether you are Seph or Ashken Jew, and which ~~period of time~~ you talking about
- 4 over cent, depending on events exper by Jews, so many Selichos prayers written that finally collectd & then redistrib by rabbis to spec days; thus yr covered
- 5 specif: Seph begin Selich with the first day of Elul Ashk: on Sunday before RH, if it falls on Thursday, as it does this year.
- 6 if it falls earlier than Th, Selichos begin on Sunday of the week prior; that is, there must always be 4 full days between onset of Sel and start of R.H.
- 7 Selichos said thru YK
- 8 diff between when to say re S/Ashk same as diff re blow of Shofar: some cong blow Shofar every day (except S) from 1st of Elul after Shacharis & also aft Minchah; all depending on what heritage is yours.
- 9 these not laws; only customs based loosely on vague laws but they have become hardened wth time & now are acceptd in certain areas as The Law.

B MOOD OF PRAYERS

- 1 bt whether it is blow of Shofar or the prayers themselves, whole point is to make man aware of what is to come.
- 2 these are prayers which bring forward a mood of anxiety and ~~love~~; of prayer for forgiveness; of an almost mystical yearning that Gd listens to us person
- 3 as a consequence, must always bear in mind, as we read or hear these words of prayer, penitence, poetry, , historical and emotional references, with special emphasis on Akeidah
- 4 that emphasis of these prayers was not to find reasons and answer in divine injustice or tribulations of Universe bt in ones own misfortune!
- 5 we have sinned, we have erred, we have been at fault and in this way: we see the humility of the past generations who did not fling the fist vs Heaven bt, rather, sought to improve themselves.
- 6 that kind of prayer, almost an anomaly in our time, is the essence of our Selichos custom.

CONCLUSION

A MODERN TIME

- 1 for our own time, Selichos being practiced more & more in Reform/Liberal setting, with trimmings of our own age:
- 2 have people assemble at 10, serve coffee & cake, perhaps have a short disc, start prayers at 12 midnight
- 3 why this late & to some quite unreasonable hour? Bec of Ps 119:62 "At midnight I raise to praise Thee (or to give thanks unto Thee)"
- 4 some of these prayers, in special solemn mood, last an hour, some more some less, bt pt is the same.

B Specific

- 1 this period of meditation and penitential reflection ~~and~~ we ought to be a part of it, whether in formal or informal sense, in public worship or in private
- 2 will look forward to seeing you on HH bt more: that for you all it be a time of penitence before ~~that~~ say time so that mood be right & proper for issue at hand:
- 3 whether or not you & I will be insc in Bk of Life. Surely, this of essence to Yomim Naronim, ~~at hand~~.

Amen.

Heb. Tab., Frid Eve., Sept. 21, 1973

TORAH LESSON: KI TOVO

INTRODUCTION

A General

- 1 would like to reflect wth u ths eve on message of T port we will rd tomorrow AM: Ki Sovo, nt only bec we rd it bt bec of its ^{inherent} interest & fr what we can learn
- 2 ~~is~~ is something I hope to do more often in yr to con bec that is, infinally analysis, function of rabbi: to be teach, to be interp of trad, to spk of Torah

B SPECIFIC

- 1 some of u may make mental groan upon hearing ths bt while I can spk of political matters, bks, theater, etc., ths pt of view u can also hear from others
- 2 and truly, trad is something of grt value and it is a pity we ignore it so frequently. ^{in value of trad.} Thought to spk at length of various aspects of T port bt so much in first 15 vv that no time to go beyond
- 3 indeed, my analysis of these 15 vv superficial bec so much to say; on other hand, some of these vv already familiar to you in different context.
- 4 let me read vv: Deut 26: 1-11 which deals wth some of customs incumb upon people when entering P Land.

BODY

- A 1st fruits = best; here re produce, ^{v. 11} bt in other conn refers also to 1st born who is to be literally ded to Temple; antithesis of which is our Pidyon HaBen
- 2 notice that offer should be brought to place Gd will choose; that is, not nec. Jerus altho that city always has been assoc.
- 3 Ex 23:17, Lev 23, Deut 16:16 tells that all males must come before Lord 3 x a yr bt Jerus never ment; why? bec not import city in those early yrs. Jerus as a center, only via Mishnaic & Talmudic times. So even ortho do not follow Torah per se bt rabbinic Jud which interp Torah accord to its own views.
- 4 all males; bt no women, no blind, lame, aged, phys or mentally sick; no minors = too young to be bight by his father. This Mishnaic

B PRIEST & MAN ^{v. 31}

- 1 why the basket? ^{v. 31} Bec. man can not bring offer directly to altar. Again, ths not in Torah specific but implied & enunciated later by rabb authorities.
- ~~2 the priest then in charge; thus, change allowed~~
- 3 priest takes basket & places on altar; man speaks to priest first and then also to Gd. Learn:
 - a- offering was not a silent procedure; Gd not yet so formal or removed as to prohibit intim discuss
 - b- what did ~~he discuss~~ ^{man say}? reason for coming; not to remind Gd bt to affirm his heritage. Gd psychol

principle.

6 MESSAGE

- 1 what does ~~he say?~~ ^{man's say? v.s. we know} our portion ^{we know} from Pesach Haggadah!
- 2 it is reaffirmation bt ths also shows how central to anc Jew was the Passover, the Exodus, experience!
- 3 how did Gd take us out? (To equal 4 cups of wine: by mighty hand, outstretched arm, awesomeness, sings & wonders =
- 4 again, the words of Pesach bt now we know that they not part of Pesach originally bt ^{from} here in quite diff context. & seems to me, ~~more~~ able to apprec Pesach more bec ths passage cited three times a yr & remind us of our humble beginnings.

D TITHES v.12-15 rd

- 1 perhaps most vital aspect of chapt is not what already disc bt the tithes mentioned here as well; reward fr coming into PL and will result in Gds blessing.
- 2 bt what are these tithes? Could spend much time on specifics bt in broad outline are three-fold:
 - a- to landless Levits acc to Numb 18:21-32
 - b- to place designated as a Sanct; later, if too far fr Jerus, people convert gift into money, bring it to city, reconvert into goods & present then.
 - c- to the poor, needy, homeless, orphans, widows, etc

CONCLUSION

A General

- 1 these then just a few words on the first 15 vv of T we will rd tomorrow AM
- 2 nt a special Torah portion, just one of the many bt still the possibilities for disc, for searching, fr learning are endless. ^{Jud not antiq, dull, obsol!}
- 3 imagine what one can do wth specially design portion such as Shuvoh, Akeido, Lev 16 for YK

B Specific

- 1 hope that u can be motivated to delve into T portion on yr own; much as we have done in Adult Ed uptown fr past three years.
- 2 onset of N Yr need gd resolution: to rd T port @ wk, to think about it, to reflect, to ask questions, & thus to enhance ones apprec of Judaism.

Amen.

Heb. Tab., Frid Eve., Sept. 14, 1973

INTRODUCT

A Geberal

- 1 go to Conf every year for dual purp: to learn from many programs offered and, also, to meet wth friends
- 2 very often it is the second of these most vital: we exchange experiences and views & are, perhaps, enriched and our congregations profit
- 3 ths yr, in add to usual program, had vital issue at hand, mixed - marriage; discuss in few moments

B Specific

- 1 bt aside frm debate on ths issue, concept^{of Conf.} slightly altered; emphasis on Halacha, wth spec emphasis on philo and theol
- 2 ths all the more noticable in that concerns fr soc. justice issues, so long dominant, now receded into the background; one of major papers, as if to illustate, was "Are we turning to the right"? "nsw: of course!"
- 3 ~~an~~ all, certain levels of concern bec evident and ramifications fr future are immense.

BODY

CHUGIM & PROGRAM

- 1 rabbis had occas every afternoon to engage in disc. on cert. subjects vital to them as individuals, who are also rabbis; ths, obvious in view of new emphasis on whole field of Mental Health.
- 2 examples: deafh & dying; Rabbi's personal concern; place of rabbi's wife in cong setting; review of himself & how others might see him. We could choose
- 3 the programs lent themselves to special intersts: J Educ as always; visit to grave of MLK; Amb from Isr who gave 25th Anniv talk & antic our visit in 1974 where Yigal Yadin promised to give talk at Mazada.

PROBLEMS

- 1 large no of rabbis under Glueck who establ 3 schools bt today no major positions open to younger men; also: decline in image of rabbi & fewer candidates
- 2 r/cong relationships: tenure, authority, position in community; a def trend toward "unionization" of rabbinate, concept possible today wth Placement Bureau effective and more centralized than ever before.
- 3 the new prayerbook doon to be published wth very little enthus by rabbis & mixed review by congreg. Dilemma: spent so much time & effort & money on new edition that to reject it is inconceivable. Will it help? Gd-cent philo absent bec in fashion in 50s & 60s bt today, in our type of world, Gd sought! In light of ths "new" development, what now? Which direction? Not that PB bad; is it really what we need

C MIXED MARRIAGE

- 1 major issue, of c, was m-m; mentioned it sev times in past; had been before CCAR for two yrs now. This was yr mandated for decision. We sat on one evening from 8:30 P.M. until 12:30 AM and settled issue.
- 2 many speakers, some very gd, some foolish bt everyone realizes problem: 31% of J marriages are wth X and we are faced wth decline of J people if ths trnd allowd to continue and if rabbis do not make pt now.
- 3 resol refered back to 1909 which stated that m-m is contr to J trad & should be disc & now: "declares its opp to partic by its memb in any cerem which solemn a mixed m."
- 4 some vital pts in ths: a- no sanctions vs those who will continue to do so; b- hardeing of emphasis on a natl basis wth no conciliatory tone in stafement, something many on other side wanted desperately; c- a thorough disapproval & condemn of those who partic wth others in such ceremonies: priests, ministers & (altho not ment spec) even on Sabbath.
- 5 vote on this resol which changed basic pt of view was 321 to 196. Many dissatisfied with results; a few threatnd split in Conf but I doubt it. Surely, most volatile subject since Zionism.

CONCLUSION

A General

- 1 matter always diff from what in TIMES & news items do not always give clear picture
- 2 very worthwhile for me & my colleagues as those of us of proff group can apprec our own needs & frustra

B Specific

- 1 may in gd time return to ths subject of m-m more fully espec due to action of NYBR, where I involvd
- 2 bt, fr now, let matter rest, being aware of issue.
- 3 next yr in March in Jerus and in 1975 in Cincn to celebrate 100th anniv of founding of HUC. Hope to share thse experiences; hope to share them wth you.

AMEN.

Heb. Tab., Frid Eve., Sept. 7, 1973

PPH

THE PRESIDENT'S REPORT

DAVID POLISH
EVANSTON, ILLINOIS

THE VICE PRESIDENT'S
REPORT

ROBERT I. KAHN
HOUSTON, TEXAS

To the
84th ANNUAL CONVENTION
OF THE
CENTRAL CONFERENCE OF AMERICAN RABBIS



ATLANTA, GEORGIA
1973

THE PRESIDENT'S REPORT
TO THE
84th ANNUAL CONVENTION
OF THE
CENTRAL CONFERENCE OF AMERICAN RABBIS
1973

MY DEAR COLLEAGUES:

At the opening session of our Convention, the annual Message, formerly given by the President, will from now on be delivered by the Vice President. This departure, inaugurated by Roland Gittelsohn, makes it possible for the incoming, rather than the outgoing, Administration to present its program for the ensuing year. My statement is therefore a report and a summation. Briefly, it can be reported that the recommendations made at the 1971 Convention have been, or are well on the way toward being, carried out.

I. Democratizing The Central Conference

Even when we were a smaller body, our methods of selecting officers and Board members did not reflect the same concern for the democratic process which we consistently affirmed. We have made some progress in correcting this by taking the following steps: (a) We have expanded the Committee on Committees (which selects the Nominating Committee, and which formerly consisted of five Past Presidents of the Conference) to include three younger colleagues. (b) We have provided for the formal representation of every Region on our Executive Board. (c) We have encouraged greater participation by our Regions in the affairs of the Conference. (d) We are at work on developing more effective procedures for nominating and electing our officers. (e) Since one fourth of our colleagues are in the non-pulpit Rabbinate, we have begun to provide for suitable representation for and participation by them.

Recommendations: (1) We should consider expanding the size of our Executive Board in order more adequately to reflect the size of the Con-

ference. This entails considerable financial expenditure, but, in the best interests of proper representation, ways of overcoming this obstacle should be sought. (2) The practice, begun in 1973, of open committee meetings immediately before the Convention begins should be encouraged, in the interests of greater participation by our members. (3) We should evaluate the effectiveness of our Conventions where, within a few days, we attempt to transact vital business and present a series of programs. As a result, neither goal is adequately achieved. It would be better if *Torah* were studied in the more conducive environs of regional meetings and continuing education, while occasional major papers were presented at national Conventions in the context of issues which are under consideration by the Conference.

II. Strengthening Rabbinic Status

The most critical issue facing the Rabbinate is its decline in influence and esteem within the Jewish community, within congregations, and within our Movement. This is attributable to many causes, some of which some of us bring on ourselves. The greatest sources of Rabbinical insecurity, however, derive from a milieu in which even some aspects of our own Movement are bound up, in which the role of the Rabbi is steadily being diminished. This problem was dealt with in the Joint President's Message shared by Roland Gittelsohn and myself in 1971. In this context, two intensive programs were undertaken. The first, begun during the administration of Levi Olan, has resulted in the Lenn Study. The Committee on the Future of the Rabbinate and the Synagogue is now engaged in offering specific recommendations deriving from the findings of the Study. One of its most emphatic premises is the central leadership role of the Rabbi in a time when some are prompted to relegate him to a peripheral, resource status. (See Lenn Report and Report of Committee on the Future of the Rabbinate and the Synagogue.) The second program, under the chairmanship of Roland Gittelsohn, seeks to strengthen the position of the Rabbi in situations where he has been needlessly vulnerable to attack and dismissal as well as to professional insecurity. It is expected that, in consultation with the UAHC, the committee will contribute significantly toward giving a much larger measure of protection to our colleagues than many have thus far enjoyed. This lack of protection is destructive not only of Rabbis but of congregations. (See Report of Committee on Tenure and Security.)

In this connection, the readiness of the Conference to protect the rights of its colleagues is of utmost importance. We have been doing this increasingly, and in certain instances have effectively prevented miscarriages of justice by vigorous intervention. This cannot be achieved, however, unless the Conference is alerted when trouble begins. We have not done as well as we should, but with increasing experience, with the instrument being forged by the Committee on Rabbinic Tenure, and

with the growing effectiveness of the Joint Commission on Congregation-Rabbinic Relations, greater help for our colleagues should become available. Our Conference and our Movement have been most vulnerable to condemnation in this area. It is here where the despair of some of our colleagues is most pronounced. We must increase our credibility in this area, or we risk demoralization of some of our colleagues, and a cynical attitude toward the Conference.

Recommendations: (1) A regional program of pastoral concern for our colleagues should be established. (2) A study should be made of the feasibility of summer programs of study and *chaverut* for colleagues and their families. (3) National and Regional dialogues on lay-Rabbinic relations should be undertaken.

III. *Klal Yisroel*

If we expect to influence Jewish life, we must be ready to share in the processes which shape Jewish life. In isolation, we are not only a narrow *ecclesia*, which is an un-Jewish concept, but we are unqualified to pass judgment on Jewish affairs. This premise has guided our Administration for the past two years. A second premise has been the need to seek areas of co-operative endeavor with fellow-Jews who share our concerns. The following steps have been taken: (a) The Central Conference has joined the North American division of the World Jewish Congress and now participates in both the national and worldwide activities of the Congress. (b) We have been striving to persuade the Presidents' Conference, of which we are members, to expand the scope of its work so that it will become more of a deliberative body. (See President's Message, 1971.) At this writing the Presidents' Conference is evaluating proposals for entering into more open discussions with Israel on issues of common concern (See the *Reconstructionist*, March, 1973). Whatever forward steps the Presidents' Conference is taking are largely at the prompting of the CCAR. (c) We are also cultivating our relations with the Rabbinical Assembly. Joint consultation has increased. It is planned to have a session with members of the RA at our Israel Convention in 1974. While we seek co-operation, it must be pursued in mutuality and without false expectations of merged programs. (d) We are in the very early stages of initiating conversations with national bodies such as the Council of Federations and Welfare Funds to explore the areas of impingement upon the Synagogue and the Rabbinate. To this end, a new committee on relations with Jewish organizations has been established. (See statement on this in Fall issue, 1972, of *CCAR Journal*.)

IV. Ties with Israel

(a) We have begun what we hope will be a continuous relationship with the *Kibbutz* Movement. (For a fuller exposition of the Ora-

nim Conference, see CCAR *Journal*, Winter, 1973.) It is hoped that the second series of meetings, to take place this summer, will enable us to implement part of the programs which we enunciated at Oranim in 1971. (b) We maintain close relationships with our colleagues in MARAM, which is now represented on our Board and with whom I have met on two separate occasions. (c) Following the 1971 Convention in St. Louis, criticism of the portion of the President's Message dealing with Israel was expressed by Israeli leaders. In ensuing months, I had occasion to meet with Louis Pincus, Chairman of the Jewish Agency; with Michael Elitzur, head of the North American Desk of the Foreign Office, and with Golda Meir. In each instance, I stressed the need for establishing an instrument for free, off-the-record conversations between Israelis and Americans on moral issues of common concern. They were receptive to the idea, and implementation has begun, largely through the initiative of CCAR. The insistence by the Central Conference that the President's Conference become increasingly responsive to the need for bi-lateral conversations is another aspect of this issue. (See Spring, 1973 issue of CCAR *Journal*.) (d) The transfer of the World Union for Progressive Judaism to Jerusalem is accompanied by the whole-hearted support of the Conference, which will have an office in the contemplated Center, where we will have an opportunity to serve our Israeli colleagues and our American colleagues on *Aliyah*, Sabbaticals, and shorter visits.

V. Ethical Concern

We should be proud that this Conference, through its Executive Board, openly denounced corruption in Government in October, 1972. According to the *Christian Century*, we were the only clerical body to do so.

VI. Relations with College-Institute And Union

(a) In order to establish closer ties with the College-Institute, frequent meetings with the administration have been held, as well as a meeting with the Committee on the Faculty, followed by a full meeting of the Faculty and our Board. Our Board also met with the student body of the Cincinnati School, and meetings were held with the graduate students in Cincinnati. This is only a beginning, and it is hoped that future meetings will achieve increasingly substantive results. (b) Our relations with the Union are continuous, through the several Joint Commissions, the most recent of which is the Commission on Israel. The Commission on Congregational-Rabbinic Relations is a source of constant communication and collaboration between the Conference and the Union. Latterly, the Committee on Guiding Principles for Reform Judaism, consisting of representatives of the Conference, Union, and College-Institute, represents a new direction in our Movement for attempting to define our identity and ideology on a collaborative basis. (c) The tri-partite relationship of Conference, College-Institute,

and Union is indispensable to the strength and unity of our Movement. At a time when the Rabbinat experiences neglect, if not deprecation, in circles where it once exerted strong leadership, it becomes imperative that our Movement, above all others, zealously guard the status and protect the leadership of the Rabbinat. It is true that we have not always merited the positions of trust to which we aspire, and these positions must be earned, but the advancing secularism of our age is frankly inimical to religious leadership. If our Movement is to attempt to reverse this trend, the temptation to emulate the secular world by deprecating the Rabbinic office should be strongly resisted. The Rabbinat is physically the weakest branch of our Movement, yet a morally and intellectually weakened Rabbinat would undermine the very purpose and existence of our Seminaries and our Union. We Rabbis are the ultimate justification or refutation of Reform Judaism's validity. It is in our interest, in the interest of our Seminaries and our Union, that the Rabbinat be optimally prepared, and encouraged to the full. I do not shrink from advancing the hope that we should (though we do not now) represent an elite in Jewish life which can make its claims for a fair share of leadership with conviction and legitimacy. If the American synagogue is to live, it must be the heart of Jewish life. If the Rabbinat is to live, it must be the heart of the Synagogue, not only its willing right arm. Like the American government, the Conference is one branch of a triune system in the Reform Movement. We know what happens when any one of the three branches of government exceeds its bounds. The others necessarily atrophy, and soon the entire system becomes degenerate. Let us paraphrase and live by the ancient adage — "CCAR, HUC - JIR, V'UAHC *Chad hu*."

To lead this Conference has been both an honor and a burden, gladly borne. I am grateful that in making my way through the *pardess* of our Conference, נכנסתי בשלום ויצאתי בשלום. May Akiba forgive my presumption. For this I thank you, my colleagues, whose great encouragement and support, on our Executive Board, in the Regions, and in personal relationships, emboldened me in my work. Specifically, I am indebted to Roland Gittelsohn, friend, strong co-worker, generous in support and counsel. Joe Glaser entered upon his office as a friend and has become my *chaver* and *yedid*. I cannot sufficiently praise his devotion, energy, courage, and resourcefulness. Joe has been the running back who made the gains of this administration possible. Malcolm Stern has performed his work with integrity and utmost loyalty to the mandate of his difficult and sensitive office. I have come, through personal observation, to admire him increasingly. Gunther Lawrence has worked conscientiously and diligently. Sara Siegel has managed the office with efficiency and an unquenchable smile.

Lacking an assistant, I have been blessed with many assistants — those of my Chicago colleagues who filled my pulpit and were pinch-hitters on various pastoral occasions; my wife Aviva, who took over even more

than she normally does and added a large portion of sound sense; my son, whom it was a *zechut* to have as a colleague during my term in office, who gave good counsel, restrained my impulsiveness, prodded my hesitancy, was most helpful in the preparation of my call to reconciliation following the St. Louis Convention, and who offered candid criticism.

To have served this Conference has represented a great measure of vindication for me. Over twenty-three years ago, on a winter night, a congregation barred its doors to me as I sought to enter and perform my Rabbinic duties. Unknowingly, perhaps, you have enabled me to transmute that moment both by your vindicating act and by enabling me to play a part in the fight for Rabbinic dignity and security. To my colleagues, to the Central Conference of American Rabbis, *Kol ha-kavod*.

Now I am happy to present our Vice President, Robert Kahn, a close friend of four and a half decades. Bob has served this Conference with tireless and enthusiastic fidelity. I have seen at first hand how he labored to organize our programs for last year's and this year's Conventions, while at the same time presiding over the Liturgy Committee, unremittingly and ardently, at perhaps the most decisive period in its history.

Respectfully submitted,

DAVID POLISH, *President*

THE VICE PRESIDENT'S REPORT
TO THE
84th ANNUAL CONVENTION
OF THE
CENTRAL CONFERENCE OF AMERICAN RABBIS
1973

MY DEAR COLLEAGUES:

It has been an honor to have served the Conference as your Vice President. It has been a privilege to work under the guidance of David Polish, who, not only as President but as personal friend, has led us so well and so far. He has shared his dreams with us so effectively that they have become our dreams, and the Conference has turned in new directions by virtue of his vision and his energy.

It has been a pleasure, as well, to work with Joe Glaser and Malcolm Stern. Their professional skills and personal characters are among the prime assets of the Conference.

I should like to pick up where the President's report left off. We are more conscious than ever of the ties that bind together the Union, the College-Institute, and the Conference. We have looked at ourselves and at each other, if I may be indulged, through the Fein Lenns of psycho-social self-study, and are beginning to apply the insights of those studies to our movement as a whole.

As the Union reaches its hundredth anniversary, we applaud its growth and salute its leadership. The Union has been led for the last three decades of that century by Maurice Eisendrath. It would be hard to conceive of the Union today without his influence. His *ahavat Yisrael*, his passion for *zedek*, his enormous energy and his infectious enthusiasm have brought the Union to new heights of achievement and service to the Reform movement, to the American people, and to world Jewry. Maurice, as you complete these thirty years of service and retire from office, your colleagues salute you with affection, admiration and pride.

And we pledge to Alex Schindler, who will succeed you, our cordial cooperation.

So, too, we think of the role which the College-Institute has played in our lives and in the lives of our people. We recall reverently the work

of Nelson Glueck (may his memory be for blessing), and applaud the vigor with which Fred Gottschalk has taken the reins of leadership. The College plays a large role in our lives. It is not only our Alma Mater, it is the radiating center of our continuing education. Its faculty provides much of the scholarly character of our regional meetings, and this year a half dozen of the College-Institute professors are on our Conference program for which we are grateful.

The report of the Vice President is, in practical terms, the program of the Conference, for his prime function is to serve as Chairman of the Program Committee. Therefore I might well let the program itself be my report.

There are, however, a number of features in this year's programming which have to do with directions and with policy, and which I should like to make more explicit this evening. They have to do with the structure of the Conference itself, and with several issues which will be touched on during the convention such as *Halacha*, our continuing relationships to Yisrael, and *k'lal Yisrael*, and to recent developments in American social and political life.

I

First of all, our Conference needs a greater participation of its members in the committee process by which we operate. The open committee meetings proposed by our Program Committee and adopted by our Board this year are a first step in which I hope will be a direction. It seems to me that every member of the Conference ought to sit on a committee of the Conference. Such enlarged committees would provide for a wider representation of age and region. Such enlarged committees would set policy to be carried out, if approved by the Conference, by an executive core of each committee.

We have introduced another new departure this year — proposed and planned by Herman Blumberg — a series of *chugim* which tap the personal interests and problems of our colleagues, and offer small group interaction on areas of interest and concern. This year, these *chugim* were planned as an addendum to our regular program, but they might well lead the way to a major restructuring of our annual convention.

I would suggest that we plan a longer convention, and one which would extend over a weekend so that we might have a *Shabbat* together. A week-long convention would permit committee meetings the first and last days of the period. It could provide craft assemblies for various rabbinic specialties. It could provide varied scholarly assemblies — most of us have some little corner of Judaism where we like to do whatever study we have time for — which would give us an opportunity to share what is being done in our field of interest. A longer convention would also help to create and maintain a fellowship that becomes all the more necessary as we grow in numbers, and would provide a centri-

petal counterpoise to the centrifugal forces of our regional organization. Such steps toward reorganizing the committee structure of the Conference and its annual convention will take some time to effect; I earnestly recommend the Conference's consideration of them.

II

Another feature of this year's program will be a discussion of the projected guiding principles. Let me make clear that this will not be a report of the Committee; they were not ready to present working papers to us. Nevertheless, we have called upon committee members and others to share with us the directions their work is taking, that we can be informed of what they are thinking, and that they can be informed of our reactions.

Certainly the most radical issue that will be raised is that of *Halacha*, for it represents a major about-face in Reform thought. If any one principle emerged from Pittsburgh it was the rejection of the legal authority of *Halacha*, whether God-given, tradition-rooted, or man-made. And the Columbus platform, while embracing more tradition, did not change the principle of free selection. For Rabbis and for laymen as well, Reform has been a synonym for personal freedom and congregational autonomy. In that freedom, we have chosen to do more or to do less, but for most of our people, there is no authority, there are no musts. To reintroduce the principle of authority is a major change.

Now, presumably a Rabbi can make demands upon his congregants when they request his pastoral services. And a group of Rabbis in a locality can unite in making such demands upon a whole Reform community. But who will enforce the demands upon those in the community who refuse to be bound? And who will enforce the demands upon the Rabbis?

If we project a Reform Judaism that *demands* of its adherents certain kinds of Jewish behavior, we had better realize at the beginning that this kind of authority can no longer be imposed from above. We cannot call upon the authority of Torah — we gave that up too long ago ever to reverse. The only way in which *Halacha* can again become effective in Reform Jewish life is through democratic procedures that involve the laymen in the decision making. And it will not be easy. It will involve long processes of education, persuasion, and open discussion at every level of Jewish life. We can propose "catalogues of opportunities" as our Shabbat Manual puts it, but to turn these into *mitzvot* will be something else. Reform Jews, laymen and Rabbis alike, and at the congregational level as well as at the Biennials, will have to ask the question: What can we Reform Jews demand of ourselves and of each other?

The answer, any answer, to such a question is difficult to foresee, but when you think about it, this was really the only authority that under-

lay the *halacha* in Jewish history. It was always the consent of the governed. When they no longer consented, they formed sects and denominations to whose authority they could assent. The only way we of Reform can re-establish *halacha* will be through the process of consensus.

III

Another major feature of our program is the celebration of the 25th anniversary of Israel. (And, in 1974, for the second time, we shall meet *birushalayim*.)

While all of us have worked out our personal relationships to Israel, and we have as well an official statement of our attitude as a group, the issue is still foggy on an institutional level, made so by several factors.

The children's teeth are still set on edge in Israel by the historic anti-Zionist stance of Reform; and, so too, here by the historic anti-Diaspora stance (*shelilat hagola*) of Zionist doctrine. Both of these attitudes grew out of historic circumstances. Early Reform saw a new world brotherhood aborning, and so, logically turned its back on "narrow visions of nation and land"; early Zionism saw a new world cataclysm looming, and proclaimed the ultimate destruction of the Diaspora.

Both of these attitudes have yielded, I hope, to history. There is an Israel loved and supported by virtually all of world Jewry; there is an American Diaspora (no longer regarded as *galut* by its inhabitants) which has promise of a rich and vital Jewish culture.

And the time has come when in both *chutz laaretz* and *baaretz*, Reform Judaism has become a desirable option between a rigid orthodoxy and a total secularism. Even as we Reform Jews will not rest in our support of Israel until it has no more need, so will we not rest until our faith is recognized as a legal and legitimate form of Judaism in Israel. More, both in and out of the land, we seek a partnership of faith, to become the laboratory of a living prophetic vision, there, in a situation in which it can be fully spelled out in a modern nation state, here, in cooperation with the progressive elements of society.

IV

That cooperation has been somewhat muted of late. We have been so deeply concerned since 1967 with the problems of Israeli survival, and the redemption of Iron Curtain captives, that our energies in other directions have flagged.

So, too, the sense of being abandoned by our fellow faiths in 1967 turned us inward. Some of this can be laid at our own doorstep. The fact is that in the years of the good will movement and the ecumenical slogans, we emphasized almost entirely the similarities of our faith to that of our neighbors. "Hath not a Jew eyes?" Has not Judaism a faith in God, a love of mankind, a vision of the Kingdom?" we said. "See

how like we are." But in so doing, we tended to underplay our differences, and particularly the ethnic quality of our fellowship and its living attachment to the land. The result was that only a few non-Jewish religious leaders grasped this multidimensional quality of the Jewish people. May their tribe increase!

But we cannot let a lack of understanding of Israel turn us away from our ecumenical interests, any more than let Black Panthers make us unsympathetic to the racial problem. The prophetic tradition of Reform Judaism must continue to focus upon the social problems of our times.

This is why we bring you a debate and discussion on the recent political shifts in America and American Jewish life.

We are living in an ironic situation. The same LBJ who dragged us deep into the war in Viet Nam also led the development of the most comprehensive program of social service and social betterment since the inauguration of the New Deal. And now, the same Richard Nixon who has extricated us from the war in Viet Nam (almost) has begun to dismantle the tools of social peace.

What irony! For years we dreamed of applying the budgets of war to the building of social justice. "Look how many hospitals, how many schools, how many clinics, we could construct with what we are pouring out in destructive ways," we kept saying. So now our government has wound down the war, and is winding down the social services as well. It is punishing the needy to get back at a tiny minority of welfare cheaters, and closing down, rather than examining and re-organizing a vast array of educational and vocational programs. There is pious talk of benign neglect, as though neglect could ever be benign; and the promise of revenue sharing has turned into welfare shearing.

This is not the only issue in our society, there are others: — the problems of church and state, the tendencies to tariff walls and isolationism, the playing of the game called balance of power, and the pervasive smell of corruption in government, in business, and even in labor.

Our people need us, our people in Israel, our people in Russia. America also needs us, our moral insights, our prophetic message, our cooperation in the work of righteousness.

V

These, then, are the issues we face and the decisions that lie before us. But there is one more area upon which I would touch, briefly of necessity, but with as much emphasis as I can give, and this is the religious situation of our days. The days have come of which Amos spoke, days when there is a famine in the land, "*lo raav lalechem, v'lo tsama lamaim ki im lishmoa et dirre adonoy*, not a famine for bread, nor a thirst for water, but to hear the word of the Lord."

No one can look about our contemporary America without sensing that hunger and that thirst. Campus intellectuals sit at the feet of the

Maharishi, brilliant scientists join the study of Zen, clerics and bankers join in glossalalia, and young people turn to the ecstasy of the Jesus freaks, or the chant of the Hare Krishna, or the wordless songs of Chassidism.

It is easy to criticise the food, but we cannot ignore the hunger. It is a hunger for the word of the Lord. Not a word about the Lord. Not to have God proven. If God could be proven, atheists would be as rare as men who think the world is flat. The hungry do not seek to know, but to experience; not to be taught, but to be touched; not to know there is a word, but to hear that word, to feel it, to sense it. They do not seek a Maimonides, they seek a Halevi.

And it is this which we must somehow communicate to our hungry people — the sense of the holy, the deep emotional conviction that life is no more accident of haphazard evolutionary process, but rather that there is meaning in life and purpose in history, and a word of God that can be heard.

While we revise our Conference structure to make it more participatory, while we seek to strengthen the discipline of our faith, while we work in brotherhood with our fellow Jews, and for brotherhood with and for our fellow Americans, let us dig once more the wells our fathers dug and, through our music, our liturgy, our preaching, our teaching and our pastoral care seek to satisfy the thirst of our people for the *maim chaim*, the living waters of faith in a living God.

Respectfully submitted,

ROBERT I. KAHN, *Vice President*

Program

- 1) Guide - Habsha eyes, Photo, Theol
- 2) Chapin - D & D, Mr Lit, R's personal concerns, J Educ

3) Rise: Dix - 11; Resolutions: Farm workers
8-12:30 waterfront
Cambodia

4) Program: from of D & K
Amb. from Mr → 25th Anniversary talk.
Are we turning to the right?
1974: Mr - Yifal Yedre talk at Reseda.

- 5) Problems:
- a) Fred G - that is reason for rise in m-m
 - b) Large nos of R + no vital positions.
 - c) r/corp relationships; tenure, life, salt
→ "Americanization" of R; hard mood!
 - d) Tenor of Calif.: regional presidents meeting
 - e) new Yearbook

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RESOLUTION OF THE COMMITTEE ON MIXED MARRIAGE

The Central Conference of American Rabbis, recalling its stand adopted in 1909 "that mixed marriage is contrary to the Jewish tradition and should be discouraged" now declares its opposition to participation by its members in any ceremony which solemnizes a mixed marriage.

The Central Conference of American Rabbis recognizes that historically its members have held and continue to hold divergent interpretations of Jewish tradition.

In order to keep open every channel to Judaism and K'lal Yisrael for those who have already entered into mixed marriage, the CCAR calls upon its members:

1. to assist fully in educating children of such mixed marriage as Jews;
2. to provide the opportunity for conversion of the non-Jewish spouse; and
3. to encourage a creative and consistent cultivation of involvement in the Jewish community and the synagogue.

RESOLUTION OF THE COMMITTEE ON MIXED MARRIAGE:

passed
321-196

The Central Conference of American Rabbis, recalling its stand adopted in 1909 "that mixed marriage is contrary to the Jewish tradition and should be discouraged" now declares its opposition to participation by its members in any ceremony which solemnizes a mixed marriage.

Recognizing that historically the CCAR encompasses members holding divergent interpretations of Jewish tradition, the Conference calls upon these members who dissent from this declaration:

- 221* *in refusal* *vs* *198*
1. to refrain from officiating at a mixed marriage unless the couple agrees to undertake, prior to marriage, a course of study of Judaism equivalent to that required for conversion; *F am Life*
 2. to refrain from officiating at a mixed marriage for a member of a congregation served by a Conference member unless there has been prior consultation with that Rabbi; *o Phico*
 3. to refrain from co-officiating or sharing with non-Jewish clergy in the solemnization of a mixed marriage; *Ch / st*
 4. to refrain from officiating at a mixed marriage on Shabbat or Yom Tov. *Ref J heart*

In order to keep open every channel to Judaism and K'lal Yisrael for those who have already entered into mixed marriage, the CCAR calls upon its members:

1. to assist fully in educating children of such mixed marriage as Jews;
2. to provide the opportunity for conversion of the non-Jewish spouse, and
3. to encourage a creative and consistent cultivation of involvement in the Jewish community and the synagogue.

912

Friday

V A H C

XI/73

Wrote Rabin

Lindsay - blackmail / identity compromised re oil
important - but had e.c. before already
public statement

Eisendrath d.

Saturday

Nell: 350 partic in program - of which 250 lay p.
audience partic, in Committees
prepared ahead of time.

Demp NE no Machiavelli, Hobbes - but Amos
Michen - Moral Man & the Moral Society
Asks nation to be like man

J. doctrine of Man: a) in this image - man
not dependent on himself/alone, create
world, man is free - X view of Man:
image is shattered bec of Fall, orig sin,
needs to be saved, needs a Redeemer.

Diff = His view is rejected bec view now is
individual! Split re God bec Basic & Red.
Report for K of God at heart = not one dep
on other, create it but how approach it!!
Griffin - Man a rational b. being but

that of 'natural view' goes to
philos = "psepho-theorist" - disclous.
All evil is ignorance for to know the
good is to do good

Evil between all 3 - man has to
be seen in relationships to God only
Modern doctrines:

Biological view of man: natural only,
survival of fittest, not linked to God
Neuron = functional - tiger needs claws.

"Man a monkey with diseased brain" -
man kills his own kind & exceeds
all creatures in terms of his cruelty.

Man indiv. by death - must do
this fully - all other things can
be done by others - & how man
prepares for himself & = def of man
(Heidegger.)

But - problem, technical man

There 2 views/dokines only since
WW II

Earlier, Utopia outstrips society
today reality → Utopia. Far out
& resolutions: Atom, Corp^{uter}, Space, Biol
Engineering: in ~~port~~ 25 years!
Destruction of speech (not speech
but ideology); violence mid wife
of history, change world = Race
manipulative; -- off a commodity
(book, groups of people) for sale
exploitation.

Nothing transcends any of this..
all within our level & this = world.
Passions dominate, creature of
impulse & desire, manipulative,
reason is impotent.

This man or 'idolater, here: "work
of our hands"

How can man become monothe-
istic? Man by nature is rel
but paths are diff

Nidzsch: in-foluble that there be
a God & that I am not He.

Lines of people seeing Lenin at trust,
eastern rel stars = all "rel":

✓ Man worships created & not Creator.

Id = projection of Man or Man
= His image! (Xenophen)

Mother/child relationship; she = ideal
but later ideal → reality.

What can man offer to King - most
King already has but man
can best offer 1 quality he
possesses only = himself!

Monday

Future Models for Syn.

A Ref of Syn = diff from others

B 2 conf profiles

C questions for objectives

A core of people, old, and tried to 20th cent., change: will work fine but then Syn is nec but how make more useful

B 1) Ref giant: size, status, affluent, impersonal went dispersed; diff levels of concern & managed professionally, little personal contact
2) center-city: yth moved away, change in area, old remain, decay of area, hard for programs bec fear,

3) suburbia - now 20 yrs old - or age = 40-50 competitive eco struggle: support for Syn threatened, time for Syn limited bec commuting: major force: women

4) Addition - prop, cons.

5) Small isolated city - too far from an

urban center, old ment, no rethis
4 Head Corp: mobile, turn-over, high
intellect, high mixed-in rate, real
an ideal but not real

1) winter retirement corp: age + lots of
time. Eco support is marginal.

C. sense of priorities

1) that range of services should we provide?
not a g. shopping center!

2) that price for corp self-sufficiency? Are
we really that indiv - not counter-pro-
ductive, competitive? Range of schools,
Syn, office staffs, office equipment?

3) structure valid re affiliates - valid to
÷ by age, sex, time avail, interest?

Caught up in irrelevant wrinkles + can't
contribute fully - but together → unity.

4) how serve diverse needs? 10% of our
ment = over 65 today! Some not

"average" & must be kept different
For the problem people, this possible
to make Syn. merge in "family"
3) mobility - new thoughts & satellite
centers?

✓ Syn = clothes Jew with his identity & not
club, philanth, hospit, even schools.

Disc
Rabbi
Lowell, Ben

2 factors in growth: intimacy &
activity = neighborhood clusters;
1) affinity groups = self directed study &
prayer c) All the Bima & more face to face
d) invite different readings
no TV syndrome = passivity & vicarious
enjoyment; TV = injur. to mental health.

Katy - full 11/10/81 = 1 1/2 yrs old - 28 Jan; age: 30-55
has student-r, meet mostly in home
school at J. Com. Center.

Began by asking questions re themselves

Set of principles: freedom of thought,
of ident as indiv & daily lives; family
involvement, of eth for today
Saw @ others as indiv & began to trust.
wide range & all accepted, no one
P.B. - all are diff & diff motivated.
Times of quiet, times of reflection.
"Time" - threatened by concept!

→
drop of
pol sc

in that context does for function? In re-
lationship to others - not only center of
J. experience any more. Have
agencies for personal & IIR needs.
✓ Don't Jews identify today thru Jewish
raising!! Check book legally
Each has needs & reason for existence
but should be coordinated.

Rd Table

Chicago, Trenton, Oakland, Portland, Seattle - 9 total

~ H H C
X1 / 73

TOWARD NEW MODELS FOR THE FUTURE

- Rabbi Herman E. Schaalman

Only few would quarrel seriously with the statement that we are living in a time of profound, even radical change. The astounding expansion of communication has virtually contracted the whole earth into a single neighborhood. Far ranging and ever more rapid transportation exceeding the fairy tales of a by-gone age has brought every corner of our globe within a few hours' reach. The bold exploration of non-terrestrial space portends outreach and adventure which strain human imagination. The discovery and increasing use of nuclear power poses anew the ancient question of life and death with unprecedentedly elemental force. The ever-deepening penetration into the nature and function of the human self both psychologically and biologically has opened hitherto unheard of possibilities of social and genetic control. These and other similar developments make inescapable the recognition that during this century, during our lifetime, man has leaped ahead so far as to increase almost beyond the tolerable the tensions between his new positions and possibilities, and past values, styles of living, institutions.

The effects of this mounting tension are felt in government, family life, personal self-image, morality, religion, education, art. Some reluctantly, others boldly, are reexamining the assumptions and structural patterns of the more immediate past to test their viability and compatability with the new. ^{Still} Others have made a conscious or unconscious choice to stand pat hoping, or insisting, that the novel will be temporary and that past wisdom will be capable after all of absorbing the contemporary developments without undue trouble.

Among these choices the Committee on the Future Models of the Synagogue opted to be bold in its analysis and reexaminations. It did this because it became convinced that the changes occurring in our time are truly radical and can therefore neither be ignored nor dismissed offhandedly. Moreover, we realize that the uniqueness of Jews and Jewish life regularly causes history to produce an immediate and profound impact upon us, to which we must add the fact that as Jews we come to the present moment with specific experiences and memories which are compelling.

Foremost among these is the Holocaust. Whether we use the terminology of Eliezer Berkovits, the incisive contemporary traditional theologian, who warns us against falling either into what he calls the "vulgarity" of easy assertion of faith in God after Auschwitz or into what he chastizes as the "obscenity" of equally easy radical denial of faith in God after Auschwitz, no Jew has or can escape the pain of knowing that the pre-Holocaust understanding of God and the practices connected with it cannot simply be continued as though the Holocaust had not occurred. All prayer, every observance of Shabbat or Yom Tov, every Mitzvah in connection with the family and the cycle of life, every joy and sorrow are different now because we have lost the comforting certainty of the past. We are groping for new understanding, for a new authentic way of responding as Jews to a life and world which, because of Auschwitz, has lost its former familiarity and easy acceptability. The Holocaust has made even the most ordinary problematic. It has begun to transfigure all of Jewish existence, injecting an irresistible and insistently gnawing note of doubt and uncertainty.

It is possible, perhaps even likely, that this uncertainty, this loss, this sense of having been abandoned will not diminish in proportion to the distance from the event itself. We will live in its shadow for a long time to come.

The impact of the creation of the State of Israel has been only second to that of the Holocaust, and none of us needs a reminder of this fact today. Its very proximity to Auschwitz has been imprinted on the State itself ~~as on the State itself~~ as on all other Jews and even many non-Jews. The intimate emotional, personal and ideological ties which so many of us have established with the young state have given new dignity and strength to Jewish life. They have however, also, often lead to exaggerated and, therefore, at times inevitably disappointed hopes. Vast numbers continue a generous financial response to the needs of the new nation, especially in times of crisis even as many have begun to transfer, consciously or unconsciously, the burden of Jewish survival upon our brothers in the State of Israel.

The massive flow of visitors from America to Israel and of Israelis to America as teachers, performers, students, has become an inescapable and deeply enriching part of contemporary American Jewish life. Young and old have responded to the magic of the Jewish nation reborn by seeking the fulfillment of their personal lives, and frequently the solution of their personal problems in Israel, albeit with varying degrees of success.

Jewish ethnicity has established itself with such overwhelming intensity that it threatens to replace and often sweeps aside the idea and practices of the covenant identity of the Jew. As a result, there is growing confusion of, what Leonard Fein reminds us is, the necessary distinction between the traditional ideal of "Zion" and the existing reality of the State of Israel, between the theological

concept of "exile" and the sociological experience of diaspora. In a subtle and yet profound manner, every facet of Jewish life, religious, educational, political, personal, communal has been affected and is being reshaped by the birth and existence of the State of Israel.

Technological, economic and social developments on the American scene, likewise, have influenced Jewish life here decisively. We are in possession of material goods and wealth to a degree unattained by any Jewish community before us. We have benefited vastly from, and are sharing in, the advances in living standards and style provided so conspicuously by our civilization. The consequences for Jewish life are manifold and radical.

1) We have acquired such a high degree of mobility that we are becoming accustomed to the expectation of not finding the average Jew at the same address within a decade or even less. We are upward mobile socially and residentially thus loosening old ties and seeking new ones with mounting frequency. We are often quite ready, sometimes even eager, to uproot ourselves and our children several times in our life time, thus frequently cutting life supporting family and friendship ties. Permanence of relation and affiliation increasingly count for less than the ability and willingness to be on the move.

2) Affluence and the restructuring of the rhythm of the work-day and week have caused a trend, though still minor nonetheless showing unabated vigor, to acquire second homes to escape from city life and pollution, and a massive ground swell of recreational, mostly sport activities. Both these tendencies have the affect of removing ever larger numbers of Jews from the city on weekends and of preempting significant segments, if not the total, of their free or leisure time.

The absentees experience an unavoidable lessening of interest and participation in the organized life of their community and home congregations, not offset sufficiently by their entering into more or less superficial relationships to Jewish life and synagogues in their chosen vacation or leisure areas. There is no congregation which has escaped significant damage in interest, participation and attendance by the extraordinary burgeoning of recreational pursuits of contemporary American Jewry.

3) The longer life expectancy, also in part a function of affluence, has caused the growth and rapid expansion of retirement areas in the Southeast and Southwest. By the tens of thousands, and in a still unabated flow, members of our congregations are migrating towards and settling in the sun drenched regions of our country. Their well-known and perhaps understandable desire to decrease their obligations towards and involvements in Jewish organizational life, the tug between loyalty to their former and need or wish for new congregational affiliations, the location, structure and orientation towards these newcomers of congregations now existing in these leisure and retirement areas, all raise a whole host of novel problems of personal adjustments and communal planning.

4) Jews are sending nearly nine out of every ten of their children to college at a rate more than double that of the rest of the American population. Frequently our children are thus removed from their home and familiar environment during a very crucial developmental stage. They are exposed to the fascination of a culture and a learning usually totally devoid of Jewish components and influence, a culture and learning which are based almost exclusively on secular Greek root elements and

their Christian interpretation and reworking. And while there is a steady enlargement of Jewish study programs in colleges and universities, they are still often skimpy and, at times offered only grudgingly. During their college years our young people are in frequent and continuous contact with their most attractive non-Jewish counterparts which, among others, is a major cause producing a high and still increasing rate of mixed marriage.

5) Not only the cultural values of higher education but the ethos of Western civilization, especially as embodied in America, stresses and prizes the individual, his accomplishments and possibilities. In contrast to a basic Jewish insistence and valuation of the community as the primary matrix of life, our full and free participation in American life and culture encourages such intense emphasis on the individual as to cause a painful clash with Jewish traditional moral values and lifestyles.

6) The traditional Jewish family stability is in serious trouble in an ever-larger portion of the Jewish population with divorce rates rapidly closing the gap which in the past separated us significantly from our non-Jewish environment. The extended family is all but extinct being replaced by the nuclear family which at best is a less than adequate substitute for it.

We are engulfed in an unmistakable and still unfinished reshaping of the economic and social role of women in our society as they seek and achieve greater personal freedom and equality in every aspect of private and public life. This potentially radical reversal of age old and tradition-bound relations obviously impinges most intensely on the nature of contemporary marriage, and relations in home and society.

In addition, a decisive shift in sexual mores particularly concerning extra and pre-marital relations, the apparent increase in homosexuality, experiments in communal living all subject marriage and family life to unprecedented stress and thus compel us to a thorough and unflinching reexamination of the structure and function of the contemporary family.

7) The massive trend towards urbanization in recent American history has brought with it an unusually high concentration of Jews in about ten major metropolitan areas. This, too, is an unprecedented and novel experience for Jews who, in the past, had been primarily living in much smaller settings. The metropolis and its many unresolved human, technological and spiritual problems are a threat to all contemporary civilization. The annihilation of neighborhood structures, alienation and anonymity, pollution, overcrowding, crime, the strain and pressure of the agitated city pace are giving rise to serious questions about the virtues and viability of the metropolis, and the megalopolis to come.

Not only because virtually nine out of every ten Jews live in the metropolis but especially because the metropolis threatens that community base without which Jewish life is impossible does the Jews' tie-up with the modern city become fateful. For this is the nub of the problem: Jewish life is life in community. Thus everything that enhances community promotes, and everything that destroys community endangers Jewish life.

The most immediate and practical issues regarding community are size and reciprocal communication. Meaningful relationships between individuals and groups are only possible within a fairly limited compass. Mass destroys community. The best measuring rod for proper size is the opportunity for individuals to be heard, to know that they do or could count, that they are persons not abstract bookkeeping entries.

In the past the synagogue has been the reflection, the living center of the Jewish life and community. As the Rambam wrote in his Laws of Prayer (Hilchot Tephila): "Every place in which there are ten men of Israel is obligated to build a building in which they enter to pray at each time of prayer and this place is called a synagogue. And the citizens of the city obligate one another to build for themselves a synagogue and to buy for themselves a Torah, Prophets, and Writings."

The synagogue was most often limited in size if not actually small. Its members knew and depended upon each other. Its rabbis were primarily teachers and judges. Its threefold program of worship, tefilla, study, midrash and fellowship, kenesset, made it the natural adjunct to the home within which beat the heart of Jewish life. It was the outward structure and symbol of Jews covenanted to their God, and thus to each other. The congregation was the covenant people in miniature.

This picture of the synagogue of the past is faded almost beyond recognition. It seems also beyond restoration at least for the present and here.

What then remains? Where can we go from here? How do we meet the radically changed conditions of general and Jewish life? What is, or better what are the models of the future synagogues?

These questions and others we shall discuss in the fora and small discussion groups tomorrow morning. There, identified by one of the currently recognizable types of our contemporary synagogues you, the delegates will take the opportunity to begin the process of asking significant questions. For this is where we are now, at the question asking stage. The answers are still largely unknown to us, though in some areas their outlines begin to appear. We need much unhurried time to think and talk with each other before those models of the future will emerge which will be capable of responding to the difficulties, deficiencies,

problems but also to the new possibilities, the new goals, the new hope with which our time and place present us.

We are in the midst of a two stage process. The first, the bold asking of incisive questions is our task and responsibility now. The second, the visionary building of models for the future of the synagogue will follow next. The only option not open to us is either to do nothing or to despair of the future.

The Midrash tells that when our forefathers stood at the shores of the Reed Sea driven there by the imminent threat of the pursuing Egyptians Moses lingered in prayer only to be rebuked by God and told that it was neither a time for lengthy prayer nor despair but rather he was bidden vayiso'u, "go forward." And so must we not halt in indecision or bemoan the crisis of the synagogue in our time, but like our ancestors we too must hear and obey the divine command vayiso'u -- go forward! And so we shall.

- 1) 150,000 men left military 1967-72
before 67 unknown#.
21,000 men indicted by jst lcl service 65-72

- 2) C = inter by dept lrd as "cowardice"
6 { Draft violator + deserter = diff re timing + This view upheld by Sup Ct.
Poor + uneducated at special disadv.

Community pressure: { Com. reject man. Jewish
competence + patriotism of Jew. As liberation → percent of the
unfair to those who had to go, went & even died? Yes, but do
wondered out, we did not, unfair. Those who were silent here! One
decl. is Com/china? Now détente. deserter: ahead of the time!
Nixon plan to end war, some plans within his tenure. ⑤ Those who had money
in college, lawyers, doctors, etc. ⑥ They have to pay price? Already pd.

3 Wash, Radism, Jackson all granted pardon; Lincoln did not punish Conf.
Hume by Nixon: "forgiveness" No - must pay criminal penalty for civil dist. & loss of
Hume for group (as is pardon for indiv) - forgiveness = forgetting!
4 After army not future Army suffer discipline - no evidence
no time limit
9 Nixon will not do it - What about Hoffa + Colby? Dr. Nathan

Not at all
want to do
Service - 13th
nostalgia

10 Nixon needs amnesty - forgiveness - p. 7 - conscience of nation
everyone recorded except our own; Capt "junker."

Intentional Second Exposure

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everyone recruited except our own; lcl Cops + "junkies"

Not ut
Ward
Service - 1134
OK
11/1/72

YOM KIPPUR: AM

Friends, we all know the famous story of Franz Rosenzweig, the great German-Jewish philosopher, who at one time was very close to converting to Xianity. While he was still debating the matter in his mind ~~we~~ once walked by a Synagogue and through an open window heard the High Holyday prayers. He stopped to listen, he recalled ~~the memories of the past~~, he heard the prayers and the chants and he was so impressed, really overwhelmed, that the idea of conversion was utterly driven from his mind. Indeed, as we know, he began to immerse himself in Judaic studies and became one of the great teachers and original thinkers of the 20th century Jewish world. He reacted one way and there are many who have had ~~similar~~ experiences; there are ^{there} ~~many~~ who feel deeply about these holydays because they too are reminded of the past: of parents, of brothers and sisters, of warm and comfortable homes, of a devotion and a dedication to religion ~~which have~~ long been superseded by their immersion in modern, contemporary problems and concerns.

But then there are those who think along totally different paths. How often have we heard the phrase: I wish the holydays were over already, or: how I dread the holydays, or, subconsciously even more correct: things always seem to go wrong at this time of year! I have the sneaking suspicion, although no studies have ever been made ^{as far as I know} ~~to back me up~~, that many of our Jews who flee to the resorts at the holyday season go away as much because of the long weekends and their affluence, as they do so as to by-pass this negative concept of the holydays. If they are not here they do not have to deal with ^{memories} ~~them~~; the stresses and tensions of the season are therefore overcome because they are circumvented. I have also gained the feeling, and this is a point which I will discuss more fully later on, that in our time --in the 60s and 70s of the 20th century-- this concern and anxiety with the holydays is re-^{de}ceding among the young; today mostly those in their ^{50s} 60s, 70s and ~~older~~ are heard to echo the sentiment: I wish the holydays were over already. Why this difference in outlook as far as the age categories are concerned; why this anxiety in the first place and not the simple Teshuvoh of Rosenzweig? These questions concerned me greatly over the past ten or twenty years

20 yrs west June

for as long as I have been active in congregational life. I had thought about it often but could never come to grips with the problem until I attended a course ~~at~~ with other clergymen of other faiths, at the Post Graduate Center for Mental Health, some years ago. I began to discover in the course of conversation and analysis that they, the ^{P + m} ~~Centiles~~ and their lay people especially, had the same anxieties as we~~x~~; only the time differed. While we grew restless and irritable ^{for} ~~for~~ Rosh Hasono/Yom Kippur the Xian layman felt these same anxiety syndromes at Easter and Xmas. ^{Furthermore, studies indicate} ~~and, of course, it turned out~~ ^{that Americans were more subject to} ~~by statistical study that all America suffered more~~ suicide attempts, more ^{death} death by violence either in the car or in the home, ^{more} ~~more~~ nervous breakdowns at the time of the Thanksgiving holiday than at any other such national festival. These ^{incidents} incidents, of course, are not accidental; any good psychologist can explain the phenomenon. ~~I have just outlined and~~ The same lesson can be applied to these ^{holy} days of ~~holy awe~~ as well. There is tension and ^{conflict} ~~and~~ and fear ⁱⁿ ~~and~~ remembrance because ~~of~~ what once warmed our hearts ~~but~~ is now no more; these days when families get together, when we are forced into recognizing a heritage and a past which many seek to slough off, to hear the old melodies and to be forced to take note of their associations, these all lead to tension, anxiety, heartache. ^{Often a} ~~and a full and~~ bitter sob ^{well} ~~which comes~~ up from deep within but ^{threat} ~~which~~ somehow sticks in the breast of man and rarely is allowed to escape into the open. Indeed, the reverse is true: we sublimate our feelings; no wonder there are so many heartattacks, shortness of breath, shouts and epithets in the home, endless dark nights during which we lie awake alone with our thoughts. ^{anticipating/dreading in a love-hate relationship} ~~especially of this season of the year.~~

What forces are at work here? What is the deeper meaning of this occasion, of Yom Kippur? On the surface, our religious concerns today are not at all related to the psychological factors I have just mentioned but, under the surface on a deeper level, they are of course related; indeed, they are one and the same. Our concern this hour is with sin, with transgression, with error, with shame and not the least of these instances of sin is the fact that we have not been true to the heritage which has motivated us and

~~which~~ stirs our memory and thus ~~stimulates and preps~~ the mood for this day.

We have not been true to what was once expected of us; hardly a one of us ~~asked~~ ^{asked} his full potential either as a person, as a member of his special group, as a Jew. But, of course, it was all so different ^{at home} ~~then~~; our entire relationship to God and sin was on a ^{more elemental} ~~different~~ level, ~~altogether~~. In those days God was not a "nice old man" who needs our love but He was Authority and we dared not digress. He made us fear, "terror weakened our knees and agonizing were our tears" as the Bible says, and the philosophy was quite simple: you did what you were told and you stood in great awe, respect and belief of Him. In short, He was not the calm, cool, quiet, refined, "WASPish" kind of God we ~~can~~ ^{descend to} ~~hold dear~~ today. In those days you knew who had sinned and what those sins were, guidelines were not only set up but they were observed, the blasts of the Shofar signalled the onset of a very special period of time which was needed desperately, and it is all this we remember ^{but} ~~and~~ seek to blot out when we say: how I wish the holydays were over already. Deep within the frame of our being we remember; just as ~~energetically~~ we try to forget.

And what changed all this? The Renaissance, of course, when the pride and dignity of man were stressed in contrast to earlier days when man existed merely to reflect and serve Deity. Then, later, came the Industrial Revolution, the Haskalah, the modern cosmologists, the science of Darwin and of course of Freud, and things ^{were irrevocably altered.} ~~could never be the same again.~~ ^{or took on new dimensions} ~~Can~~ The world ^{lost its innocence} ~~over be the same again~~ after Hiroshima, ^{after} landing human beings on another planet; ~~Can~~ the Jew ever be the same again after the death of the six million? He who answers in the affirmative simply does not deal with reality. We try, ~~and to the best of our ability to strive~~, but even under the best of circumstances we can never right the wrong again, or balance the scale for life and death in our favor. ^{But} The problem for our time is even more complex: we no longer know, are no longer certain, whether we have sinned. The simple fact of the matter is that we are living in an era of moral neutrality; what kind of guilt, if any, is there for us? ^x Consequently, the problem becomes

^x Karl Menninger's new bk "Wherefore became I sin?"
^x NYT Bk Review last Sunday - 12/30/73; p. 52

doubly oppressive for, first, we do not want to know of the implication ~~so~~ of these holydays and, secondly, ~~on the occasion of Yom Kippur which puts us~~ ~~at a distinct psychological disadvantage~~, we do not even know for what sins to ask forgiveness. Today, everything is relative and that is why the young are far ^{more} ~~less~~ prone to cast off the meaning of this day than their elders. The young are not really concerned but the elderly remember; the young are unsure of their sins but the older ones ^{see} ~~remember~~ all too clearly; the young are neutral but the older generation knows why it fears these days, dreads the words, trembles at the first chords of the melodies. How I wish the holydays were over already, really means: how I wish I did not have to deal with the sins of ^{my} ~~mission~~ ~~the past~~, the family gatherings, the reminiscences, ~~the memories~~ which will strike at me again and again and cause me another sleepless night. The young, if they feel that way at all and I have reason to suspect that they do not, will take instead a tranquilizer. And that marks the difference in generations as far as Yom Kippur is concerned.

What to do then; how shall we face this occasion of atonement? We must allow ourselves to be drawn together, to be a group, for in that concept I think we will find a ^{means to} ~~measure of~~ our release and will be able to resolve our conflicts. ~~It is not good, no matter what the reason, for our people to dis-~~ ~~perse, even if on a voluntary basis;~~ ^{this observance} The point of ~~such an occasion~~ is that we join with one another not merely in prayer, which is self-evident and understood, but in that family sense which marked our origins so many ^{generations} ~~years~~ ago. It is up to us to create our own warmth, our own love, our own freedom from ^{our own mutual} ~~fear~~ ^{of concern} ~~so that the fears which threaten and pursue us at this season of the~~ ~~year will once and for all give way to the light of an inner peace.~~ We should no longer have to dread the holydays but even welcome them; in the atonement of "atonement" we need no longer say ^{burdened by guilt} ~~in fear~~: would that the holydays were done. ^{On the contrary, it is} ~~As a matter of fact,~~ that is part of the essential for this Yom Kippur: the concept of unity, of being together, of being a Kehiloh Kedosha, a community with purpose, with goals, with similar needs and aspirations as well as ^{individual} opportunities for release. Take the basic prayers for this day and the other

Days of Awe and you will note that they are all in the plural. [Again, note that on an occasion of such religious insight and significance as this, when you ask for yourself to be inscribed in the Book of Life, ^{not the "I" is emphasized but the "we". In Heb not "I" but "anachnu" "anachnu"} your prayers are ~~not in the first personal singular but in the first person plural.~~ The "Al Chet" says? shechotonu lefonecho; the Ovinu Malkeinu speaks of Chotonu, imonu, oleinu, soneinu; the Oshamnu ends every word with "na"; and the Kol Nidrei, even in its Aramaic form, keeps the 1st person plural: nidrono and ushvuosono.

The lesson, it seems to me, is perfectly clear; for us to pray for forgiveness, for pardon, for Life as a group is easier, less threatening, more open and it is precisely that type of orientation which we need on so vital a day.

My friends, I hope that I have not opened a Pandora's box of memories. ~~but really,~~ Judaism does not thrive on fear and does not want this day to be one of ~~ultimate~~ terror and dread. If you can not face the occasion then try to find out the ^{reason why.} ~~basic reasoning.~~ There are fantasies of guilt and hostility in all of us, do not try to hide them. Above all, do not say: "I have no guilt," for there is no man that sinneth not. And, again, ^{does not all this relate to} ~~isn't that~~ what is given to us this day: ^{a chance} to renew oneself, to make amends with ones fellow man and only at the end do we confront God. On this day of introspection, He really comes last for, in good psychological parlance, man must first learn to deal with his own anxieties and hurts, and he has many, before he can cope with the hurts, needs and tensions of others. ~~That is really of the essence on Yom Kippur,~~ That is why we are here, and it is for these reasons that I hope you will remember these Days of Awe as days which helped you become tranquil, ^{more} ~~when you were~~ contented, when you remembered and it caused no hurt, when you truly found a measure of peace. Perhaps that is what we mean by the Book of Life, not physical so much but spiritual, emotional, psychological. May it be a good year for us all.

Amen.

Shlomo - Sat. Eve - 10/6/73
Yom Kippur 5734

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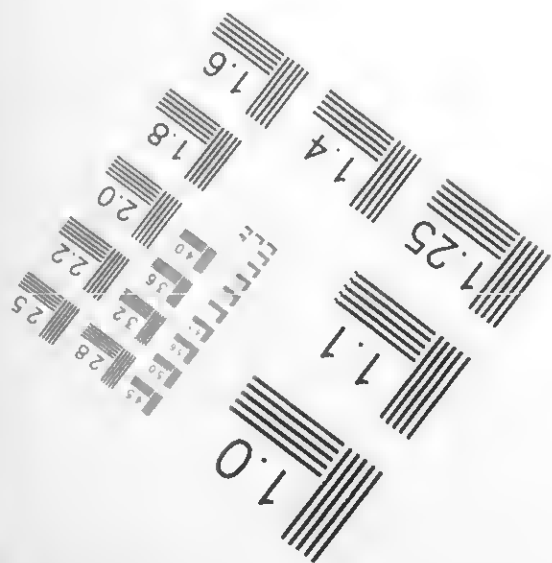
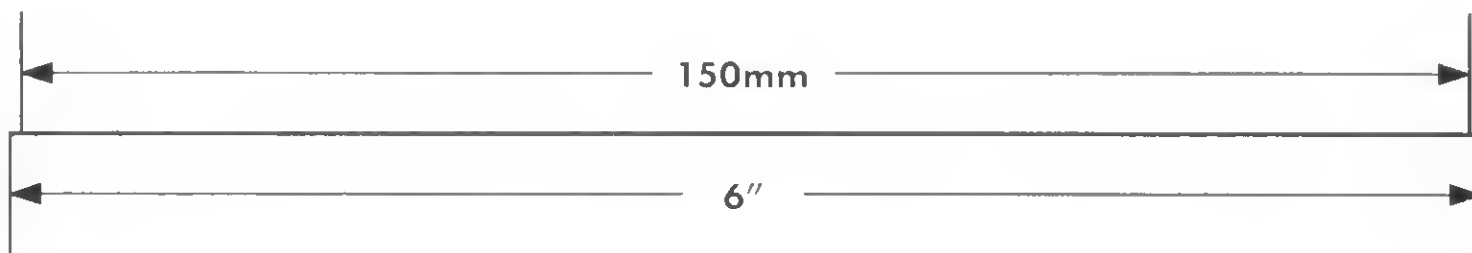
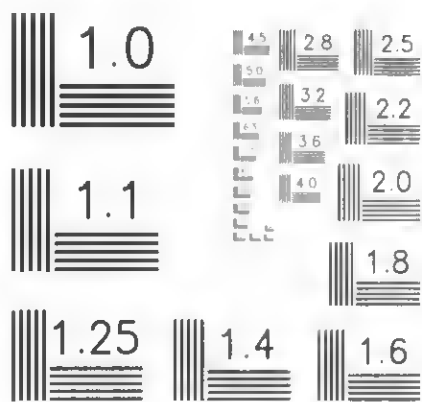
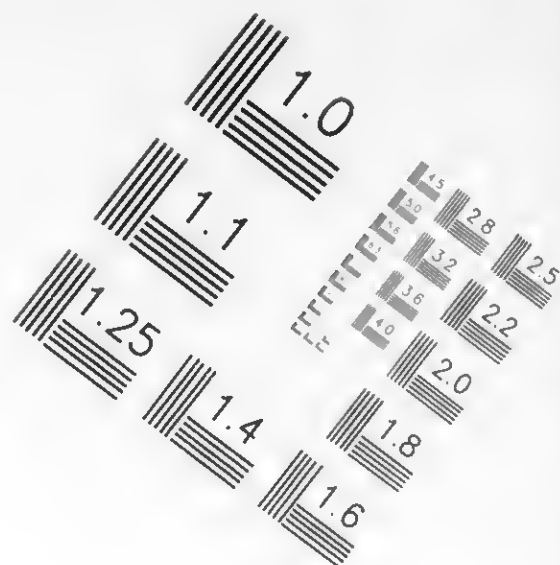
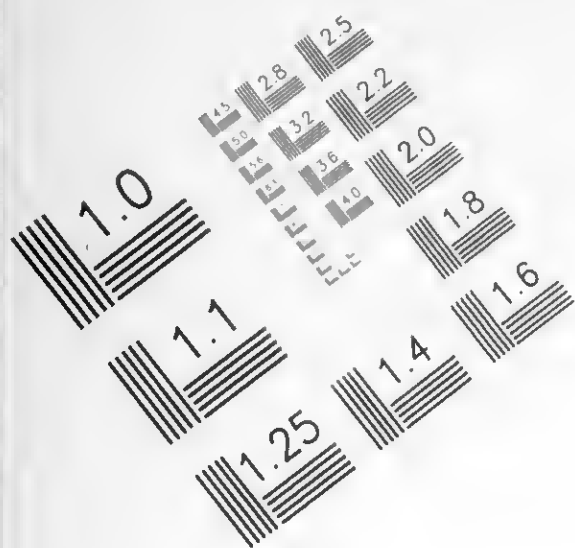
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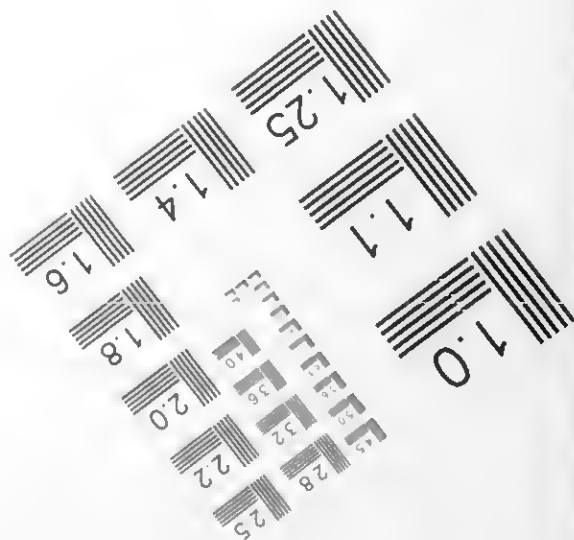


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amnesty

A Special Supplement of American Report

About this Issue,
Page A-2

Bills Before Congress,
Page A-2

Questions and Answers
about Amnesty,
Page A-3

Amnesties in U.S. History,
Page A-4

Some Strategic
Considerations, Page A-5

Amnesty: A Moral Problem,
Page A-6

An Amnesty Census,
Page A-7

Religious Leaders
Speak Out, Page A-8

Organizing for Amnesty,
Page A-9

Petition, Page A-11



... As American as Apple Pie

by Henry Steele Commager

The question of amnesty and / or pardon to draft evaders and deserters is not really a legal or constitutional question. There is no doubt about the constitutional right of the President to grand pardon and to proclaim amnesty, nor is there any about the Congressional right to enact amnesty.

Traditionally, it is the executive that has taken the initiative in granting amnesty, but recent executives have displayed less interest in amnesty than was customary in the nineteenth century. Thus, there was no amnesty after the Korean War, and there has been none so far in this war.

Threefold Argument

The argument for amnesty is threefold: historical, ethical, and practical. It is to the interesting question of experience, the illuminating question of expediency, and the elevated question of moral obligation that we should address ourselves.

The American Revolution was a civil war. Desertion was endemic in Washington's

army, which all but melted away at Valley Forge. But after the war was over, no effort was made to punish deserters. As President Washington established the precedent of generosity for those guilty (or allegedly guilty) of insurrection. He proclaimed amnesty for participants in the Whiskey Rebellion of 1794, observing, "Though I shall always think it a sacred duty to exercise with firmness and energy the constitutional powers with which I am vested, yet my personal feeling is to mingle in the operations of the government every degree of moderation and tenderness which justice, dignity, and safety may permit." President James Madison issued three proclamations of the same nature, covering deserters in the War of 1812. And President Andrew Jackson pardoned all deserters provided they would never again serve in the U.S. armed forces.

It is the Civil War that provides us with the best analogies and, I think, the best models for our own time. Desertion from both Union and Confederate armies ran roughly 10 percent. Draft evasion was widespread and flagrant. While neither

draft dodgers nor deserters constituted a danger in the North, they did in the South. It was said that there were more deserters and draft evaders in the mountains of the Carolinas in 1864 than there were soldiers in Lee's army. Appomattox put an end to the problem in the South; no action was taken against either deserters or draft evaders in the North after the war ended.

Lincoln's Attitude

What is illuminating, however, is Lincoln's attitude toward Southerners who had engaged in rebellion and were, technically, guilty of treason. Should they be punished? Should states that had joined the Confederacy be punished? Lincoln's position was clear and consistent. During the war, he issued a series of amnesty proclamations designed to bring Confederates back into allegiance and to get government into operation in the South.

Congressional radicals wanted to punish the South for its treason by excluding Southern states from full membership in the

Union. Lincoln would have none of this; indeed, he regarded the question of the legal status of the Confederate states as "a pernicious abstraction." And how fascinating is Gideon Welles' recollection of that last cabinet meeting, which discussed the question of capturing Confederate leaders and bringing them to trial. "I hope there will be no persecutions," Lincoln said, "no bloody work after the war is over. No one need expect me to take any part in hanging or killing those men, even the worst of them Enough lives have been sacrificed."

Who can doubt, now, that Lincoln's policy of magnanimity was wiser and more farsighted than the radical policy of punishment? How gratifying it is that the United States put down the greatest rebellion of the nineteenth century without formally punishing the guilty.

We can dispose with lamentable brevity of the record in the present century. After World War I, there was no general amnesty for draft evaders or deserters. Those guilty of violating the Espionage and Sedition

(Continued to A-4)

About this Issue . . .

The question of amnesty for resisters to the war in Indochina has been under discussion since at least 1968, but the debate has heightened with January's signing of the Paris Agreements and the return of American prisoners of war.

As organizations begin forming to pressure for amnesty, and religious groups adopt the issue as one of their concerns, the need for basic information on what is involved in amnesty has become apparent.

This 12-page Amnesty Supplement, by no

means comprehensive, has been assembled as a starting point for serious discussion of the amnesty issue.

What is amnesty? Who would be affected by amnesty? What is the history of amnesty in the United States? What resources are available? This supplement addresses these and other amnesty questions.

We would like to thank the Interreligious Task Force on Amnesty for assistance in developing and compiling this supplement. Special assistance was contributed by staff

members of the National Interreligious Service Board for Conscientious Objectors, the American Civil Liberties Union Foundation's Project on Amnesty, Amnesty Information and Action Center, The United Presbyterian Church in the U.S.A., National Council of Churches, Lutheran Council in the U.S.A., Fellowship of Reconciliation, and Clergy and Laity Concerned.

The issue of Amnesty will be an ongoing concern in American Report.

Bills Before Congress

At his Jan. 30 press conference, President Nixon made perfectly clear his personal views on amnesty for draft violators and military deserters.

"Now, amnesty means forgiveness. We cannot provide forgiveness for them. Those who served paid their price. Those who deserted must pay their price, and the price is not a junkie in the Peace Corps, or something like that, as some have suggested. The price is a criminal penalty for disobeying the laws of the United States."

"If they want to return to the United States they must pay the penalty. If they don't want to return, they are certainly welcome to stay in any country that welcomes them."

Harsh Words

The President's harsh words were so offensive to many of his own supporters, that within a week White House spokesmen were trying to soften his statement. Charles Colson, counsel to the President, said in a lecture to students at Brown University, that the President wanted to follow the precedent of Abraham Lincoln, Andrew Johnson, and other Presidents during postwar periods.

"Those who deserted either served in prison or did some term of alternate service on the basis of individual judgments of those who decided to come back. Mitigating circumstances based upon certain hardship cases will be a factor in making those kinds of judgments."

Shortly following Colson's remarks were hints of a change in the President's views on the treatment of draft violators. Senate Republican Leader Hugh Scott (R-Pa.) said, "I'd be willing to consider letting them give some kind of equivalent service after passions have cooled off for a while." Attorney General Richard Kleindienst in a speech in Washington mentioned the possibility of a "lesser penalty" for draft violators than the one advocated by

President Nixon in his news conference. Several bills have been proposed in Congress dealing with amnesty for war objectors. Perhaps the most important of these proposals are the bills introduced by Representative Bella Abzug (H.R. 5195) and Representative Ronald Dellums (H.R. 3100). The identical bills would enact the "War Resisters Exoneration Act of 1973."

The act would restore all civil, political, property, and other rights to all persons who have been prosecuted, or who may be prosecuted for failing to comply with any requirement of, or relating to, service in the armed forces during the U.S. involvement in Indochina, or for engaging in any nonviolent activity, or activity justified by deeply held moral or ethical belief in protest of, or opposition to the Indochina war.

The general and unconditional amnesty this act proposes would also immunize resisters from criminal prosecution for such violations, would expunge all notation from the records of courts and law enforcement agencies, would require the granting of honorable discharges to veterans who received less than honorable discharges because the discharge was based solely on the servicemen's objection to the war, and would nullify all other legal consequences of such violations.

Amnesty Commission

A special Amnesty Commission would be set up to investigate cases where individuals who think they should be granted general unconditional amnesty are being denied it. The commission would have the authority to grant general unconditional amnesty to such individuals. The commission would expire at the end of four years.

Representative Edward R. Roybal (D-Cal.) has introduced a bill in which he calls for enactment of "The Amnesty Act of 1973" (H.R. 2167). This act would encourage the President to "pardon" all Selective Service

violators if they agreed to perform two years of military or civilian service in return. Excluded from this "pardon" would be persons who have obtained nationality or permanent residence status in another country. Persons in prison, or released from prison would also qualify for this "pardon" by completing at least one year of the service requirements.

Koch's Bills

Representative Edward I. Koch (D-N.Y.) has introduced three bills, the first of which (H.R. 675) is very similar to Roybal's. His second bill (H.R. 674) is merely an approval and authorization for the President to grant amnesty or pardon "nonviolent military offenders" or persons who have violated Federal or state laws during the Viet Nam war solely, or partly because of their disapproval of the U.S. involvement in the war.

Koch's third bill is the most interesting of them all (H.R. 2034). He proposes to amend the draft law in order to allow violators of the Selective Service law and violators of military law the opportunity to make claims of conscientious objection against a particular war (intending the war in Indochina) so as to avoid prosecution, suspend prosecution, or to be released from prison while their claims for "selective conscientious objector" status are pending. Being granted such status would therefore exempt these persons from their military obligations retroactively.

Koch's proposal avoids mentioning amnesty or pardon and makes no mention of persons who have served their time for violations of the military or Selective Service laws for the same "selective conscientious objection." All such claims would be handled by the existing local boards of the Selective Service System or the existing appeals structure currently being used for C.O. claims within the military services.

Additional Copies

Additional copies of this 12-page Amnesty Supplement are available from Clergy and Laity Concerned. Please use the coupon below. All orders must be prepaid.

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Q&A

1. What is Amnesty?

The word "amnesty" is derived from the Greek word *amnestia* that means not remembering or an intentional overlooking. It has the same root as "amnesia."

Amnesty is a discretionary act by a sovereign to decide that a class of offenses will be ignored. Amnesties usually apply to political offenses or alleged political offenders after the situation that provoked their acts has changed. The purpose of an amnesty is to make possible the larger goals of a society as it looks to a future without recriminations.

2. What is the Difference Between Amnesty and Pardon?

A pardon generally applies to a single offender who has been found guilty implying forgiveness rather than forgetting. As with clemency a pardon presupposes that no further purpose would be served by continuing punishment. Amnesty does not consider guilt or innocence. Instead, the government on behalf of society, determines not to apply a law under certain circumstances for a specific period of time.

3. Who Has the Authority to Grant an Amnesty?

The Constitution gives the Chief Executive the "power to grant reprieves and pardons for offenses against the United States. . . ." It has been held by the Supreme Court that this power includes amnesties. In the history of the United States, amnesties have been granted by the President alone, by the President with the authorization of Congress, and by Congress alone.

4. What Does Amnesty Mean in Terms of Legal and Political Rights?

Amnesty normally involves the total restoration of all legal and political rights, expunging from the record any criminal charges or convictions that the individual might have incurred. In the present case that would mean that persons now unable to return to the U.S. could come back; those who cannot vote, hold public office, or even obtain licenses in most states because of criminal records would have civil and political rights fully restored.

5. Who Would Benefit from Amnesty?

The broadest amnesties now proposed would apply to all "persons who have been prosecuted, or who may be subject to prosecution, for failing to comply with any requirement of or relating to, service in the Armed Forces during the involvement of the United States in Indochina, or for engaging in any nonviolent activity or activity justified by deeply held moral or ethical belief in protest of, or opposition to, the involvement of the United States in Indochina." Lesser amnesties amounting to pardon or clemency, would include only draft violators or impose penalties—so called "conditional amnesties."

In addition to those specifically included in amnesty, indirect beneficiaries are families who share exile, the consequences of imprisonment, or other disabilities imposed on those directly subject to penalties arising from their involvement in, or opposition to, the war in Indochina.

The National Interreligious Service Board for Conscientious Objectors (N.I.S.B.C.O.) estimates, based on Government figures, that over 400,000 people suffer some legal disability because of the war. An additional unknown number live "underground" in either the United States or Canada. These people may not have been indicted for an offense, but may assume they will be prosecuted if they live openly in the U.S.

A sizeable portion of America's youth would be affected by an amnesty—a portion of American society that has much to offer if given the opportunity.

6. What Categories of Offense Might be Included in Amnesty?

Those persons are usually considered in two ways: (1) whether they are in exile or in the U.S., or (2) the basis of the nature of the alleged offenses.

There are several categories of offenses that might be included in an amnesty. There are Selective Service Act violators. Some deliberately refused to cooperate, others were unsuccessful in efforts to obtain con-

scientious objector classification, others were caught up in the injustices of the administration of the draft system, and still others committed deliberate acts to obstruct the working of conscription.

There are also violators of military law convicted or accused of being A.W.O.L., of desertion, or of other distinctly military offenses such as refusing to obey a direct order (only 10 percent of court martial convictions are for offenses that would have been regarded as such if committed by civilians).

Amnesty proposals would also include veterans who have been penalized for life through less-than-honorable discharges, most of which were given administratively and not as the result of court martial proceedings, but still deny veterans benefits and effectively inhibit employment with government and most regular employers.

Then there are civilian war resisters who came into conflict with local, state, or federal laws in the course of their objection to the war. It should be emphasized that the amnesty proposals do not include crimes of violence, nor offenses which would also be crimes apart from conditions of military jurisdiction or the war. People charged or convicted of rape, or burglary, or crimes of that nature ought only to be amnestied for offenses relating specifically to the war and military. Even persons accused of crimes not subject to amnesty might, of course, employ their opposition to the war as an extenuating circumstance in making a defense to those other charges.

7. Do All War Resisters Want Amnesty?

What is ultimately at issue in amnesty is not the intent of these men to come back to America, but their right to return. If some opt to live elsewhere it in no way diminishes the need for America to enact a broad and general amnesty. There are many exiles who are very emphatic about their political, moral, and human right to an amnesty for their single offense of refusing to participate in the war in Viet Nam.

8. Shouldn't There Be a Distinction Between Draft Violators and Deserters?

The essential difference between a person who evaded the draft and one who left the military after being inducted is one of timing. Many young men did not realize the full impact and meaning of war until they were in the Army, often in Viet Nam, or on the point of being sent there. Firsthand observation then brought them to conscientiously refuse and to desert.

The Supreme Court recognized in its *Welsh* decision that at the time of registration with Selective Service a person may not have convictions against war, but that these views can develop in subsequent years.

It must also be considered that many deserters are from poorer families, and did not have the educational benefits or opportunities for draft counseling, deferments, and exemptions that others did. To return them to amnesty would only compound the injustices that the racism and inequities of the Selective Service System have already created.

9. Why Didn't These Men Seek Conscientious Objector Status?

Many men who would now benefit from an amnesty sought in vain a conscientious objector status. Through most of the war local draft boards could reject claims without giving reasons. Later, when compelled to give reasons, some state directors supplied a list of legal reasons that could be used as needed. In most court cases it was not possible to defend the case on the merits of the claim, but only on whether or not the draftee did or did not submit to induction.

Many others decided against applying, either because they thought it hopeless, since almost no exemptions were granted for several years, or because they would not submit to the harassments of the draft or the military system. The effect of the arbitrary system for civilians was long delay in processing, with consequent interruption to schooling and employment. For those in the military it meant long incarceration in the stockade awaiting determination of the claim.

Many were opposed to the war in Indochina, but asserted that they would serve in a Congressionally declared conflict, which conformed to international law and to the teachings of their religion about the limits of war. These selective objectors had no provision in the United States system, though other countries make provision for selective objectors.

The poor and the uneducated had neither the knowledge of the provisions about conscientious objector (C.O.) status nor did they have access to assistance in obtaining these privileges. It was not until 1971 that Selective Service began publishing information about this legal right. Much false information was in circulation about requirements for C.O. status. Others refused to accept C.O. status for themselves in protest against the injustices meted out to this group.

10. Shouldn't They at Least Have to Do Some Kind of Alternate Service as a Condition for Amnesty?

Imposing conditions for amnesty implies guilt on the part of those amnestied, and limits the point of an amnesty. To require service as a retribution is a perversion of both the meaning of service, and the purpose of justice and amnesty.

Most war objectors oppose a conditional amnesty because it has a punitive nature, while they feel that draft dodgers and deserters did nothing deserving punishment.

11. Isn't Amnesty Unfair to Those Men Who Had to Go?

According to a national poll, 73 percent of Americans favored withdrawal from Viet Nam, yet the war went on. In such a situation, what really is service to the country? A returned Viet Nam veteran said in a letter to the Richmond, Virginia Times-Dispatch, Nov. 6, 1972: "It is not the deserters and draft dodgers who shirked their responsibility, but those who failed to question what we were doing."

Many men felt that their conscience required them to answer the call of the Government to serve in the military. Other men saw refusal to participate in the military as true service to their country. All have suffered the consequences of their actions. Amnesty would not be an insult because it makes no moral judgement. It is simply another way the Government can "bind the wounds" created by the war in Viet Nam.

In addition, the Selective Service System has never been fair. There are millions of men who evaded military service by way of student, occupational, parental, or physical deferments. It would not be practical or desirable to prosecute these men who evaded the draft by "legal" means, and it is not just to prosecute only those who in many cases did not have the opportunity for a "legal" escape and had to choose an "illegal" one. The men whose beliefs led them to refuse to serve had no more to do with another person's being drafted than the men who stayed in college to avoid serving.

12. What Do You Say to the Families of Those Who Suffered or Died in the War in Indochina?

For these families, as for all of us, it was a terrible tragedy that men suffered and died in the war; they should have our total sympathy and compassion. But to punish those who refused to fight will not bring back their sons whole, nor restore them to life. Losing one's son does not justify denying the return of other sons. Why their sons were killed or injured is a question that should not be addressed to those who objected to the war or to those who advocate amnesty. That question is properly addressed to the Government of the United States which has for a decade been unable to give a satisfactory answer to that question.

This is a common feeling—that all of America's youth were victims of a policy over which they had no control. Some were killed and some exiled—but all were victims, and none should be punished for being victimized by an unfair system.

13. Would Not Amnesty Injure Military Discipline, and Make it Difficult to Recruit an Army Later?

There is no serious danger, after previous amnesties, there has been no diminished ability of the military to recruit nor to maintain discipline. At the present moment the achievement of an all-volunteer armed force seems likely and talk of amnesty has had no effect on it. An amnesty at this time might even enhance recruitment possibilities were potential enlistees to be assured that henceforth wars would not be entered into without the clear declaration of Congress, and a consensus of the people that the conflict is necessary.

14. Would Not Amnesty Encourage Disrespect for Law and Promote Anarchy?

Amnesty itself is a lawful concept, and serves the law by restoring public confidence in the justice of laws. There is no evidence that previous amnesties have diminished respect for law.

15. Would Not So Large an Amnesty Be Unprecedented?

Eventually the entire confederacy was amnestied by the 1890's. With the exception of that war, no other conflict has been so divisive, or produced so many acts of protest, and no U.S. war has ever lasted so long. After the relatively short involvement in World War I, little effort was made to prosecute the estimated 300,000 draft dodgers at large, a much larger group in proportion to the force involved. The circumstances justify an unprecedentedly large and generous amnesty because the circumstances have been unprecedented.

16. Is There a Time Limit to Amnesty?

There is no time limit to amnesties. President Franklin D. Roosevelt completed the amnesties for World War I. President McKinley declared the last of the Civil War amnesties.

Amnesties in U.S. History

| DATE | ISSUED BY | PERSONS AFFECTED AND NATURE OF ACTION | TIME LAPSE FROM OFFENSE TO PROCLAMATION (IN MONTHS) |
|---|---------------------|---|---|
| July 10, 1795 | Washington | Whiskey Insurrectionists (several hundred). General pardon to all who agreed to thereafter obey the law. | 13 |
| May 21, 1800 | Adams | Pennsylvania Insurrectionists. Prosecution of participants ended. Pardon not extended to those indicted or convicted. | 14 |
| Oct. 15, 1807 | Jefferson | Deserters given full pardon if they surrendered within 4 months. | |
| Feb. 7, 1812 Oct. 9, 1812 June 14, 1814 | Madison | Deserters—3 proclamations. Given full pardon if they surrendered within 4 months. | |
| Feb. 6, 1815 | Madison | Pirates who fought in War of 1812 pardoned of all previous acts of piracy for which any suits, indictments or prosecutions were initiated. | 60 from first offense; 5 from final offense |
| June 12, 1830 | Jackson (War Dept.) | Deserters, with provisions: (1) those in confinement returned to duty; (2) those at large under sentence of death discharged, never again to be enlisted. | |
| Feb. 14, 1862 | Lincoln (War Dept.) | Political prisoners paroled. | |
| July 17, 1862 (Confiscation Act) | Congress | President authorized to extend pardon and amnesty to rebels. | |
| March 10, 1863 | Lincoln | Deserters restored to regiments without punishment, except forfeiture of pay during absence. | |
| Dec. 8, 1863 | Lincoln | Full pardon to all implicated in or participating in the "existing rebellion" with exceptions and subject to oath. | 24 |
| Feb. 26, 1864 | Lincoln (War Dept.) | Deserters' sentences mitigated, some restored to duty. | |
| March 26, 1864 | Lincoln | Certain rebels (clarification of Dec. 8, 1863 proclamation). | |
| March 3, 1865 | Congress | Desertion punished by forfeiture of citizenship; President to pardon all who return within 60 days. | |
| March 11, 1865 | Lincoln | Deserters who returned to post in 60 days, as required by Congress. | |
| May 29, 1865 | Johnson | Certain rebels of Confederate States (qualified). | 36 from first offense |
| July 9, 1866 | Johnson (War Dept.) | Deserters returned to duty without punishment except forfeiture of pay. | |
| Jan. 21, 1867 | Congress | Section 13 of Confiscation Act (authority of President to grant pardon and amnesty) repealed. | |
| Sept. 7, 1867 | Johnson | Rebels—additional amnesty including all but certain officers of the Confederacy on condition of an oath. | |
| July 4, 1868 | Johnson | Full pardon to all participants in "the late rebellion" except those indicted for treason or felony. | 84 from first offense |
| Dec. 25, 1868 | Johnson | All rebels of Confederate States (universal and unconditional). | 84 from first offense |
| May 23, 1872 | Congress | General Amnesty Law reenfranchised many thousands of former rebels. | |
| May 24, 1884 | Congress | Lifted restrictions on former rebels to allow jury duty and civil office. | |
| Jan. 4, 1893 | Harrison | Mormons—liability for polygamy annulled. | 132 from first offense; 24 from last offense |
| Sept. 25, 1894 | Cleveland | Mormons—in accord with above. | |
| March 1896 | Congress | Lifted restrictions on former rebels to allow appointment to military commissions. | |
| June 8, 1898 | Congress | Universal Amnesty Act removed all disabilities against all former rebels. | |
| July 4, 1902 | T. Roosevelt | Philippine insurrectionists. Full pardon and amnesty to all who took an oath recognizing "the supreme authority of the United States of America in the Philippine Islands." | |
| June 14, 1917 | Wilson | 5,000 persons under suspended sentence because of change in law (not war-related). | |
| Aug. 21, 1917 | Wilson | Clarification of June 14, 1917 proclamation. | |
| March 5, 1924 | Coolidge | More than 100 deserters—as to loss of citizenship for those deserting since W.W. I armistice. | Up to 72 |
| Dec. 23, 1933 | F. Roosevelt | 1,500 convicted of having violated espionage or draft laws (W.W. I) who had completed their sentences. | Up to 192 |
| Dec. 24, 1945 | Truman | Several thousand ex-convicts who had served in W.W. II for at least one year. (Proclamation 2676, Federal Register, p. 15409.) | |
| Dec. 23, 1947 | Truman | 1,523 individual pardons for draft evasion in W.W. II, based on recommendations of President's Amnesty Board. | |
| Dec. 24, 1952 | Truman | Ex-convicts who served in armed forces not less than 1 year after June 25, 1950. | |
| Dec. 24, 1952 | Truman | All persons convicted for having deserted between Aug. 15, 1945 and June 25, 1950. | |

In this table amnesty is broadly defined to include several actions by the Executive that should properly be considered "pardons" as well as legislative actions by Congress. The table is compiled by American Report from several sources.

Apple Pie

(Continued from A-1)

Acts—among them Eugene V. Debs—languished in jail while Woodrow Wilson was in the White House. That dangerous radical Warren G. Harding gave Debs a partial pardon, and his equally radical successor, Calvin Coolidge, released most of those who were still in jail when he came to the Presidency.

No major war in which we have engaged saw fewer desertions or draft evasions than World War II. Yet when Harry Truman assumed the Presidency in 1945, there were some 15,000 draft evaders and other offenders against the military law in jail. Truman appointed a committee, headed by Supreme Court Justice Owen J. Roberts, to advise him on what action he should take. The committee advised against a general amnesty and recommended individual consideration of each case. This advice was accepted, but only one-tenth of those in jail were actually released.

Wisdom and Morality

More important than historical precedents are considerations of wisdom and of morality. A nation does not adopt important policies—policies affecting the lives of hundreds of thousands of its young people and the whole fabric of the social and moral order—out of petulance or vindictiveness. It bases its judgment rather on the interests of the commonwealth. Nor do statesmen indulge in what Lincoln called "pernicious abstractions"—abstractions about whether magnanimity to some will somehow be unfair to others. After all, who knows what is ultimately just or what will ultimately satisfy the complex passions of a vast and heterogeneous society? We should make our decisions on the question, complex enough, of what appears to be the long-range interest of the nation.

When we consider the problem of amnesty in this light, a number of considerations clamor for our attention:

1. Those who deserted either the draft or the army were not indulging themselves in reckless irresponsibility or confessing cowardice. They were, and are, acting sincerely on conscience and principle. After all, this is the position that wise and objective judges of the Supreme Court accepted in both the notable conscientious objector cases: *U.S. v. Seeger* and *Welsh v. U.S.*

We must put aside, for the time being, the question of whether the deserter-evaders are right in their convictions or whether those who oppose them are more nearly right. What we cannot deny is that the vast majority of them acted on principle, that they felt that they rejected on moral grounds the war in which they were required to participate. This is a position the American people have always respected, not only in questions of military service but in other issues of public policy, such as the obligation to return fugitive slaves to their masters.

"Premature Antifascists"

2. In many ways the deserters and draft avoiders of today are like the "premature antifascists" of the 1930's who suffered persecution during the Joseph McCarthy era because they had fought fascism abroad before the country caught up with them. May we not say that the majority of those who have deserted or gone underground merely took "prematurely" the position the majority of Americans now take; more, that they took prematurely the position the Government itself now takes—that the war was and is a mistake, that we should extricate ourselves from it as expeditiously as possible, and that the whole enterprise of fighting a war designed primarily to "contain" China now looks absurd at a time when our President has gone to China to arrange closer relations?

May not the deserters and evaders claim that their error is to have been ahead of public opinion and of Government policy and that it should be easy to forgive this error?

3. A third consideration affects a substantial number of candidates for amnesty—a group that may be designated premature moral objectors. The legal interpretation of what constitutes acceptable objection on grounds of conscience has changed. The change began as early as 1965 in the notable *U.S. v. Seeger* case, which extended exemption from the draft to those who embraced a "brief in and devotion to goodness and virtue for their sakes and religious faith in a purely ethical creed." Speaking through Justice Tom C. Clark, the Supreme Court held that Seeger was entitled to exemption "because he decried the tremendous spiritual price man must pay for his willingness to destroy human life."

But in 1965, the Court still required, as a legal basis for exemption, some belief, however, vague or remote, in a supreme being. By 1970, the Court was prepared to accept moral and ethical scruples against the war as meeting the requirements Congress had set for exemption on account of conscience. That requirement, wrote the late Justice Hugo Black, "exempts from military service all those whose consciences, spurred by deeply held moral, ethical, or religious beliefs, would give them no rest or peace if they allowed themselves to become a part of an instrument of war."

Clearly, if those whose opposition to war is based not on formal religious beliefs but on moral and ethical principles are now exempted from service, then those with the same beliefs who were denied a conscientious-objector exemption in the past have an almost irresistible claim on us for pardon or amnesty.

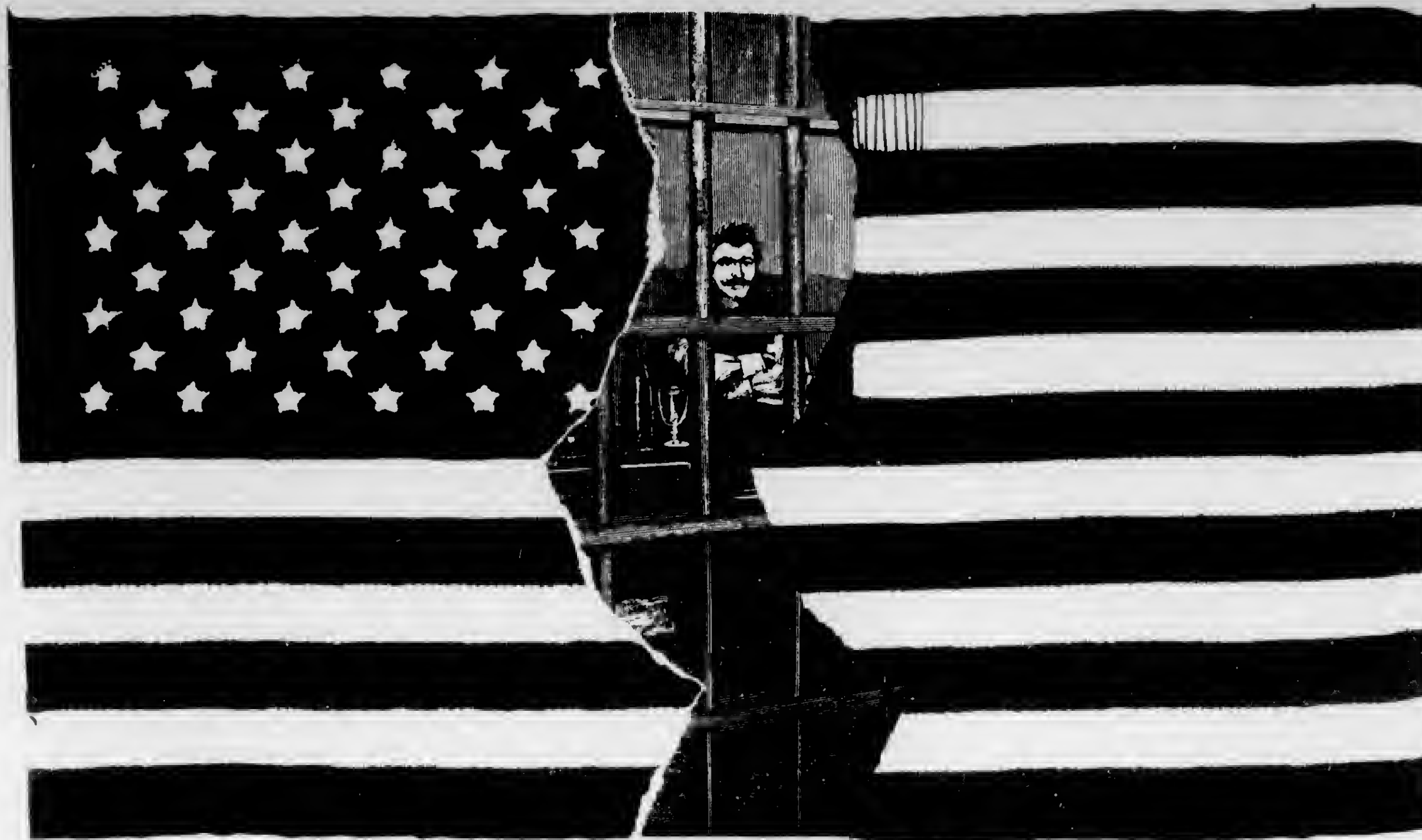
Public Policy

There are, to be sure, some serious objections to be met—not the objections inspired by passion, by prejudice, by vindictiveness, but objections based on considerations of public policy. It is alleged, for example, that a sweeping amnesty would somehow lower the morale of our fighting forces. Quite aside from the observation that it is difficult to see how that morale could be any lower than it appears to be, it is proper to say that there seems to be no objective evidence to support this argument. It does not appear that amnesty worked this way in the past. Nor is it irrelevant to note that there is strong support for amnesty from various veterans' organizations today.

But would a sweeping amnesty make it more difficult for the United States to recruit or draft an army for another war? Such speculations are what Lincoln called "pernicious abstractions." Certainly his amnesty did not appear to have an effect in later wars.

There is a further point here. Is there not something to be said for putting government on notice, as it were, that if it plunges the nation into another war like Viet Nam, it will once again be in for trouble? After all, governments, like individuals, must learn by their mistakes, and though the process of teaching governments not to make mistakes is often hard on those who undertake it, it is also often very useful. Southern states no longer threaten to secede; Congress no longer threatens to establish military government in states that do not behave themselves; we no longer try "the noble experiment" of prohibition. If the war in Southeast Asia is a mistake from which we are extricating ourselves, is it just that we should punish those who—at whatever cost—helped dramatize that mistake?

Dr. Henry Steele Commager is professor of American history at Amherst College. His article, from remarks he made Feb. 29, 1972 to Senator Edward M. Kennedy's subcommittee on Administrative Practice and Procedure, was excerpted by *Juris Doctor*, April, 1972, and reprinted by permission.



The Question of Amnesty: Some Strategic Considerations

by Richard Fernandez

In the "post-truce" situation which began on Jan. 27 with the signing of the Paris Agreements, there remain many legacies of the conflict that clamor for our attention. What will happen to the estimated 200,000 civilians still detained in Saigon jails? How much longer will U.S. bombers continue to rain down destruction on the people of Laos and Cambodia?

To what extent and with what political and social costs will the United States' attempt to "civilianize" its continued presence (control) in South Viet Nam be successful? Will aid to all of Viet Nam be forthcoming from the Nixon Administration and the Congress?

And, at home, what are the possibilities for amnesty, a question alongside these others that also deserves, indeed requires, our attention?

Amnesty and the Media

When the truce was initiated in late January the mass media erupted with numerous programs, articles, and interviews on the question of amnesty. From NBC's "First Tuesday" to PBS's "The Advocates" to CBS's "60 Minutes" to WNET's "Bill Moyers' Journal," television has played a major role in focusing some of the issues involved.

Newspapers, on the other hand, have seemed less able to grapple with amnesty. They have often exploded into emotional tirades: "Can anyone seriously argue that shacking up in Sweden for the duration was as great an ordeal as spending the time in a prisoner of war camp?" (Guy Wood, San Francisco Examiner, March 25.)

Interestingly, while the media focused attention on amnesty even more attention was being given to the multi-stage P.O.W. releases—with considerable aid from the Pentagon's public relations office Strategic timing has never been a forte of the media. Americans were, therefore, simultaneously treated to the return of the P.O.W.'s and

the explosive questions surrounding amnesty.

While the media has helped to stimulate the beginnings of a popular debate on amnesty, it has also caught advocates of amnesty by surprise. There is little literature available on the subject and few organized groups have developed amnesty programs. Only recently has talk begun on strategy alternatives and tactical options available to amnesty advocates.

Nixon on Amnesty

In contrast, President Nixon has presented his position on amnesty to the American people on several occasions. In August, 1972, speaking from San Clemente, he put it this way: "... It is my view, and I hold it very strongly, that those who choose to desert the United States or to break the law by dodging the draft have to pay the penalty. ... I say: 'Pay the penalty; other paid with their lives.'"

In a Jan. 31 press conference at the White House, the President elaborated: "Now, amnesty means forgiveness. We cannot provide forgiveness for them. Those who served paid their price. Those who deserted must pay their price, and the price is not a junket in the Peace Corps, or something like that, as some have suggested. The price is a criminal penalty for disobeying the laws of the United States, they must pay the penalty." This statement came less than two weeks after the ceasefire signing and prior to the release of any P.O.W.'s.

Many have taken the President's statements as a clear indication that he will not grant an amnesty. This is not necessarily the case. The President's harsh judgment, in the above pronouncements, is aimed at deserters and does not include all exiles and imprisoned resisters.

Moreover, the President's past politics should be considered recognition of China, rapprochement with the Soviet Union, support of the SALT talks, wage and price controls. Mr. Nixon's plans for amnesty might be better understood in light of

these recent policy shifts. It is reasonable to assume that he may decide to adopt a multi-faceted response to the amnesty issue.

It is not inconceivable that President Nixon may offer amnesty to those civilians who have already served prison terms for draft violations. Then their prison records would not continue to prohibit them from voting or holding public office. We can also expect, however, that the President will not afford amnesty to civilians who have served time for engaging in burning draft board records or for participation in demonstrations such as May Day.

It is possible that the President will develop a position for draft evaders living abroad that would give them an option of returning to the U.S.—if they accept a stint in the military! But the President is not likely to grant evaders abroad an opportunity to return without facing some kind of heavy penalty.

Deserters who fled while in military service will probably feel the full weight of the President's wrath. With military discipline at an all-time low, he dare not do anything to further this eclipse.

Defusing the Issue

Why would the President move affirmatively on even a partial amnesty? Two interconnected rationales support this premise.

First, a limited and conditional amnesty will take a great deal of the steam out of the amnesty debate, at least for the rest of this Administration's tenure. That is a very large plus for Nixon. Presently, the amnesty issue remains as a tangible, substantial reminder to all Americans of the war and its divisiveness. This Administration, I believe, would dearly like to end that bitterness.

The other rationale is linked to the President's desire to be looked upon as a just and reasonable reconciler. This self-image of reconciler goes back to 1968 when that young Ohio girl wandered into a Nixon campaign rally with a sign calling on

the candidate to "bring us together." Both of these rationales then suggest affirmative action will be forthcoming from the Administration as Republicans begin to focus on the 1974 and 1976 elections.

Congress and Amnesty

How does the Congressional stance toward amnesty compare with the President's? There are several amnesty bills before the U.S. House of Representatives. Two call for complete, unconditional amnesty. In the last session of Congress Senator Robert Taft, Jr. (R-Ohio) sponsored a limited amnesty bill, only time will tell whether or not he will resubmit it in this session.

Although there were extensive hearings on amnesty by the Senate Subcommittee on Administrative Practice and Procedure during February and March of 1972, there has been no action to date in this session in the Senate.

At the present time there seems little hope that any of the House measures will swing a majority of Representatives, and it is too soon to determine whether they will even make it out of committee. Indeed, the mood of the country would seem to suggest that under the best of conditions there is not even a significant minority who would support such legislation.

After all, Congresspeople reason, what is the political payoff for pushing amnesty legislation? Elected representatives, who like to see themselves as pragmatists, are not likely to go out on a limb on this issue.

If the present Administration wants to act in this area it seems in better position to absorb and deflect public hostility. Senator Mark Hatfield (R-Ore.) put it honestly and succinctly: "I have not introduced any legislation to grant amnesty, and do not anticipate any forthcoming from any other Senator unless and until substantial public support can be developed for such legislation."

What then is the real meaning of the bills (Continued to A-10)

NO man is an island, entire
 of itself; every man is a piece
 of the continent, a part of the main; if a
 washed away by the sea, Europe is the less,
 as well as if a promontory were, as if a
 major of thy friends or of thine own were.
 Any man's death diminishes me because
 I am involved in mankind; therefore
 never send to know for whom the
 bell tolls. it tolls for thee.
 JOHN DONNE
 LEE
 HARRIS

Amnesty: A Moral Problem

by Robert McAfee Brown

The first job in dealing with a moral problem is to know what we are talking about, and even this late in the discussion there remains considerable misunderstanding about what is involved when we talk of amnesty. This is in part due to the recent statement of that great Greek lexicographer, Richard M. Nixon, who at a press conference on Jan. 31 informed the nation that "amnesty means forgiveness."

Mr. Nixon was wrong. To engage in an act of amnesty is to engage in an act of—in the literal meaning of the Greek word—"not remembering." We consign to oblivion whatever it is we were talking about. We do not say, "You did a terrible thing but we are going to be magnanimous and forgive you." We say, "Whatever it was you did is not going to be held against you in the future. We start again, as though it had not happened."

A second task in dealing with a moral problem is to sift through the arguments for and against a particular position, and weed out those that are weak or spurious, so that the central issues can be faced squarely. In the case of amnesty for war resisters and deserters it is particularly important to do this, since the question has been surrounded both by weak and spurious arguments and emotionally laden ones as well. Let us look briefly at some of these.

The most elementary argument against amnesty is that it is morally wrong to "forget" acts done in defiance of the law, since this will encourage the breaking of the law whenever it suits one's conscience to do so. If we refuse to punish law breakers we encourage anarchy, and people will do whatever they wish, counting in advance on amnesty to get them off the hook.

Two responses can be made to this argument. First, there is simply no backlog of historical experience to indicate that past instances of amnesty have been followed by waves of law-breaking as people saw an "easy" way to evade doing things they didn't want to do.

The burden of proof is overwhelmingly on those who try to make the case that amnesty will lead to a breakdown of our

social fabric. And there is no convincing data available.

Second, in the case under consideration, war resistance or desertion which were the options open were not "easy" ones, but costly ones: social disapproval; expectation of arrest, trial, and imprisonment; loss of civic rights; a "record" that might make future employment difficult; and so forth. The notion that lawbreaking is a lark and that war resisters were doing a cheap and easy thing is simply inconsistent with the facts.

The Cost to Others

2. An emotion-laden argument against amnesty has been used since the return of the P.O.W.'s, by people as highly placed as Secretary of State Rogers. This argument goes as follows: Those who resisted the war or deserted made it necessary for others to take their place, and look what happened to those others—50,000 dead, hundreds of P.O.W.'s, some having been imprisoned for as long as eight years. Why should the dead, the wounded, and the P.O.W.'s pay for those whose places they had to take?

The argument sounds appealing especially as we watch the reunion of a P.O.W. with his family on TV (a spectacle that is to me personally moving, since I like families to be together). But as Mr. Rogers and others have used it, the argument is, I believe, deceptive and dishonest.

The assumption it creates is that it was the resisters and deserters who sent American troops to Viet Nam, not the policies of Rogers, Nixon, Agnew, Humphrey, Johnson, Rusk, and all the others who issued the orders.

We are emotionally tricked when we accept this argument. Indeed, I think the argument can be turned around. It is, in part, because of the deserters and resisters that a climate of opinion was created that necessitated our withdrawal of troops, the fact that there were not more casualties and P.O.W.'s is due to the sensitizing of our public conscience which the resisters and deserters helped initiate. No public official should be allowed to get away with blaming American casualties and P.O.W.'s on those who refused to fight.

3. Another reason advanced against amnesty is that granting it would imply that America was wrong in what it did in Southeast Asia. This is something that the

public officials who created and implemented our policies there are naturally loathe to admit.

Mr. Agnew is one of the more strident proponents of this position. He insists that amnesty can be considered only for those who "recognize their mistakes and accept the punishment as the natural consequence of those mistakes." To those who so repent even Mr. Agnew might extend limited generosity. "But," he goes on, "these draft dodgers and deserters have not admitted that they are wrong; on the contrary, they say that the country is wrong and they are right. Until they recognize that it is they who have erred and not the country, we must be unyielding in how we treat them." (San Francisco Chronicle, March 7.) So, at least until Mr. Nixon decides to change Mr. Agnew's mind, Mr. Agnew promises us that apart from admission of personal guilt there will be no amnesty.

Thus the question of amnesty raises the question of the rightness or wrongness of what America has done in the war, and the policy-makers are clearly unwilling to have that issue raised. (This is a theme to which we must return.)

Paying the Price

4. A final argument against amnesty is that those who went to war paid their price, those who resisted must pay their price too. For Mr. Nixon "the price is not a junket in the Peace Corps or something like that. The price is a criminal penalty for disobeying the laws of the United States."

Mr. Nixon does not condemn the hundreds of thousands of white, middle-class Americans who avoided service because they were in college or had clever lawyers or found other ways to evade the draft.

Nor does he consider that there might have been moral reasons for refusing to serve.

Nor, when he says "those who deserted must pay their price," does he consider the heavy and expensive price that they have already paid.

I suggest, then, that arguments against amnesty are not as strong or as appealing as they may initially seem. To dispose of at

least some of them clears the ground for a fresh look at reasons in support of amnesty. I want therefore, to present four responses to the question: "Why should we 'forget'?"

Why should we grant amnesty? These responses are cumulative in their moral impact, and readers must decide at which point on this spectrum of responses they find themselves.

Many Have Suffered Enough

1. The first reason for granting amnesty is simply that there are a lot of individuals—well over a hundred thousand—who have already suffered a great deal for their conscientiously held moral convictions, and it is time to call a halt to that suffering.

Nothing is gained by keeping them in jail longer, or insisting that they remain permanent exiles from the country of their birth, or demanding that they live every day in fear that indictments will be issued against them. The specters of prison, exile, and fear should be removed from their lives.

This can be called an argument of compassion for individuals, an appeal to those with the power to begin to bind up the nation's wounds instead of continuing to rub salt into them. We do this with people in other walks of life and in other situations. Mr. Nixon, who insists that he will never, never grant amnesty to deserters who acted out of deeply felt repugnance to the war, recently granted amnesty to James Hoita (a convicted criminal serving time in a Federal penitentiary).

This argument can be made apart from the moral issues that went into young men's decisions to refuse to fight in the war. It can be simply stated: for then takes it is time to call a halt—an argument that could be applied to Lieut. William Callay as well as to resisters and deserters in jail, Canada, Sweden, and underground.

2. A second reason for granting amnesty is for the nation as well as for the individuals involved. We have passed the time in our national history when anything can be gained by punishing people for taking a stand against the war. To continue a vendetta against them is damaging not just to them but to the entire national psyche. It is time to put the issue of their guilt or innocence aside and get on with new tasks that face us.

(Continued to A-7)

(Continued from A-6)

The military P.O.W.'s have been brought home and that is surely good for the nation as a whole. It is now time to bring home the rest of the P.O.W.'s—the political P.O.W.'s—those who are prisoners not because of the actions of the Viet Cong or the Cambodians, but because of the actions of their own Government. It is time for all the P.O.W.'s to be released so that they and we can begin afresh. The books are not closed as long as a sizeable fraction of our youth are being hunted and haunted by their Government.

This argument too can be made apart from the issue of the right or wrong of what these young men did. But there are at least two further arguments in favor of amnesty that do raise the moral issues that deserters and resisters were trying to raise. Let us look at them briefly.

Righting a Wrong

3. The third reason for granting amnesty is to attempt, however belatedly, to right a moral wrong that we have committed against individuals. Here we must join issue with Mr. Agnew and others who insist that the Government was right and that the resisters and deserters were wrong.

A very important reason to grant amnesty is because we believe that resisters and deserters were in fact right, and that the Government and the rest of us were in fact wrong. Not only were they right, but their "crime" seems to be that they were "prematurely right." At the time when they stated and acted upon their belief, that the war in Viet Nam was immoral and that we shouldn't be there, the belief was a minority opinion and was very unpopular.

But as time passed more and more Americans came to share that conviction—a Gallup poll several years ago put the figure at 73 percent.

With a war as unpopular as that, the Administration had no choice but to get out, and so the policy began to be reversed. The resisters and deserters thus turn out to have been right, but they were right before the rest of us, and it is unjust that they should continue to be punished for their wisdom.

In being right, they broke the law in a variety of ways; but those were finally the only ways available to them to make their point. A large share of the credit for the decision to get out of Viet Nam rests with this minority of premature consciences,

whose acts of resistance and desertion forced a nation to reappraise its folly.

We can thus argue that they deserve not opprobrium but gratitude, not prison sentences but thanks, not exile but return, not criminal records but a clean slate. We have a moral obligation to individuals who were wiser than we and whom we punished for that wisdom.

The Nation's Soul

4. A fourth reason for granting amnesty is that we have a moral obligation to the nation as a whole and not just to individuals. This is a difficult argument to mount, and many may shy away from it, but I am deeply convinced that it must be faced.

We need to focus on amnesty for war resisters and deserters so that, in "forgetting" their relatively minor misdeeds, we can thereby be forced to face the major misdeeds that brought about and prolonged the war. Many people want an act of amnesty extending to everything that has happened in the last 10 years. "Let's forget the whole business," is becoming a widespread feeling—no more talk about "war crimes," no more reflecting upon the destruction we visited on a tiny country, no more concern with the issue of reparations, no more thought about avoiding future Viet Nams elsewhere—and so on and so on.

But if we accept the third reason for amnesty—that those who deserted and resisted were morally right—then we cannot avoid the fourth reason: The nation was morally wrong. And we must examine that unpleasant truth squarely enough to see that we do not repeat the venture in the future.

Facing the issue of amnesty will force us to ask the uncomfortable and threatening questions about war guilt; about our own complicity of silence or ineffective protest; about who bears true responsibility for hundreds of My Lai; "Christmas bombings" of Hanoi; the indiscriminate use of napalm, the defoliation of hundreds of thousands of acres of forests and fields; not to mention the slaughter, uprooting, and rendering homeless of six million Southeast Asians—an American holocaust comparable in its moral obscenity to the German holocaust of a quarter of a century ago.

As long as we think about amnesty on its deepest moral level, we will be unable to avoid questions like the above. And if we are forced to think about them perhaps we

can find ways to see that it doesn't happen again—to clip the wings of insatiable Presidential power, to insure that Guatemala or Chile or Brazil do not become new Viet Nams; to guarantee that rights of conscience will be better safeguarded in the future than they were by the Johnson-Rusk-Nixon-Agnew-Mitchell line that virtually equated dissent with treason.

Many people will argue that we should avoid this fourth approach to amnesty, since it will open windows still too uncomfortable to look through. Nations have rarely been very good at repentance and in an era when the moral catastrophe of Viet Nam can be described as "peace with honor," it is unlikely that we will move very rapidly in that direction.

But if we do not take issue on this level as well, we can be sure that the national memory will blunt the moral disaster of the last 10 years, and we will eventually be persuaded that Viet Nam really was far America's finest hours. This will be the greatest tragedy of all, since we will then be in a position to repeat our folly elsewhere, with a sense of "high moral purpose," and all the sacrifice will have been for naught.

IV

The time has come when we must argue for full amnesty for all those who, in whatever way, sought to protest the evil of this war. This must be a particular task of the religious communities, since what we are finally dealing with is the right of an informed and sensitive conscience to act contrary to public opinion, and, in this action, to receive the support of those segments of the body politic who still believe in the right of conscience. The religious traditions of our country are clear on this principle.

Judaism gives us the commandment: "You shall have no other gods before me," meaning that the claims of Jahweh are higher than the claims of nation, race, tribe, or any other human entity.

Catholics appeal to the response of St. Thomas More. When asked by the king if he were not the king's good servant, More replied, "I am sure, the king's good servant, but I am God's good servant first."

Protestants can appeal to the Westminster divines and their firm declaration that "God alone is lord of conscience."

Those who do not want to answer to any of those tags can remember Eugene V.

Debs: "As long as any man is in prison, I am not free."

We are losing this heritage in America, it is being eroded away by an uptight Administration, a conservative Supreme Court, a timid Congress, and a vindictive Justice Department. The issue must be joined. There are few clearer examples of a conflict between the claims of conscience and the claims of that state than the issue of amnesty.

To "forget" something is possible only because one remembers something else. The amnesty questions call upon us to do that in a special area of individual and national life. We are called upon to forget that some people technically broke a law, because we remember those same people were sensitizing the conscience of the nation to a monstrous evil the nation was committing.

We are called upon to forget that the letter of the law provides for punishment because we remember there can be a moral law higher than the laws of nations. We are called upon to forget that conventional patriotism calls such men disloyal, because we remember that the highest kind of patriotism is the willingness to say "no" to one's country when it is doing wrong.

We are called upon to forget the oath "My country right or wrong," but we remember that a nation not founded on righteousness cannot long endure. We are called to forget whatever "crime" these people are accused of, because we remember how much we need citizens who will take risks for the sake of their convictions and who will jeopardize their own futures so that their country does not jeopardize its future or the future of those who come under its military might.

We are called upon to affirm that thousands of young men refusing to do what they believe to be wrong are the true lifeblood of a democratic society and that we need them back in our midst as soon as possible.

Robert McAfee Brown is Professor of Religion at Stanford University and a member of the National Committee of Clergy and Laity Concerned. This paper is excerpted from a speech he gave at the National Conference on Amnesty in Washington, D.C. May 4.

An Amnesty Census

Exactly how many people would be affected by an amnesty is impossible to determine. But, even allowing for discrepancies in accounting, a universal amnesty could reach more than half a million people.

The following six categories of people who could be affected have been compiled from various sources, primarily U.S. Government agencies. They give, at the least, a clear indication that the scope of amnesty goes far beyond the "few hundreds" referred to by Administration spokesmen.

Draft Refusers: Some 6,500 men have been convicted by federal courts for draft violations during the Viet Nam era (1965-1973). The Selective Service System has referred to the Department of Justice for prosecution some 39,000 additional draft violators. There are about 5,700 draft indictments pending. Unknown thousands never registered for the draft and therefore have no present record of delinquency but are subject to prosecution whenever their violation comes to the attention of the Government.

Deserters: According to the Department of Defense (DoD), there are now over 32,000 deserters "at large." They are either in exile abroad or they live underground in this country. (Almost 100,000 men deserted from the military per year during the height of the Viet Nam war. Most of them were either apprehended or voluntarily returned to military control.) These deserters, and the men who have been convicted for desertion or extended absence without leave, are the ones who decided after induction to refuse further participation in the military and in the war. Among them are thousands of Viet Nam veterans and a disproportionately large number of minority group servicemen.

Exiles: An estimated 30,000 to 40,000 war resisters are in exile abroad, most of them in Canada. A few hundred are in Sweden, England, France, and other countries. The exiles comprise both draft refusers and deserters. Canada admitted about 20,000 draft-age American men as landed immigrants during the Viet Nam era. However, many exiles could not meet the stringent Canadian qualifications for

becoming "landed." They entered Canada as tourists and have remained there beyond the expiration of their tourist permit. Their "illegal" status is a severe disability (for example, they cannot legally hold jobs), but the Canadian Government has not deported or extradited any American who is charged merely with violation of the draft law or with desertion.

Court-martial convictions: Between 1965 and 1971 550,000 men were convicted by courts martial, more than half for being absent without leave, and about 10 percent for various types of disobedience—offenses that would not be crimes in civilian society. Since these men would not have been in the military but for the unconstitutional war and draft, their records should be cleared. The proportion of minority-group G.I.'s court-martialed was many times the ratio of the white G.I.'s, according to the NAACP.

Less-than-honorable discharges: About 450,000 Viet Nam-era veterans have been given less-than-honorable discharges according to DoD figures. Such discharges are given either administratively, that is, without any due process whatever ("general" and "undesirable" discharges). All less-than-honorable discharges carry with them severe disabilities, including loss of veterans' benefits, and disqualifications for civil service and other employment. Even "honorable" discharges bear code

numbers which indicate to Government agencies and prospective employers the arbitrary opinion of the military that the veteran was guilty of drug abuse, bed-wetting, disloyalty, apathy, or similar "bad habits" thus severely prejudicing the veteran's opportunities. Less-than-honorable discharges have been the military's favorite device to rid the services of "trouble-makers" or to summarily cashier out of the service men who became victims of drug abuse that was so endemic in Viet Nam and elsewhere in the military. In greatly disproportionate numbers, less-than-honorable discharges were imposed upon men from minority communities and from the less well educated and poorer segments of society.

Civilian protesters and resisters: During the years of American involvement in Southeast Asia, hundreds of thousands of Americans protested the war in demonstrations and acts of resistance. Thousands were arrested on charges ranging from minor, such as disturbance of the peace or trespass, to very serious, such as conspiracy and violation of the espionage acts. Principled, non-violent disobedience and resistance to the war in Viet Nam were not crimes, they should not carry criminal penalties.

The above piece is excerpted from a discussion of amnesty issues prepared by Henry Schwarzschild, director of the Project on Amnesty of the American Civil Liberties Union.

show next

Religious Leaders Speak Out

I find it almost beyond belief that at the same time he expresses opposition for amnesty for deserters and draft evaders, the President announces that Dr. Kissinger is going to Hanoi to discuss the rebuilding of North Viet Nam. Apparently, we can more easily be generous to our enemies in war than to our sons who have had visited upon them the sins of their fathers.

When the parents of sons who have died or were disabled in Viet Nam—and I am one of them—and the families of prisoners of war, and the disabled veterans themselves, begin to ask for amnesty—and I am convinced they will—the President will discover how generous this nation really is.

The issue of amnesty will be with us—and divide us—until it is resolved. There are simply too many people on each side of the never-ending dispute over the morality of the Viet Nam War. There are too many other problems facing us to continue to be at each other's throats over an issue which now belongs to the historians.

The men who have voluntarily suffered

Would it be too much to ask that we empty our jails of all the protesters—the guilty and the innocent—without judging them, call back over the border and around the world the young men called "deserters," drop the cases that are still awaiting judgment on our college youth? . . . Could we not do all this in the name of life, and with life, hope?

—from the last Easter message of Richard Cardinal Cushing, 1970

If the issue of amnesty were simply a legal matter, we could safely leave it to the President and Congress—but it is much more than that. It is a moral and religious issue as well. That is why it is before churches and synagogues as a major issue.

What is more, it is squarely before each member of religious communities in the privacy of his own conscience. For unless each of us issues a personal amnesty proclamation of his own, there either will be none by the President or the effect of

deemed unjust? Similarly, what reprieve or pardon ought to be made available to those who have already been subjected to trial and punishment for their resistance to the draft or military commands?

In the history of Jewish law there were instances where Rabbinic legislation was resisted by the people and because of the resistance was repealed. . . . But what if the law is not changed? What if the majority insists that when it deems a particular war just then all citizens must participate in the national interest, regardless of their personal moral convictions? Is there no basis on which those who unsuccessfully engaged in passive resistance can be forgiven and redeemed?

I do not know of any specific Halachic (Jewish legal) analogy. However, there is one principle in Halacha that permits the flouting of even a divinely revealed norm which by definition is absolutely just. (It is called *la-shem heter* *Totafcha*.) When one senses what Walter Wurzberger beautifully calls a "covenantal imperative" one may commit what would otherwise be a sin—an act of disobedience to the law.

What is more, our sages affirmed that even the most heinous of sins can make for the aggrandizement of Torah and the establishment of new Mitzvot (Pesikta Kabbati 10). Thus the sin of the golden calf gave us the blessing of Shekalim, one of the

Jesus came into contact with people who represented a system of law, the normal order.

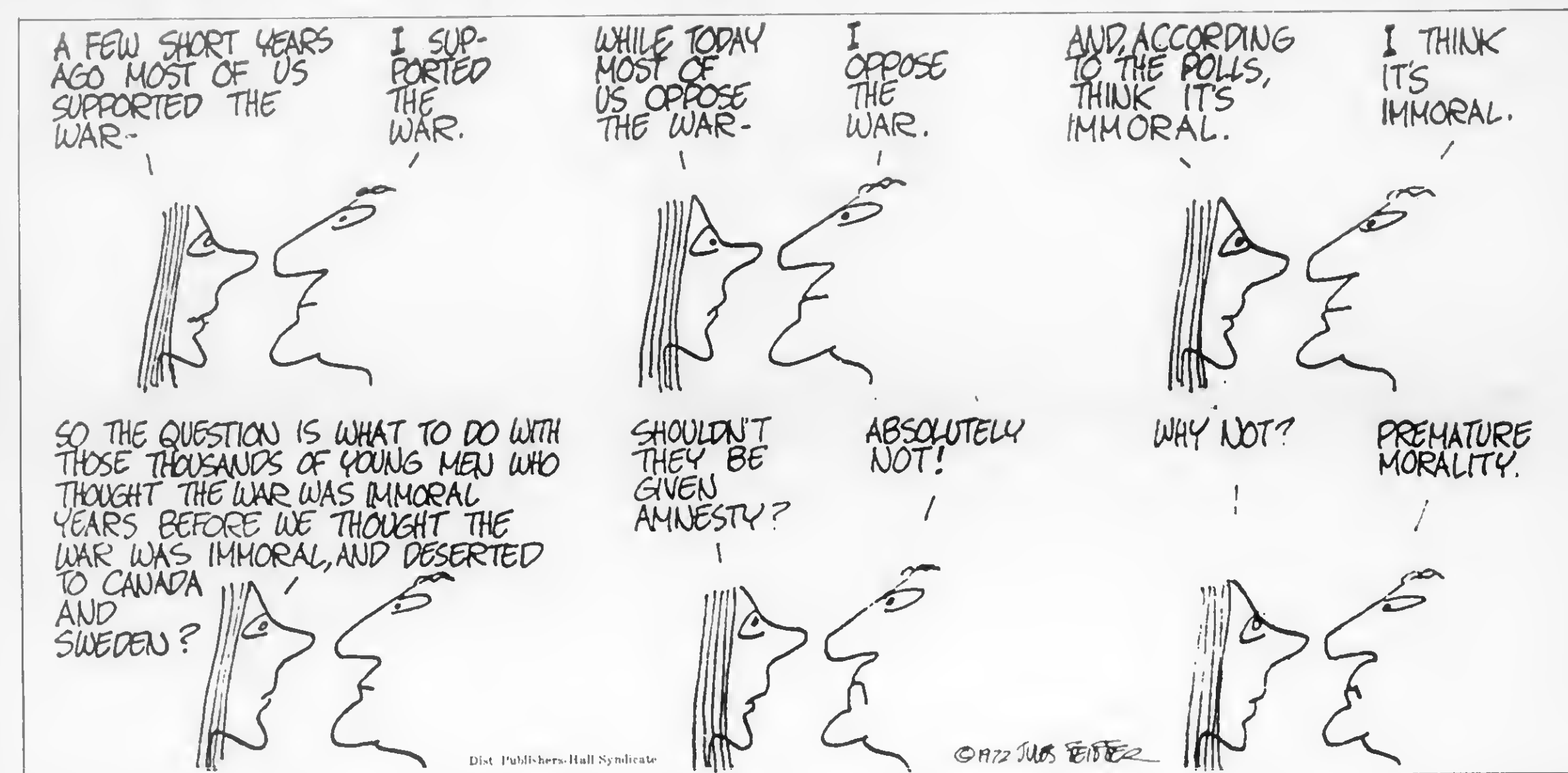
They would test him: Is it right to heal a man on the Sabbath when one was not supposed to be working? Jesus replied to them: "You pull an ox or an ass out of the ditch; would not you also help a man on that day? There are exceptions." "The Sabbath is made for man, and not man for the Sabbath."

So it is with our laws, or in Paul Ricoeur's terms, it is possible to assert an ethic of distress, in a time when one has to suspend the normal, for the sake of the day when one can resume the normal.

—Dr. Martin E. Martin, Professor of Modern Church History, University of Chicago

I speak today as the father of a conscientious deserter from the U.S. Army. For some time I had great difficulty in saying those words, because I served in that Army in World War II, as a volunteer, for three and one-half years, and "deserter" was the dirtiest word I knew.

I learned a new definition from my son. Of course, I love him, and of course, that makes me prejudiced, but it doesn't necessarily make me wrong. As I listened to him, and reasoned with him for a solid



the dreadful ordeal of prison or the awful loneliness and hardship of exile have suffered enough for their convictions—right or wrong. So have their wives, their parents, their children. They have not taken the easy way. It has not been easy. There has been an end to war—let there be an end to suffering.

—Excerpt of address by the Rev. Dr. Robert V. Moss, President of the United Church of Christ

Nothing is as urgent, nothing is as necessary, as a moral catharsis. What we need are new resources for believing that society is willing and able to heal the injured. To overcome despair, to deny the inevitability of war and violence.

Let out of the White House come forgiveness. It will influence the conduct of the nation deeply and decisively. Let the President pardon the dissenters as a first step toward purging ourselves of what we have done willingly and unwillingly to the civilian victims of the war in Viet Nam.

How much grief and distress would be dissolved by one word from the President: forgive. What the world needs at this hour is an end to disunion. In its place, we need magnanimity and reconciliation.

—The late Rabbi Abraham J. Heschel, Feb. 5, 1969.

Presidential amnesty may be of little worth to these men and to the country. Unless we do this, the physical exile of these men will be replaced by a social exile should they return—something no one wants.

Seventy thousand men have believed in their conscience deeply enough to say "no" to the traditional claims of government and state. We must now settle the question of whether we would think them moral beings and good citizens if they, believing that this war is immoral and unjust, actually engaged in it. Would we think them cowards or patriots?

They have made their choice—and now we must make ours. What are we going to do with them? Hound them? Forget them? Seek to bring them home and take one more small step toward binding up the wounds of war that have shattered our unity as a people?

I am convinced that we must extend amnesty to them not alone for their sakes but for ours as well.

—The Rev. Dr. Harold A. Bosley, Minister of Christ Church, Methodist, New York City

After the war in Viet Nam what position should the United States take vis-à-vis thousands of its citizens who are "fugitives from justice" in foreign countries because of their refusal to serve in a war they

most cherished of commandments in our millennial history. And if that sin—motivated by stupidity and fear rather than conscience—is credited with benign result, why is it not conceivable that the passive resistance of many American citizens because of conscience influenced American law for good? Their suffering may not have liberalized the law. Yet their resistance did save many lives.

And our clemency and reconciliation, which may aid and abet disobedience to law, will nonetheless inspire many to give expression to their consciences and sensitize those less concerned with one moral dilemma or another.

—Rabbi Emanuel Rackman, Fifth Avenue Synagogue, New York City

If amnesty were not a moral act I would not for a moment support it. It may not be a normal moral act; it may be the kind of moral act on which the whole society can be built. It is the exception.

Soren Kierkegaard speaks of the "teleological suspension of the ethical." There are many moments in biblical history where somebody is asked to do something against the normal act. Not only in the Hebrew scriptures, where there are many instances, but also in the root of the Christian tradition, the New Testament writings, there are many instances where

month before he left, he made sense, and I was proud of him. Not because he was right—I wasn't sure of that yet—but because he was doing what he felt was right, and for that any father can be proud. And any nation can be proud of its young men when they do what is right by their own conscience. That is what he was taught in his home, in his school, in his church. . . .

We have lost to Canada about as many men as we have lost, killed in Viet Nam. If we let that loss to Canada become permanent, we would actually double the number of men our nation and its families will have lost in this war.

—The Rev. Alexander C. Wilson, pastor, Westminster United Presbyterian Church, Burgettstown, Pa.

Statements about Amnesty

A 16-page pamphlet presenting statements on amnesty adopted by major Protestant, Catholic, and Jewish groups (as well as statements on the issue by others such as the American Legion and the Veterans of Foreign Wars) is available for 20 cents each (40 percent discount in bulk) from Rev. L. William Yoltan, Emergency Ministry on Conscience and War, 830 Witherspoon Building, Philadelphia, Pa. 19107.

Organizing for Amnesty

by Trudi Young

Religious tradition teaches that "you shall not hate your brother in your heart, but you shall reason with your neighbor, lest you bear sin because of him. You shall not take vengeance or bear any grudge against the sons of your own people. . . ." (Lev. 19: 17-18). In working for amnesty we affirm both our religious and American heritage: the defense of conscience, the duty of individuals to judge for themselves what is right in the face of conflicting duties, and the foundation of society on higher moral law.

Since amnesty is both historically and currently an issue for the religious community, it should be discussed at the local congregation level and made a part of ongoing religious education. The basic assumption behind this model is that careful consideration of the issue of amnesty and engagement as a result of that consideration need to go hand in hand for real education to take place.

This model for congregational work on amnesty is divided into four work sessions; each session should last about one hour (to be adapted to group needs and time allotment) and could take place during the weekly discussion class or a series of evening congregational programs.

Session One

What are the Questions and Issues? How do We Feel About Them?

At the start of the session each participant should respond verbally to these questions: What do you want to know about amnesty? Who are the potential subjects of amnesty? What is your goal for these four sessions? Answers to these questions should be written on newsprint by a chairperson and then taped on the wall for reference by the group. Answering and sharing these questions, the group can begin to put together an agenda for themselves. The agenda items should be listed (again on newsprint) under the following categories:

—1. What are the additional facts we need to know about amnesty?

—2. Once the basic facts are clear, what issues do we need to discuss to reach a position on amnesty together?

—3. What further strategies and programs can the group develop on amnesty once the four sessions are completed?

The American Report supplement on amnesty contains basic data. Participants should take a copy home and go through it prior to the second session. (It would be even better if people could read the supplement before the first session.) Two other resources for "fact-finding" homework on amnesty are *Biblical Materials* and the *Case for Amnesty* by Charles Lutz, and *Amnesty, The Record and the Need* (both available from CALC, see resources section of this supplement).

The list for discussion (Number 2 above) will provide content for sessions 2 and 3; the group's ideas for further strategies and program on amnesty can be discussed in the fourth session.

Session Two

Who are the Subjects of Amnesty?

A good opener for this session is the film "Amnesty or Exile?"—a 35 minute documentary, filmed among U.S. war objectors in Canada, at the Pentagon, and at Kennedy Subcommittee Hearings on amnesty in 1972. The film comes to a pro-amnesty conclusion but presents arguments from several sides. The supplement resource section contains more details and rental-purchase information. There are also additional pieces in the supplement on those who will be the subjects of amnesty that can be referred to during the discussion following the film.

After viewing the film and sharing initial responses, it would be useful for the group

to go back and look at the list of issues they noted for discussion at the last session and see what new insights and perspectives have been added by a sense of who will need amnesty.

Session Three

Religious and Political Contexts for the Amnesty Issue

Richard Fernandez's article "Amnesty: Some Strategic Considerations" in this supplement should be read prior to this session. The session could begin by hearing Charles Lutz's tape "Amnesty: Is it a Good Idea?" This is a 20 minute discussion of the case for amnesty, based on religious tradition and the requirements of healing and reconciliation in the national interest. (See resources section of supplement for rental-purchase information.)

In this session the group should con-

centrate on the question of reconciliation and amnesty (distinguishing these from "forgiveness") in the context of current American foreign policy: the (ongoing) war which forced men and women to take the positions for which we now ask amnesty, the probable future of American foreign policy, and the religious position out of which our work on these issues originates.

Session Four

Congregational strategies

The suggestions listed here are by no means exhaustive or complete, merely some of the activities which might be undertaken by a discussion group or by the whole congregation after discussing amnesty.

1. Place an amnesty literature table in the church or synagogue for three or four weeks.

2. Ask the minister or rabbi to devote one or two sermons to the question of amnesty while the literature table is up. One of these sermons might be in dialogue form.

3. Ask the congregational governing body to take a position on amnesty. Here the discussion group that has been working on amnesty could serve as a resource and

should supply the governing body with the denomination's statement on amnesty, and with a suggested resolution.

4. Target two or three other congregations where workshops on amnesty might take place and have discussion group members who have worked on amnesty be resource persons for these sessions.

5. Find ways to penetrate city, state, and regional denominational gatherings with information and discussion of amnesty. Relevant parts of the model could be used: some of the films, the supplement, a literature table, speakers on amnesty from the discussion group, etc.

6. Get amnesty in local news: speak up on call-in radio programs, take some of the available tapes to radio stations for airing, or write letters to the editor (as individuals or as a congregation).

7. Take the question of amnesty into other groups you belong to: service clubs, civic organizations, and classrooms.

Trudi Young is program director of Clergy and Laity Concerned.

AMNESTY

In 1830, as part of his amnesty proclamation,
President Andrew Jackson offered amnesty to all deserters
at large provided they did not attempt to re-enlist
in the United States Army

In 1973, President Richard Nixon . . .

Information above cited from Richardson, James D., *Compilation of the Messages and Papers of the Presidents*, Vol. III, pp. 1082-1083. New York: Bureau of National Literature, Inc.
Also available on amnesty from Literature Services, CALC, 238 East 49 St., N.Y., N.Y. 10012.
This poster 1 copy \$1.00 50 \$15.00 100 \$20.00 prepaid.

American Report Amnesty Supplement (12 page collection of articles on amnesty) 1 copy \$2.00 10 \$13.50 50 \$50.00 100 \$80.00
Also available on amnesty from Literature Services, CALC, 238 East 49 St., N.Y., N.Y. 10012.
This poster 1 copy \$1.00 50 \$15.00 100 \$20.00 prepaid.

This list of organizations, though not exhaustive, provides an introduction to the range of groups working primarily for amnesty and interim services. Many organizations have begun a major campaign for amnesty while continuing other programs. A coalition for unconditional amnesty is forming that will coordinate activities of a number of such groups.

American Civil Liberties Union Foundation Project on Amnesty, 22 E. 40th St., N.Y., N.Y. 10016. Information on historical, constitutional, legal, statistical, political, and moral aspects of amnesty.

Americans for Amnesty, 3rd Floor, 235 E. 49th St., N.Y., N.Y. 10017. Group being organized by Gold Star mother Louise Ransom to build visible public support for unconditional amnesty and provide interim services to families affected.

Amnesty Information and Action Center, P.O. Box 179, Ann Arbor, Mich. 48107. Clearinghouse for responses of religious institutions to amnesty and other amnesty information.

Amnesty Now, 200 Legal Center Building, Eugene, Oregon 97401. Working to develop climate for acceptability. Assists in drafting legislation.

Central Committee for Conscientious Objectors, 2016 Walnut St., Philadelphia, Pa. 19103. Military and draft counseling agency conducting a repatriation project. It works with local counselors to research cases of draft and military exiles to assist their return by assessing legal circumstances and advising on next steps. Maintains close contact with exile centers around the world.

Families of Resisters for Amnesty, 69 First Ave., N.Y., N.Y. 10003. Committee of families of war resisters whose objective is to obtain a universal, unconditional amnesty for their relatives.

Interreligious Task Force on Amnesty, Room 766, 475 Riverside Drive, N.Y., N.Y. 10027. Working group of staff persons of national religious organizations who work on amnesty issues—developing resources, strategizing and coordination and providing resource persons for briefing sessions on amnesty.

Emergency Ministries Concerning the War, Room 767, 475 Riverside Drive, N.Y., N.Y. 10027. Relationships to veterans, exiles, and their families on behalf of national religious organizations

National Interreligious Service Board for Conscientious Objectors, 550 Washington Building, New York Avenue and 15th St., N.W., Washington, D.C. 20005. Represents 46 religious organizations in monitoring amnesty proposals in Congress from the point of view of the restoration of rights to draft resisters and military prisoners of conscience. Speakers for east and central U.S., amnesty packet, articles, news clippings, etc.

Prisoners Visitation and Support Committee, 2016 Walnut St., Philadelphia, Pa. 19103. Coalition funded by religious denominations and peace groups to provide visitation and support services for war resisters in Federal prisons and military brigades and stockades.

Safe Return, 156 Fifth Avenue, Room 1003, N.Y., N.Y. 10010. Support committee for "self-retired veterans" who wish to return to the U.S.

Amnesty Resource List

Audio-Visual Aids

Amnesty or Exile?

35-minute black and white documentary; excerpts of interviews with draft and military exiles, military personnel in U.S., representatives of the Pentagon, and selections from Kennedy Subcommittee Hearings on Amnesty. Designed to provide understanding about those who would benefit from amnesty; intended to provoke discussion; concludes with pro-amnesty viewpoint of the sponsors, but presents views of advocates for and against amnesty.

Utilization Guide provided with film includes synopsis of film, discussion starters, bibliography, etc.

Rental, \$25; Purchase, \$200.

Write: Broadcasting and Film Commission, National Council of Churches, Room 860, 475 Riverside Dr., New York, N.Y. 10027.

Phone: (212) 870-2542

Duty Bound

60-minute color courtroom drama written by Emmy award winner Allan Sloane (shown on NBC-TV March 11). A war objector returns voluntarily from exile and is tried, with strong cases made by both the government and the defense. The jury is the viewing audience.

Rental, \$25; Purchase, \$500

Write: Broadcasting and Film Commission, National Council of Churches.

A Matter of Conscience

28-minute color film about two war objectors—one gains C.O. classification, other moves to Canada.

Rental: \$28

Augsburg Films, 422 S. Fifth St., Minneapolis, Minn. 55415.

Amnesty: Is It A Good Idea?

20-minute cassette discussion of amnesty, based on the religious tradition of the "just war" and selective objection to participation, plus the requirements of healing and reconciliation in the national interest. Speaker is Charlie Lutz, military/draft specialist for the Lutheran churches in the U.S.

Purchase \$3.00

Office of Selective Service Information, Lutheran Council in the U.S.A., 315 Park Avenue South, New York, N.Y. 10010.

Amnesty Packet

An amnesty packet with a core of basic materials has been developed by the Interreligious Task Force on Amnesty. The four items for distribution by all groups are:

1. This amnesty supplement of American Report.

2. "Amnesty: The Record and the Need" by John M. Swomley, Jr. 12-page pamphlet

3. "One Nation, Indivisible: The Legal and Historical Case for Amnesty" by Harrop Freeman. 11-page pamphlet.

4. "Biblical Materials and the Case for Amnesty" by Charles Lutz. 2 pages. Biblical resources related to amnesty issues.

Each organization may add materials pertinent to its own constituency. The basic four-item packet can be ordered for \$60 a copy, prepaid, from: Literature Services, CALC, 235 E. 49th St., N.Y., N.Y. 10017

Pamphlets

Amnesty?

World Without War Council, 1730 Grove St., Berkeley, Ca. 94709.

Amnesty or Exile?—Utilization Guide. Synopsis of film (see audio-visual listing), amnesty bibliography, facts on amnesty, suggested discussion topics, etc. Available free from: Broadcasting and Film Commission, Room 860, 475 Riverside Drive, New York, N.Y. 10027.

Amnesty: The Record and the Need, by John M. Swomley, Jr.

12-page pamphlet; available as part of Amnesty Packet, or single copy, \$.20; 10 copies, \$1.00; inquire for bulk rates. Literature Services, Clergy and Laity Concerned, 235 E. 49th St., New York, N.Y. 10017.

One Nation, Indivisible: The Legal and Historical Case for Amnesty by Harrop Freeman. Available as part of Amnesty Packet, or single copy, \$.10 from: Fellowship of Reconciliation, Box 271, Nyack, N.Y. 10960.

Biblical Materials and the Case for Amnesty, by Charles Lutz.

2-page, biblical text related to amnesty issue. Available as part of Amnesty Packet, or single copy, \$.25. Office of Selective Service Information, Lutheran Council in the U.S.A., 315 Park Avenue South, N.Y., N.Y. 10010.

Amnesty Supplement of American Report, May 7.

See page A-2 for bulk prices.

Exile Periodicals

AMEX-Canada

Monthly magazine published by American exiles in Canada; subscriptions \$5.00 one year; AMEX-Canada, P.O. Box 187, Station D, Toronto, Ontario M6P 3J8.

American Exile Newsletter.

Published by American exiles in Sweden; American Exile Newsletter, c/o Kfum-Am. Exile Project, Birgerjarlgatan 27, 3tr. Stockholm 11445, Sweden.

The American Exile in Britain.

Published five times a year by Viet Nam Veterans and Exiles in England. Write: Union of American Exiles in Britain, 2 Turquand St., London, S.E. 17, England.

Books on Amnesty

The Amnesty of John David Herndon, James Reston, Jr. New York: McGraw-Hill, 1973.

Selective Service and Amnesty. Hearings before the Senate Subcommittee on Administrative Practice and Procedure, Feb. 28, 29, and March 1, 1972; Senator Edward M. Kennedy, Chairman; 671 pages; order from the Government Printing Office, Catalogue No. Y4.J89 / 2:SE4 / 5. \$3.75.

When Can I Come Home?: A Debate on Amnesty for Exiles, Antiwar Prisoners, and Others, ed. Murray Polner. New York: Doubleday. Available from CALC, \$1.95 plus 20 percent postage and handling, pre-paid.

Books on War Resisters

The New Exiles: American War Resisters in Canada, Roger Neville Williams. New York: Liveright, 1971. (Available from CALC, \$7.95 plus 20 percent postage and handling, prepaid.)

The New Refugees: American Voices in Canada, ed. Jim Christy. Toronto: Peter Martin Associates, 1972.

They Can't Go Home Again, Kilmer, Lecky and Wiley. Philadelphia: Pilgrim Press, 1971. (Available from CALC, \$2.95 plus 20 percent postage and handling, prepaid.)

War Resisters Canada: The World of the American Military-Political Refugees, Kenneth F. Emerick, Knox, Pa.: Knox Free Press, 1972.

American Deserters in Sweden: The Man and Their Challenge, Thomas Lee Hayes. New York: American Press, 1971. (Available from CALC, \$5.95 plus 20 percent postage and handling, prepaid.)

In the Service of Their Country: War Resisters in Prison, Willard Gaylin, M.D. New York: Grosset & Dunlop, 1970.

Books and pamphlets available from CALC may be ordered from: Literature Services, Clergy and Laity Concerned, 235 E. 49th St., N.Y., N.Y. 10017.

When the exiles of resistance return, when the prisoners of this, when the deserters, when the men who make peace, Making life in its variousness, upholding the promises, when they return, When the true things meet us at the place we reach, and they are all real, all dreams,

Hidden by incident often, they stand clear, here they are; The mottled frayed fish in the pool leaps, the magnificence, Epiphany among the sparks and rags of God. Before the opening of the world, in our own time, When the air we feed on reflects the return of magnificence, The brilliant, the full-bodied, the real of the world in their powers Among the war-maimed, the war-poisoned, the war-broken, The faces of these people returning with their own lights, The process being the hero and the song.

The return to a new place, a place we are building Fit for the return of the war-resisters, One darklit voice calling Like that deaf musician with his two hundred amens, his endless climbing of life, saying "peace" to the trumpets. The singing of all the voices in their variousness returning, Your chance and your choice the deepest greet of their returning, Making your acts And your imaginings Return to the future to find it, whether or not we are found.

—Muriel Rukeyser

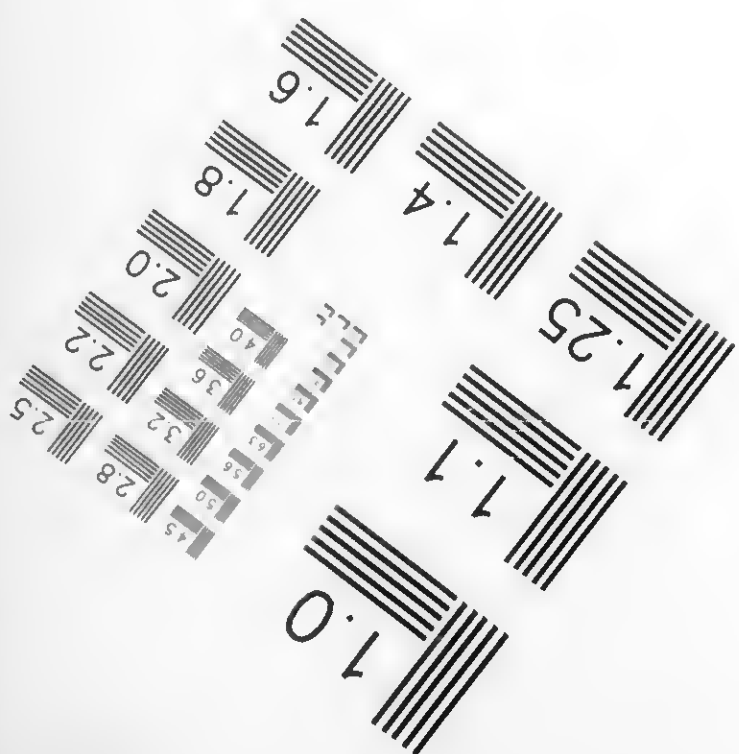
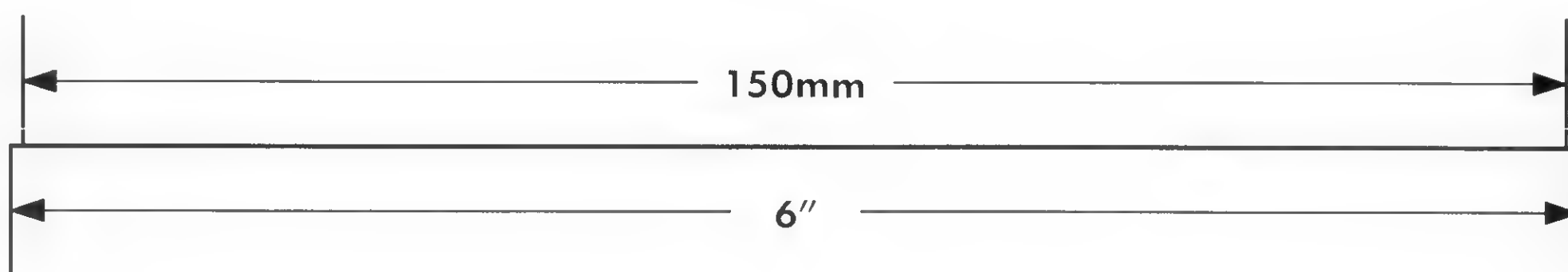
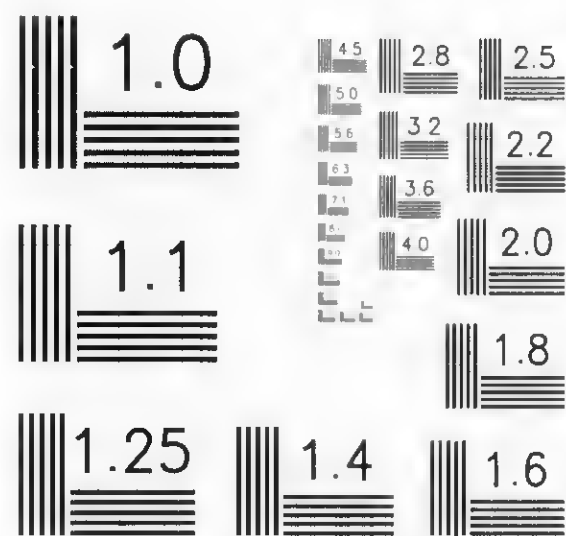
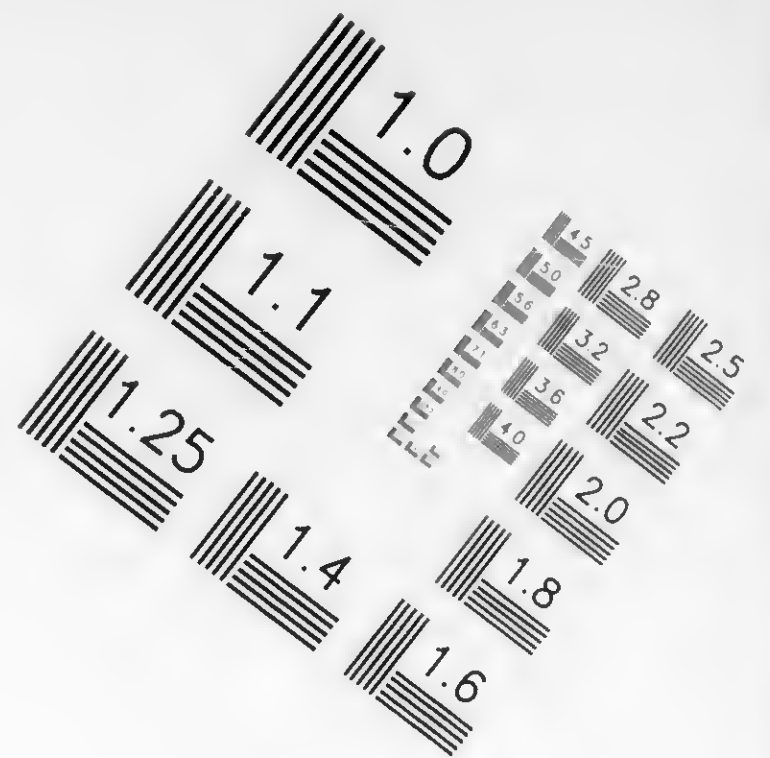
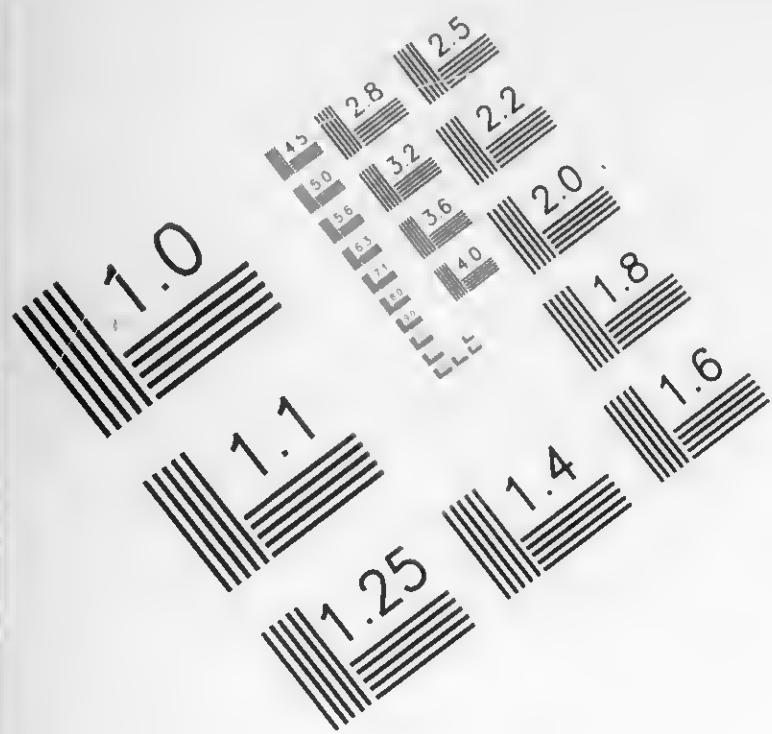
(This poem is dedicated to the Amnesty Issue of American Report. It is extended from poems that first appeared on ONE LIFE, © 1957 by Muriel Rukeyser.)

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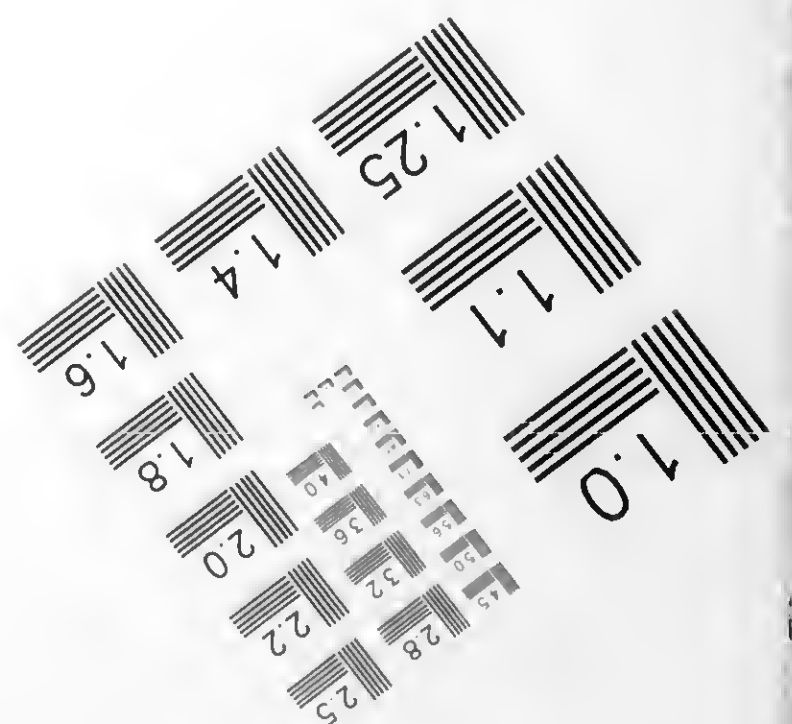


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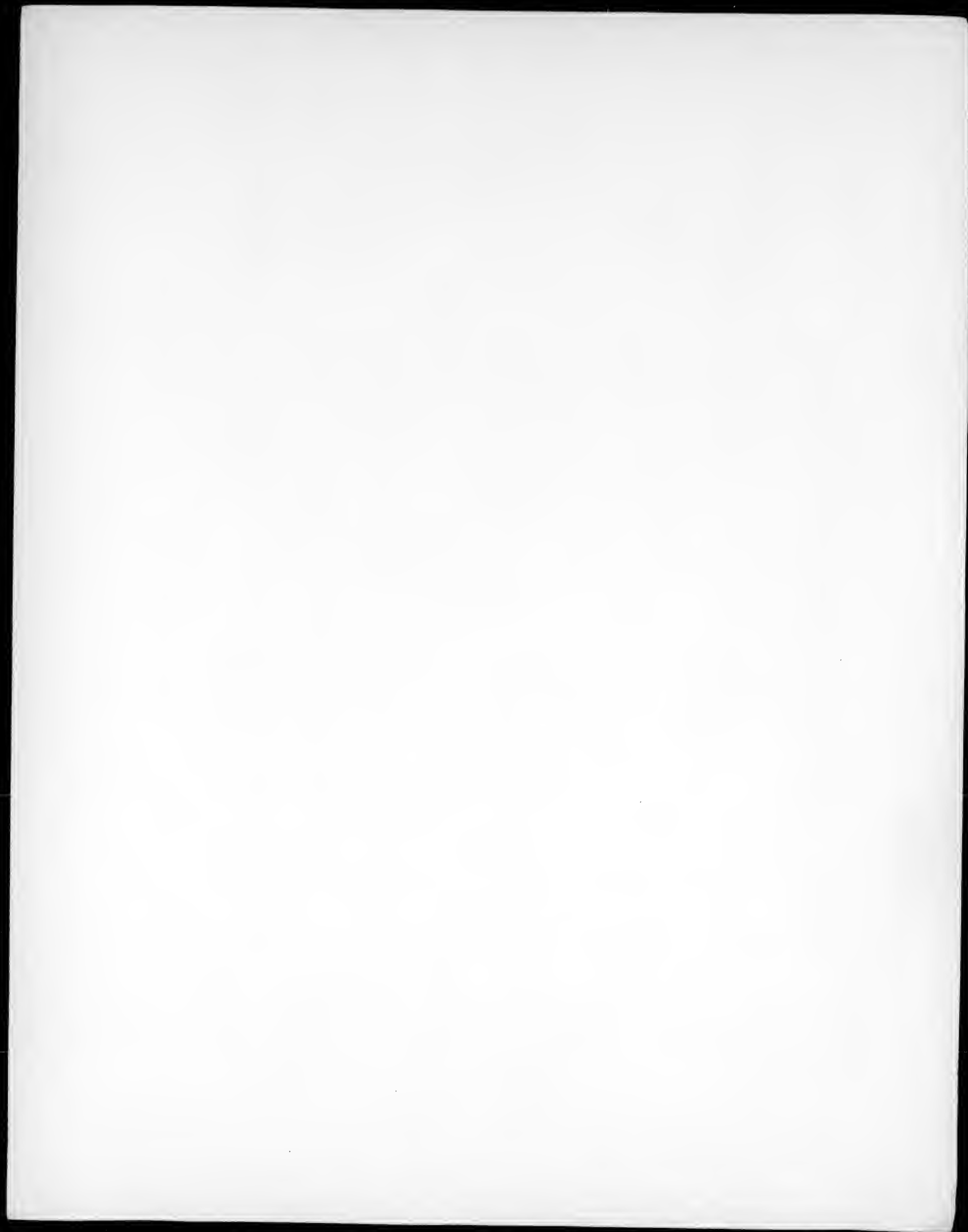
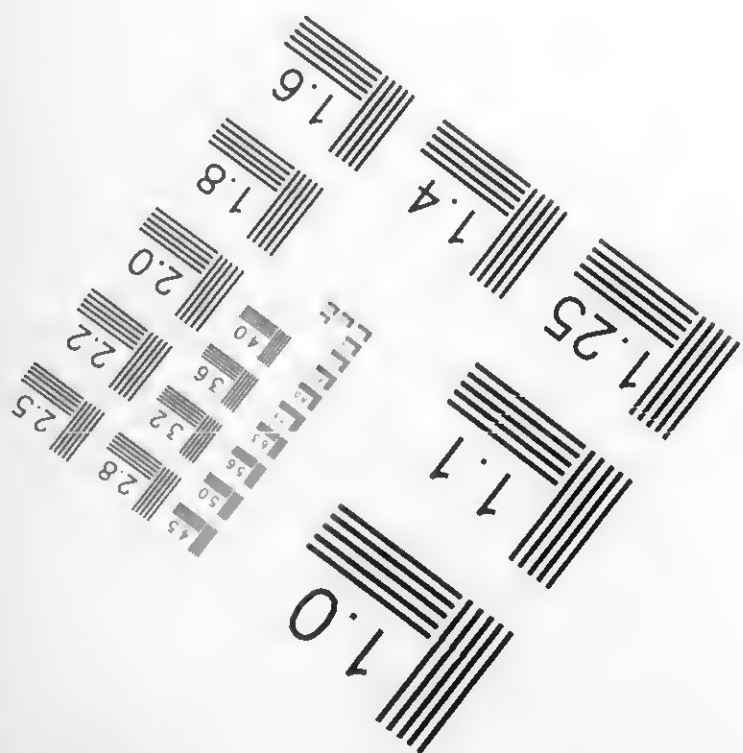
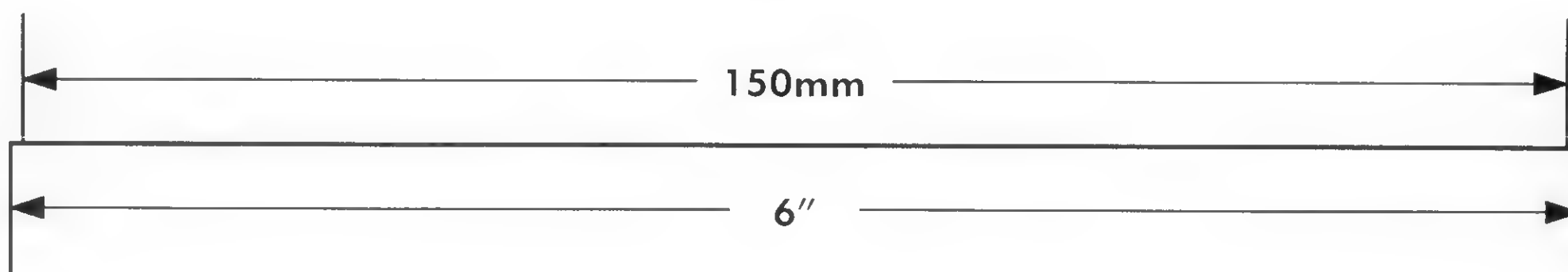
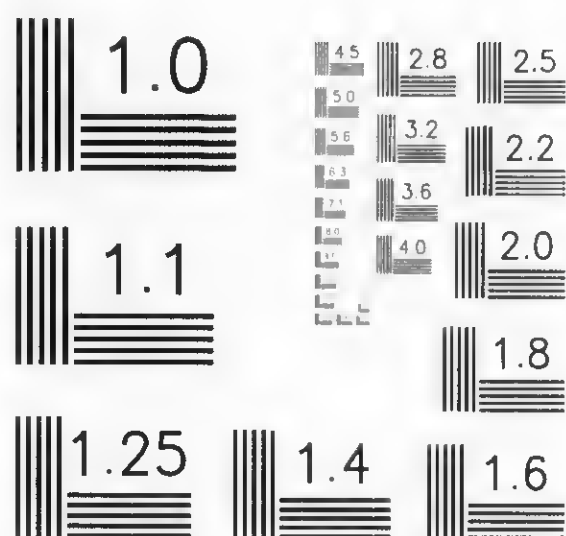
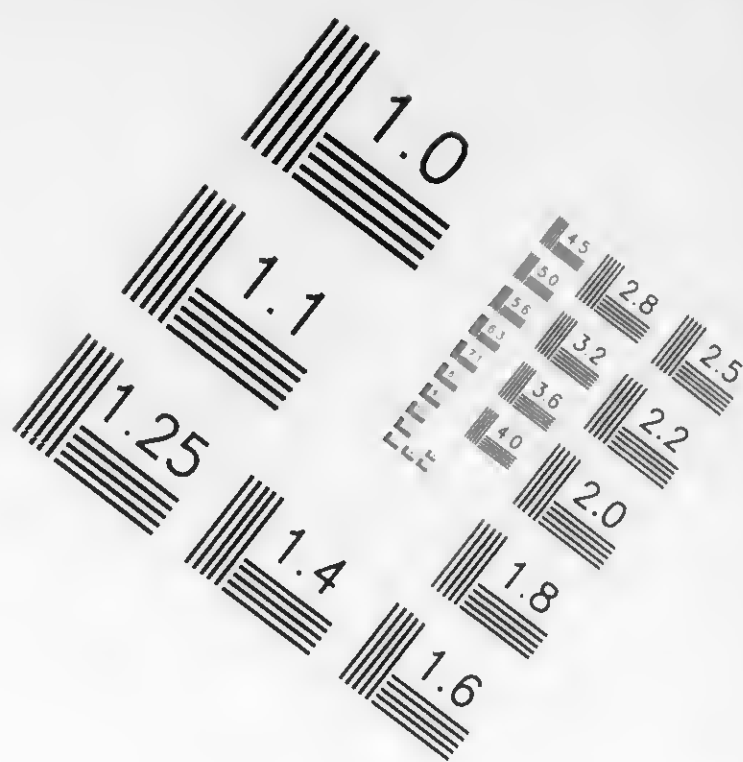
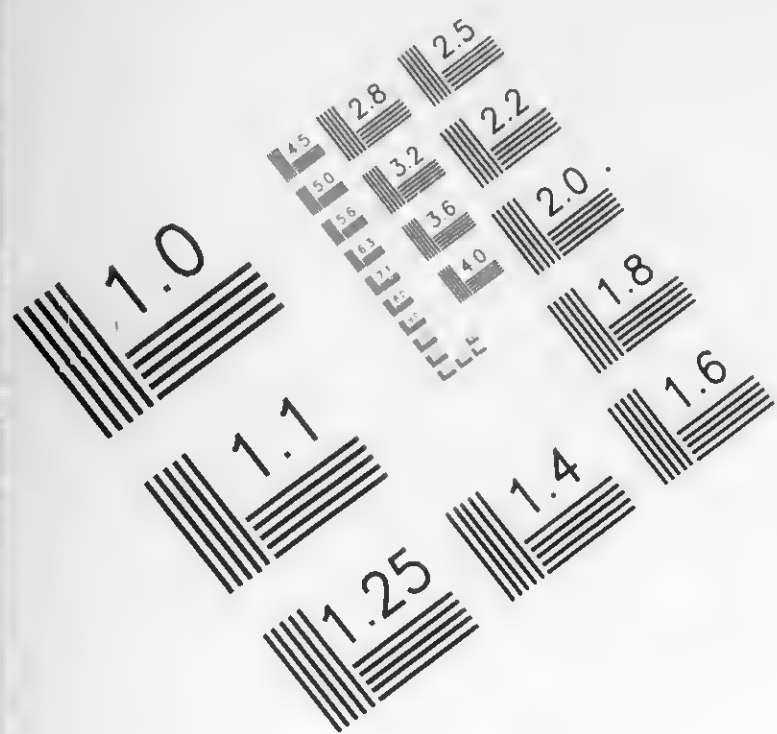


IMAGE EVALUATION TEST TARGET (QA-3)

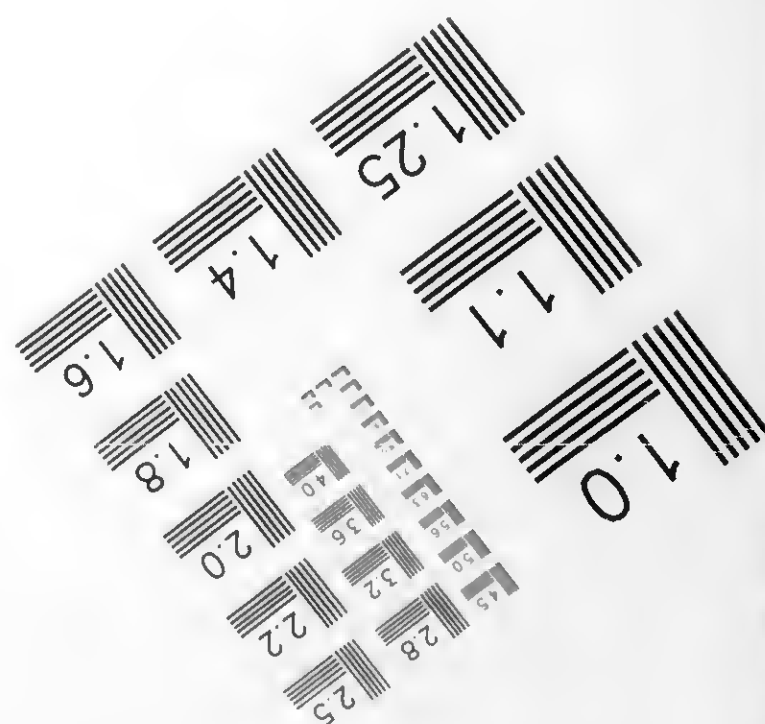


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